James Cowley

15647/B

MARCH of the ISRAELITES through the WILDERNESS.

And the Lord went before them by Day in a Pillar of a Cloud, *to lead them the way and by Night in a* Pillar of Fire, *to give them light.* Exod. XIV. 21.

7315

A

HISTORICAL, GEOGRAPHICAL, CHRONOLOGICAL, ETYMOLOGICAL, AND CRITICAL

DICTIONARY

OF THE

HOLY BIBLE.

WHEREIN ARE EXPLAINED

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By the Rev. JOHN BROWN,

Minister of the Gospel, Haddington.

MUCH ENLARGED FROM THE DICTIONARIES OF CALMET, SYMON, &c.

AND A NUMBER OF ORIGINAL ARTICLES.

IN TWO VOLUMES.

VOL. I.

DUBLIN:

PRINTED BY J. JONES, 90, BRIDE-STREET.

1801.

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Mr. BROWN's PREFACE.

NO volumes equally deserve our attentive perusal, as the inspired Oracles of God. By these men live, and in them is the life of our soul. They are the inestimable Testament of God our Saviour; the blessed means of all true and spiritual wisdom, holiness, comfort, and eternal felicity. Let us then daily search the Scriptures, and understand what we read; for these are they that testify of Christ. Since these are one of the most valuable talents committed to us, and for which we must give an account at the great day of the Lord, let us, with all our getting, get the understanding of them; let us hide them in our hearts, believing what they assert, receiving what they offer, and doing whatsoever they command us. To assist in the perusal of these divine volumes, is the following work offered to the public. How far it differs from these of the kind, published by Illyricus, or Wilson, in one, or by Simon, in two, or by Ravenell, or Calmet, in three volumes folio; and of the last of which a kind of abridgment has been lately published at London, will be easily perceived, by a comparison of a small part of any of them herewith.

The principal signification of emblematic words are here briefly hinted. The Gospel-signification of types, personal or real, is shortly touched. Whatever I knew of, in history, correspondent to Scripture-predictions, relative to persons, nations, churches, or cities, is briefly related; and, except where the predictions were exceeding numerous, as in the articles Christ, Church, Hebrews, have quoted the prophetic passages, that the reader by viewing them in his Bible, and comparing them with the history here exhibited, may perceive the exactness of their accomplishment.

Perhaps it may be necessary to observe, (1.) That I have only hinted the significations which words have in the Bible.

(2.) That I have omitted many words, which could be rendered no plainer; or that expreſſed the name of a perſon or city, of which almoſt nothing was known; or no more than is plainly hinted in the inſpired paſſage, where it is found. (3.) That the mark ..... at the end of an article, ſignifies, that there are other perſons, or things of the ſame name, but of which nothing important is known. (4.) That a word, different from that of the article, printed in capitals, often refers the reader to its own article. (5.) That the mark † in quotations, ſignifies a marginal reading. (6.) That, by obſerving what words in a text are moſt hard to be underſtood, and obſerving the firſt three letters of a word, and their order in the alphabet, and ſeeking for the like word here in the ſame order, one is to expect to have it explained. (7.) Where two or more words, and names of perſons or places, are almoſt always connected, one will ordinarily find the explication or account, under the word that is firſt in order in the Scripture text; and where the ſame perſon or thing has different names, the explication is to be expected under that which is moſt common, or which comes firſt in the order of the alphabet. (8.) Few fancies of the Chriſtian fathers, or of the Jewiſh or Mahometan writers, are here inſerted, as I knew not how they could be of uſe: nor have I inſiſted on criticiſms of the original words, as theſe could have been of ſmall uſe to many of the readers; and the learned can find plenty of them in the later editions of Leigh's Critica Sacra; or in Guſſetius's Hebrew Commentaries; Hiller's Onomaſticon; Glaſſius, Whitby, &c. (9.) I have not wilfully kept back the ſolution of any difficulty; but it is often given, eſpecially in hiſtorical articles, without the leaſt critical noiſe or parade.

INTRODUCTION.

INTRODUCTION.

THERE is no ſubject of more importance to mankind, than the queſtion lately ſo much agitated concerning the divine authority of Scripture. As it comes into our hands with the aſſurance of *Thus ſaith the Lord*, we do well to *Take heed how we hear*. If, in common life, we pay greater or leſs attention to what is ſaid, according as the ſpeaker is conſidered by us as meriting our attention; does it not become us to give the moſt earneſt heed to the things that are ſpoken, by Him who is the *brightneſs of his Father's glory, the expreſs image of his perſon, upholding all things by the word of his power*. We ſhall find ourſelves in a very ſerious miſtake, if, liſtening to the dictates of an evil heart of unbelief; the cunning craftineſs of men, denying the only Lord God, and our Lord Jeſus Chriſt; the proud reaſonings of men of corrupt minds; or the general torrent of the *enlightened, philoſophic*, INFIDELITY of the day, we are found *turning away from him that ſpeaketh from heaven. Wo unto thee Capernaum, &c. for if the mighty works which have been done in thee, had been done in Tyre and Sidon, they would have repented, &c. but I ſay unto you, It ſhall be more tolerable for Tyre and Sidon in the day of judgment, &c.*

It would be foreign to the deſign of theſe few pages, to enter into any elaborate inveſtigation of the objections urged againſt, and the evidence offered in ſupport of the authenticity of the Scriptures. One remark may be ſafely hazarded, that, although it has been reſerved for this day, to ſee mankind, in a country called

called Chriſtian, ſetting their mouths againſt the very heavens in their blaſphemous talk; yet it is not to be wondered at, if thoſe, whoſe faith in Revelation depended upon hiſtorical evidence, or demonſtrative reaſonings, ſhould be very ſoon ſhaken. All who receive the Scriptures, not as the word of men, but as in truth, the word of God, are compelled to do ſo, for the ſame reaſon, that the woman of Samaria acknowledged the Meſſiah,—*Come, ſee a man that hath told me all things that ever I did.* When the Apoſtles preached, they addreſſed every man's *conſcience* in the ſight of God; and when God opened the hearts of any to attend to them, they carried ſuch evidence to the conſcience, as the Lord of the conſcience only could do. It was remarked of the doctrine of Chriſt in the days of his fleſh, *That he taught as one having authority, and not as the Scribes*; in like manner, the Scriptures teach with awful authority; neither conſulting man's *reaſon*, nor gratifying his *pride*, but condemning him as a guilty wretch before God, juſtly expoſed to his divine wrath; while at the ſame time they bring to his view ſuch a glorious ground of hope, ſo clear, ſo plain, ſo God-like, that *if the Goſpel be* HID, *it is* HID *to thoſe who are* LOST; *in whom the God of this world hath blinded the minds of thoſe who believe not, &c.* and as the Scriptures carried their own internal evidence with them, and the Apoſtles preached not themſelves, but Chriſt Jeſus the Lord, they were by no means careful to leave any ſuch hiſtorical account of themſelves, or the other penmen of Revelation, as to gratify critical enquirers. When Paul's apoſtleſhip was called *to* queſtion, his anſwer was, *Ye are our epiſtle, known and read* in *all men, &c.* he refers to the effect of what he preached, on the conſciences of theſe Corinthians, as the beſt teſtimony of the authority by which he ſpake, not only to themſelves, but to all men. The Scriptures bring no outward evidence, or viſible ſign from heaven; but no writings were ever ſo accompanied with divine power; they alone can turn from darkneſs to light, and from the power of Satan to the ſervice of the living and true God. In the conſciences of all, who have found in them

the

the words of eternal life, the Scriptures will need no other teſtimony in their ſupport; nay, all ſuch will agree concerning them, with thoſe who bare witneſs to the gracious words which proceeded from the Lord himſelf, *Never man ſpake like this man!* And it is a matter of very little moment, what marks of reſpect we are led to ſhew the Scriptures, if we do not value them, as unfolding that *Pearl of great price*, for which we would ſell *all*.

The Scriptures are not only ſtamped as Divine, by laying open *man* to *himſelf*, but by revealing *God* to *man*. The works of Creation, and the daily upholding of all things, give ſuch teſtimony to the exiſtence of God, as leaves man without excuſe. The eternal power and Godhead are clearly manifeſted in the things that are made; ſo that, as Paul very forcibly reaſons, "he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons," &c. and again, "he is not far from every one of us;" but the manifeſtation of the divine character, as, the JUST GOD and the SAVIOUR, the books of Creation and Providence never could have unfolded. Where is the wiſe? where is the ſcribe?—Could it have ever entered the heart of man to conceive—*the great myſtery of Godlineſs*—GOD MANIFEST IN FLESH! *The purpoſe which he purpoſed in himſelf before the world began*, He only could reveal. Happy for guilty man—it is revealed! and as Peter ſays of the Revealer himſelf, we may juſtly ſay of this Revelation—*To them who believe, it is precious;* but to them who are diſobedient, it ever has proved, a ſtone of ſtumbling, and a rock of offence.

The great ſubject of Revelation, is *the Goſpel*—thoſe glad tidings of great joy, that, God was in Chriſt reconciling the world to himſelf; that, God ſo loved the world, as to ſend forth his only begotten ſon, not to condemn the world, but that the world through him ſhould be ſaved. The Old Teſtament Scriptures are employed in foreſhewing, how this Grace ſhould be brought to us by the Revelation of Jeſus Chriſt; and thus the ſpirit that breathes in, and animates the whole of that portion of Revelation, is the Spirit of Chriſt, teſtifying of his ſufferings and the following glory. In the New Teſtament, the

Lord

Lord himſelf gives the word, and the Apoſtles proclaim, that the Good Thing promiſed to the Fathers, God hath fulfilled; ſo that by this Man, both Old and New Teſtament preach unto us, the forgiveneſs of ſins.

It is well obſerved by Lord Bacon, that Infidelity herſelf cannot deny the teſtimony in ſupport of Revelation, afforded by the exact coincidence of Scripture prophecy and fulfilment; but we may carry the argument much farther than merely as reſpecting the writings of the prophets, and aſſert, that all the Old Teſtament Scriptures, whether hiſtorical or ceremonial, were in fact ſo many prophecies receiving their fulfilment in the death and reſurrection of Chriſt. Did ever an Impoſtor appear on earth, with a plan ſo wonderfully laid? How came it to paſs, that a continued ſeries of impoſture and fraud ſhould run on from the dawning of Creation to this hour? nay, farther, How came it to paſs, that the chief incidents in the lives of Adam, Noah, Abraham, Iſaac, Jacob, Moſes, Joſhua, David, Solomon, Zerubabel, and the many others who obtained a good report through Faith, ſhould link together ſo wonderfully to corroborate and illuſtrate a falſehood!—Blaſphemous thought! Strong is the deluſion by which ſuch blindneſs is ſupported.—BUT THE SCRIPTURES MUST BE FULFILLED!

ADDRESS

OF THE

EDITOR OF THE DUBLIN EDITION.

AS the Word of GOD declares that *he willeth* all men to be saved, and to come to the knowledge of the truth;—and again, that the grace of GOD, which bringeth salvation, hath *appeared* unto all men; it follows, that *all men* may come to the knowledge of the TRUTH and be saved. From an implicit, and unshaken belief in the above recited Scriptures, the Editor has carefully perused various editions of the *Dictionary of the Bible*, expressly for the purpose of offering to the Public, a Work intended to prove useful to every description of professing Christians.

Various editions of *Brown's Dictionary*, have been published in England and Scotland; but the motives of the Compilers have been obviously for the purpose of supporting some *controverted point*—some favourite *dogma*.

To avoid giving pain to *Sect* or *Party*, has been the grand object of the Editor of this publication.—Presuming upon being ultimately successful, he conceived himself justified in omitting such parts of former editions of this Dictionary as were solely calculated to maintain the particular doctrines of a Sect, and no way serviceable in elucidating Scripture truth; and in copying after those, who possessing a truly benevolent mind, prove the *Sacred Oracles* to hold forth glad tidings of great joy to *all people*. How far he has been successful, it remains with the Public to judge. As far as the Editor has been able to learn, the objection made against those additions, has been, that as in many instances they give a different view of the subject from Mr. Brown, they have an appearance of inconsistency. But it should be recollected, that one very material intention of a Dictionary, is to *collect* various opinions on the same subject; and the chief regret the Editor feels, is, that in the confined limits, he had it not in his power to do this more frequently.

The

The Engravings have been added at a very great expence, and it is hoped will prove both ornamental and illuſtrative.

Under the patronage of the RELIGIOUS OF EVERY DENOMINATION, has he ventured to iſſue from the Preſs, the only Work of the kind ever printed in Ireland; and notwithſtanding that much oppoſition has been made to impede the ſale of theſe volumes, the more liberal and well informed Chriſtians, among Proteſtants, Roman Catholics, and Diſſenters, have contributed to its ſupport, and enſured it extenſive circulation, as may be ſeen by the very reſpectable Liſt of Subſcribers Names prefixed to this Work.

That the following pages may long be found helpful in promoting the knowledge of the WORD OF GOD, is the ardent prayer of the

Dublin, *Jan.* 1802. EDITOR.

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A

DICTIONARY

OF THE

HOLY BIBLE.

A, A, A. This is what we meet with in several places of the Vulgate Bible, *viz.* Jer. i. 6. and xiv. 13. in Ezek. iv. 14. xx. 49. and in Joel i. 15. In all which passages, A, A, A, are to be understood in the way of exclamation, as if it were said, alas, alas, alas! in Jer. i. 6. *Et dixi a, a, a, Domine Deus, ecce nescio loqui qui puer ego sum.* This, one might think to be the stammering of a child that cannot speak distinctly. But the Hebrew reads only *ahah* or *heu* once without repetition; and after the same manner in Ch. xiv. 13. as well as in the places above cited from Ezek. and Joel. So that in all these passages the translation should be, alas! without adding any thing more.

AARON, a Levite, the son of Amram, and brother of MOSES and Miriam. He was born in the year of the world 2430, about a year before Pharaoh ordered the male infants of the Hebrews to be slain. When he was grown up, he married Elisheba the daughter of Amminadab, a chief prince of the tribe of Judah, and had by her four sons, Nadab and Abihu, Eleazar and Ithamar, Exod. iv. 20, 23. He was an holy and compassionate man, an excellent speaker, and appointed of God to be spokesman for his brother Moses to Pharaoh, and the Hebrews; *id.* iv. 14.—16. Along with his brother, he intimated God's gracious purpose, of their speedy deliverance, to his distressed kinsmen; and, in the name of God, demanded of Pharaoh an immediate allowance for them to go into the wilderness of Arabia, to serve the Lord their God. Pharaoh ordered Aaron and Moses to be gone from his presence, and increased the Hebrews' servitude, denying them straw wherewith to make their bricks. Aaron and Moses were hereupon up-

braided and curſed by their brethren, for aſking their diſmiſſion, and ſo occaſioning their aggravated labour and miſery, *id.* v.

About two months after, while the Hebrews, newly delivered from Egypt, fought with Amalek in Rephidim, Aaron and Hur attended Moſes to the top of an adjacent hill, and held up his hands, while he continued encouraging the ſtruggling Hebrews, and praying for victory to them, *id.* xvii. 10,—13. At Sinai, he, with his two eldeſt ſons, and ſeventy of the elders of Iſrael, accompanied Moſes part of his way up to the mount: and, without receiving any hurt, had very near and diſtinct views of the glorious ſymbols of the divine preſence, when the Lord talked with Moſes, *id.* xxiv. 1, 2, 9,—11. Almoſt immediately after, he and his poſterity were divinely choſen, to execute the office of prieſthood among the Jews, till the coming and death of the promiſed Meſſiah, *id.* xxix. Scarce was this diſtinguiſhed honour aſſigned him, when, to mark his perſonal inſufficiency for recommending others to the favour of God, he himſelf fell into the moſt grievous crime. The Hebrews ſolicited him to make them gods, to be their directors, inſtead of Moſes, who ſtill tarried in the mount. He ordered them to bring him all their pendants and earrings: theſe were brought, perhaps more readily than he expected: Having collected them into a bag, he had them melted down into a golden calf, in imitation of the ox Apis, which the natives, and probably too many of the Hebrews, had adored in Egypt. This idol he ordered them to place on a pedeſtal, to render it the more conſpicuous: he appointed a ſolemn feaſt to be obſerved to its honour, and cauſed to be proclaimed before it, "Theſe be thy gods, O "Iſrael, which brought thee out of "the land of Egypt." While he was thus occupied, Moſes deſcended from mount Sinai, and ſharply reproved him for his idolatry. Amidſt the deepeſt confuſion, he attempted to excuſe himſelf, by laying the blame on the wickedneſs of the people: and ſeemingly by the falſe pretence, that he had but caſt the ear-rings into the fire, and the golden calf had been formed out of them by mere chance, *id.* xxxii.

Aaron repented of this great iniquity; and, with his four ſons, was, about two months after, ſolemnly inveſted with the ſacred robes, and conſecrated by ſolemn waſhing, unction, and ſacrifices, to his office of prieſthood, Lev. viii. He immediately offered ſacrifice for the congregation of Iſrael; and, while he and his brother Moſes bleſſed the people, the ſacred fire deſcended from heaven, and conſumed what lay on the brazen altar, *id.* ix. His two eldeſt ſons, perhaps intoxicated with wine, drunk at their conſecration, inſtead of taking ſacred fire from the *brazen* altar, took common fire to burn the incenſe with on the *golden* altar: provoked with inattention and diſobedience, God immediately conſumed them with a flaſh of lightning; and ordered, that henceforth no prieſt ſhould taſte wine when he was going to officiate in holy things. Aaron was entirely reſigned to this juſt but awful ſtroke: nor did he and his ſurviving ſons make any lamentation for them, except in forbearing to eat the fleſh of the people's ſin-offering that day, *id.* x.

It was perhaps ſcarce a year after, when Aaron and Miriam, envying the authority of Moſes, rudely upbraided him for his marriage with Zipporah the Midianiteſs; and for overlooking them in the conſtitution of the ſeventy elders. Aaron, whoſe prieſtly performances were daily neceſſary, was ſpared; but Miriam was

smitten with an universal leprosy. Aaron immediately discerned his guilt, acknowledged his fault, begged forgiveness for himself and his sister; and that she might speedily be restored to health, Number xii. It was not long after, when KORAH and his company, envying the honours of Aaron, thought to thrust themselves into the office of priests. These rebels being miraculously destroyed by God, the Hebrews reviled Moses and Aaron as guilty of murdering them: the Lord, provoked herewith, sent a destructive plague among the people, which threatened to consume the whole congregation. Aaron, who had lately, by his prayers, prevented their being totally ruined along with Korah, now generously risked his own life for the deliverance of his ungrateful and injurious brethren: he ran in between the living and the dead, and, by offering of incense, atoned for their trespass, and so the plague was stayed. To prove his call from God, and prevent future contention about the priesthood, God confirmed it to Aaron, by making his rod, all of a sudden, when laid up before the mercy-seat, blossom and bear almonds; while the rods for the other Hebrew tribes continued in their withered condition, Numb. xvi. and xvii. We hear no more of Aaron, till at Meribah he and his brother Moses sinned, in not sufficiently expressing their confidence in God's providing water for the congregation. To punish this, and to mark the insufficiency of the Aaronic priesthood, for bringing men to the heavenly inheritance, Aaron was debarred from entering Canaan. About a year before the Hebrews entered into that country, and while they encamped at Mosera, he, at the commandment of the Lord, went up to mount Hor; and his sacred robes being stripped off him by Moses, and put on Eleazar his son and successor, he suddenly expired in the Lord, aged 123 years, A.M. 2552: His own sons and brother buried him in a cave, and all the Israelites mourned for him thirty days, Numb. xx. Deut. x. 6. His offspring were called AARONITES; and were so numerous, as to have thirteen cities assigned them out of the tribes of Judah and Benjamin, 1 Chron. xii. 27. and vi. 54.—60. Josh. xxi. 13,—19.

Some eminent writers think the story of the Heathen Mercury to have been hammered out of Aaron's. But may we not, with far more edification, consider him as a personal type of Jesus Christ? Heb. v. 4, 5.

Paul, in writing to the Hebrews, chap. v. assures us, that no man taketh the honour of the priesthood to himself, unless called of God as Aaron was. When the Father said to his *well-beloved*, Thou art my Son, this day have I begotten thee; he consecrated him a priest for ever, after the order of Melchisedec. (See the articles Priest, Melchisedec, &c.) Was Aaron anointed with that sacred oil which was not to be touched by any other? Christ, the Lord's anointed, was filled with the holy spirit above all his fellows. He officiates in the presence of God for his guilty people, in all the things pertaining to God. All the concerns of his church are on his shoulder; and if Korah and his company were punished with destruction from the presence of the Lord for presuming to officiate in the sacred functions of an earthly high-priest, how dreadfully will the judgment of God be executed on all who presume to draw near to God, otherwise than by the great High-Priest's offering and incense? The heavenly Father, in a decided manner, gave his sanction to his authority as priest on the throne, by the effusion of the Holy Spirit on the day of Pentecost; then did his

ROD of power bloſſom; "The ſame day were added to the Lord, three thouſand ſouls." Now has the true High-Prieſt conſulted with the Urim and Thummim. He anſwers all the queſtions, fears, and doubts of his congregation. How glorioufly did he appear ſtepping in between the living and the dead; ſtanding in the breach, and turning away divine wrath! But, when he died, it was not to lay down his office;—for, on the third day, he aroſe from the grave; and entered the heavenly temple, clad in all the divine robes of his office, then to appear in the preſence of God for us. He abides the merciful and faithful Prieſt, who can have compaſſion on the ignorant, and them that are out of the way. Finally, as Aaron was denominated the *High Prieſt*, as the Leader of all the tribe of Levi who were all ſanctified as prieſts to God; ſo does his great Antitype appear, as the Leader of all the redeemed company who ſerve God in his temple, his anointed kings and prieſts, world without end. Amen.

AB, the eleventh month of the Jewiſh civil year, and the fifth of their ſacred. It anſwered to the moon that begins in July, and conſiſted of thirty days. On the firſt day, the Jews obſerve a faſt for the death of Aaron; on the 9th, a faſt for the debarring of the murmuring Hebrews from the promiſed land, and for the burning of the firſt and ſecond temple; on the 18th, a faſt for the extinction of the evening lamp during the reign of Ahaz; on the 24th, a feaſt in memory of the aboliſhment of the Sadducean law, which required ſons and daughters to be equal heirs of their parents' eſtate.

ABADDON, which ſignifies *deſtruction*; and APOLLYON the *deſtroyer*, is the name of the king and head of the apocalyptic LOCUSTS, under the fifth trumpet. His name is marked both in Hebrew and Greek, to intimate, that he is a deſtroyer both of Jews and Gentiles. But who he is, is not ſo univerſally agreed. Some think him the devil, who goes about *ſeeking whom he may devour*. Without excluding Satan, who *was a murderer from the beginning*, we ſuppoſe the Spirit of God, by this king of the Locuſts, this *angel of the bottomleſs pit*, directly deſigns Mahomet and his inferior agents, who, partly with deluſion, and partly with ravage and murder, have deſtroyed infinite numbers. It would be ſhocking to relate, what thouſands and millions were murdered by Hejajus, and Abu Moſlem, Saracens, Tamerlane the Tartar, Bajazet, and Mahomed II. Turks; Shah Abbas the Perſian, and other heads of the Mahomedan party, Rev. ix. 11. See in ANTICHRIST, ARABIANS, SCYTHIANS.

ABANA and PHARPAR, two rivers of Syria, which Namaan the leper thought more fit to cure him of his unclean diſeaſe, than all the rivers of Iſrael. Abana is probably the ſame with Barrady or Chryſorroas, which, ſpringing from mount Lebanon, glides pleaſantly towards the ſouth; and, after running ſome leagues, is divided into three ſtreams; the middleſt and largeſt runs directly through the city of Damaſcus, and the other two run one on each ſide of the city, and fertilize the gardens to an uncommon degree. The ſtreams uniting to the ſouthward of the city are, after a courſe of about five leagues, loſt in a dry deſart. Benjamin of Tudela will have that part of the Barrady, which runs through Damaſcus, to be Abana, and the ſtreams which water the gardens without the city to be Pharpar; but perhaps the Pharpar is the ſame with Orontes, the moſt noted river of Syria, which, taking its riſe a little to the north or north-eaſt of Damaſcus, glides through a delightful plain, till,

after passing Antioch, and running about 200 miles to the north-west, it loses itself in the Mediterranean sea. 2 Kings v. 12.

The remarkable conduct of Naaman, and the language he uses, as recorded 2 Kings v. 8, to 15. affords a striking example of man's natural disaffection to the gospel. Many like Naaman have gone away in a rage at the simplicity of the gospel, which, so far from flattering man's pride, or directing him to any labour in or about himself by which his leprosy of sin should be cleansed, simply says, Go, wash and be clean,—in other words, "preach the gospel to every creature," declare to them that the fountain in the house of David stands open for cleansing," he that believeth shall be "saved, he that believeth not, shall "be damned."

ABARIM, a general name given to a ridge of rugged hills on the east of Jordan; on the south and north of the river Arnon. They reached into the territories of both the Reubenites and Moabites. It is like they had this name from the ABARIM, or passages, between the particular hills of PISGAH, NEBO, PEOR, &c.; all which were part of them. Near these mountains the Israelites had several encampments, Numb. xxxiii. 44—48. and xxvii. 12.

ABARON, is the surname of Eleazar, the fourth son of Judas Maccabeus. Abaron in Hebrew signifies anger, passionate, or passing away. Josephus calls him Auran or Avran, and the first book of the Maccabees *Savaren*, 1. Mac. vi. 43. He got a great deal of honour by his death, being crushed to pieces under an elephant, which he slew by piercing him with his sword. See article Eleazar.

To ABASE, signifies to treat with contempt; to reduce to meanness and poverty, Dan. iv. 37. Job. xl. 11. One is *abased* when deprived of honour and wealth, and laid under poverty, affliction, contempt, Philip. iv. 12. One *abases himself* when he behaves in a humble and debased manner, as Paul did, when he, though a preacher, laboured with his hands for his daily bread, 2 Cor. xi. 7.

To ABATE, to grow lower, less, Gen. viii 3. Deut. xxxiv. 7. to make less, Lev. xxvii. 18.

ABBA, a Syriac word signifying *father*. It being the same whether we read it backward or forward, may perhaps hint to us, that God's fatherly affection to his people is the same whether he smile on them by prosperity, or chasten them by heavy crosses and sore adversity. The Spirit of adoption making the saints to cry ABBA FATHER, imports, that by his influence, both Jews and Gentiles, as one united body, have the most assured faith in, love to, and familiar intercourse with, God, Rom. viii. 15. Gal. iv. 6.

ABDIEL, son of Guni, tribe of Gad, was the head of his family, 1 Chron. v. 15.

ABDON. (1.) The son of Hillel an Ephraimite. He succeeded Elon A. M. 2840: and judged the Israelites eight years; after which he died, and was buried at Pirathon in the land of Ephraim. He left forty sons, and thirty grandsons, who rode on ass-colts, according to the manner of the great men of that age, Judg. xii. 13. (2.) The son of Micah, one of JOSIAH's messengers sent to consult HULDAH, 2 Chron. xxiv. 20. (3.) A city, which belonged to the tribe of Asher; and was given to the Levites of Gershom's family, Josh. xxi. 30.

ABEDNEGO, is the Chaldee name given by the king of Babylon's officer to *Azarath*, Daniel's companion. This name imports the servant of Nago or Nego, which is the sun or morning star, so called for its brightness.

Abednego was thrown into the fiery furnace at Babylon, with his two companions, Shadrach and Meshach, for refusing to adore the statue which was erected by the command of Nebuchadnezzar. Daniel was in all probability at that time absent from Babylon, for we do not find that he had the same fate with his companions. The condemnation of Shadrach, Meshach, and Abednego, by God's appointment, redounded to his honour, for he did not suffer them to be injured by the flames, but sent his angel in the midst of them to rescue them out of the furnace.

The saying of Nebuchadnezzar on this occasion, "The form of the fourth is like the Son of God," is a satisfying evidence, that the nations, especially those among whom the Jews were scattered abroad, were no strangers to the promise of the coming of the Messiah. What a striking representation does this history furnish, of the salvation which he finished, who appeared in the form of a servant, the son of God, walking in the furnace of divine wrath, connected with his church, yet bringing them forth, without so much as the smell of fire passing on them!

ABEL, the second son of the first pair, was born in the 2d or 3d year of the world. Commentators on scripture, imitating the fancies of profane fabulists on the subject, have laboured deeply in the unmeaning controversy, where Cain and Abel were twin-brothers, or whether Abel was born with a twin-sister. The point, if settled, is of no manner of importance. His parents named him *Abel*, or *Vanity*, because, as some suppose, they were now sufficiently convinced of the *vanity* of all created enjoyments. It is, however, to be observed, that among the *divers manners in which God spake unto the fathers by the prophets*, the prophetic inspiration by which names were conferred was none of the least remarkable. Abel, as the first on whom the divine curse, *dust thou art, and unto dust thou shalt return*, was executed, was of course the first instance of the Psalmist's averment, *surely every man walketh in a vain shew—every man in his best estate is altogether* VANITY. *Abel was a keeper of sheep, but Cain was a tiller of the ground*; in this manner did another part of the curse appear accomplishing, *in the sweat of thy face shalt thou eat bread.* Though heirs of empire, they must labour for their subsistence. The nature of their worship is shortly, but strikingly described by the inspired penman. In *process of time*, or rather, *at the end of days*, that is, on the *Sabbath*, Abel brought of the firstlings of his flock, and of the fat thereof. This connected with Heb. xi. 4. *By Faith Abel offered*, &c. elucidates the manner and import of early worship; by faith in the promised Messiah, *the seed of the woman*, by the bruising of whose heel, the works of the devil were to be destroyed, he brought of the *firstlings* of his flock, and of the *fat* thereof, pointing to the divine dignity and infinite perfection of the blessed One, to whom his faith had respect, and offered it in sacrifice to God, as a figure or representation of the death and sufferings of Christ, in the stead of the guilty. To Abel, and his offering, God had respect. If it is enquired, why? In place of adopting the conjectures of any commentator, we answer with Paul in the forecited Heb. xi. 4. Abel's offering was more acceptable than Cain's, because offered *by faith*. Cain, displeased at the preference openly manifested to Abel's offering, was filled with that hatred to him, which is so forcibly described, 1 John iii. 12. Influenced by the wicked one, the murderer from the beginning, he slew his brother, and their history re-

mains a ſtriking leſſon to profeſſors of Chriſtianity in every age of the world. ABEL, *being dead, yet ſpeaketh.* He is ranked among thoſe who have obtained a good report through faith; among thoſe whoſe faith and patience we are exhorted to become followers of. In his ſufferings and death, from the inſtrument of the wicked one, he was an eminent type of the great Sufferer, and his peace-ſpeaking blood. Still farther, the blood of Abel cried to God from the ground, and was anſwered by ſeven-fold vengeance on Cain. With what oppreſſive weight has the blood of Jeſus fallen, and ſtill lies on the heads of them and their children, who with wicked hands crucified and ſlew him! If Abel's blood ſtands foremoſt on the liſt among thoſe whoſe deaths were avenged on that generation, who put to death the Lord of glory, for on them vengeance was executed to the uttermoſt; what direful wrath will be manifeſted, when the blood of the Antitype of righteous Abel, the head of all his martyrs and ſufferers, ſhall be avenged on them that dwell upon the earth! Compare Mat. xxiii. 34. —38. with Rev. xi. 10.

2. ABEL, and which was otherwiſe called the field of Joſhua, a place near Bethſhemeſh, ſo called, to commemorate *the mourning* of the Hebrews for their friends who were ſtruck dead for looking into the ark. It ſeems a great ſtone was erected in memory of that wrathful event. 1 Sam. vi. 18, 19.

3. ABEL-MISRAIM, a place otherwiſe called the *threſhing-floor of Atad.* It was ſo called from the great *mourning of the Egyptians* over Jacob's corpſe as they carried it to Macphelah. It is thought to have lien between Jordan and Jericho, where the city Bethhoglah was afterwards built; but we can hardly think it was ſo far eaſt. Gen. l. 11. See JOSEPH.

4. ABEL-SHITTIM, a place 7 or 8 miles eaſtward of Jordan, over againſt Jericho, in the country of Moab, and near the hill Peor. Here the Hebrews encamped, a little before the death of Moſes, and fell into idolatry and uncleanneſs, through enticement of the Moabitiſh, and chiefly the Midianitiſh women; and were puniſhed with the death of 24,000 in one day. It was probably their *mourning* over this plague that gave the name of ABEL to the ſpot. Numb. xxv.

5. ABEL-MEHOLAH, a city or place on the weſt of Jordan, pertaining to the half-tribe of Manaſſeh, 1 Kings iv. 12. Jerom will have it 10 miles, but others think it to have been about 16 miles ſouth from Bethſhean. Not far from this city, did Gideon miraculouſly defeat the MIDIANITES, Judg. vii. 22; but its chief honour was, to be the native place of Eliſha the prophet, 1 Kings xix. 16.

6. ABEL, ABEL-BETHMAACHAH, ABEL-MAIM, a ſtrong city ſomewhere about the ſouth frontiers of mount Lebanon. It probably belonged to the tribe of Naphtali. Sheba the ſon of Bichri fled here, when purſued by David's troops. To free themſelves from Joab's furious ſiege, the inhabitants, adviſed by a prudent woman, beheaded the rebel, and threw his head over the wall, 2 Sam. xx. 14. —18. About 80 years after, Benhadad King of Syria took and ravaged it, 1 Kings xv. 20. About 200 years after which, Tiglathpilezer took it, and carried the inhabitants captive to Aſſyria, 2 Kings xv. 29. It was afterwards built, and was capital of the canton of Abilene.

ABEY, A city belonging to the tribe of Iſſachar, Joſh. xix. 20.

To ABHOR. (1.) To loath, deteſt, Deut. xxxii. 19. Job xlii. 6, (2.) To deſpiſe, neglect, Amos vi. 8. (3.) To reject, caſt off, Pſal. lxxxix.

38. God's *abhorring his anointed*, if referred to Chriſt, imports his hiding his face from him, and executing the puniſhment due to our ſins upon him, Pſal. lxxxix. 38. God's *not abhorring* the affliction of the afflicted, imports his not overlooking it, but ſympathiſing with, and helping and comforting them under, their troubles, Pſal. xxii. 24. Job's clothes *abhorred* him, in marking the loathſome diſeaſe which his ſins had brought on him, Job. ix. 31. The carcaſes of the rejected Jews; of the ruined heathens under Conſtantine, *&c.*; and of the Antichriſtians and Mahometans, about the beginning of the millennium, are an *abhorring to all fleſh:* vaſt numbers of ſlain did, or ſhall, pollute the very air. Such Jews as remain, ſince the deſtruction of their city and temple, are hated and contemned by all nations. Under and after Conſtantine, the heathens and their idols were deteſted by multitudes; and ſuch ſhall, in a little, be the caſe of all idolaters. Iſ. lxvi. 24.

ABI, The daughter of Zachariah, and mother of Hezekiah King of Judah, 2 Kings xviii. 2.

ABIAH, Second ſon to Samuel, and brother to Joel. Samuel having truſted them with the adminiſtration of public juſtice, and admitted them to a ſhare of the government, they acquitted themſelves ſo ill, that they obliged the people to require a King of him. This happened in the year of the world 2909, before Chriſt 1191, before the Vulgar Era 1195.

ABI-ABON, A native of Arbath, and one of the gallant men of David's army.

ABIATHAR, the tenth high-prieſt of the Jews, and fourth in deſcent from ELI. When Saul murdered AHIMELECH, his father, and the other prieſts at Nob, Abiathar eſcaped to David in the wilderneſs, and joined his party; and by him David conſulted the Lord at Keilah and Ziglag, 1 Sam. xxii. and xxiii. 9. and xxx. 7. Saul had placed Zadok, a deſcendant of Eleazar, in the high-prieſthood, inſtead of Abiathar; but when David came to the throne, he made Abiathar and Zadok, next to him, the chief prieſts: and thus matters continued while David reigned, 2 Sam. xx. 25. Abiathar and Zadok deſigned to have attended David with the ark, as he fled from Abſalom; but he adviſed them to return with it, and procure him proper information, 2 Sam. xv. 24,—29. Juſt before the death of king David, Abiathar treaſonably conſpired to render Adonijah his father's ſucceſſor; and was forbidden the execution of his office, by Solomon, on that account; and confined to his city of Anathoth; and Zadok was put in his room, 1 Kings i. and ii. Thus was the family of Eli wrathfully for ever put from the high-prieſthood, 1 Sam. ii. 29,—36. It is not Abiathar, but his ſon, that is called AHIMELECH, or Abimelech. Nor is it Abiathar's father, but himſelf, that is mentioned, Mark ii. 26.; for it is certain that he then lived, and might have a great hand in procuring the ſhew-bread for David: Nor does that text inſinuate, that Abiathar then executed the office of high-prieſt.

ABIB, or NISAN, the name of the firſt ſacred, and ſeventh civil month of the Jewiſh year. It contained thirty days; and anſwered to our moon of March. This word ſignifies *green ears*, or *ripe fruit*; and was given to this month, becauſe, in the middle thereof, the Jews began their harveſt. On the 10th day of this month the Paſchal lamb was taken: on the 14th day they did eat the paſſover; and on the ſeven days following they kept the feaſt of unleavened bread, the laſt of which was held as a ſolemn convocation, Exod. xii. xiii.

On the 15th day they gathered their sheaf of the barley first-fruits, and on the 16th they offered it; after which they might begin their harvest, Lev. xxvi. 4,—14. On the first day of it, the modern Jews observed a fast for the death of Nadab and Abihu: on the 10th a fast for the death of Miriam: on the 27th a fast for the death of Joshua: on the 29th they prayed for the latter rain. Their Megillath Taanith, however, takes no notice of any of these superadded solemnities; which is an evidence that they never universally obtained.

ABIDAN, the son of Gideon, of the tribe of Benjamin. He was prince of his tribe at the time when the tabernacle was built, and the Israelites came out of Egypt. His offering, like that of other principal persons of the several tribes, was a silver charger, the weight whereof was an hundred and thirty shekels, a silver bowl of an hundred and seventy shekels, a vessel of gold weighing ten shekels, filled with incense; a young bullock, a ram, a lamb of a year old, for a burnt-offering; two oxen, five rams, five he-goats, five lambs, for a peace-offering; and a kid for a sin-offering.

To ABIDE, (1.) To stay; tarry, Gen. xxii. 5. (2.) To dwell, or live in a place, Gen. xxix. 19. (3.) To endure; suffer, Jer. x. 10. (4.) To continue, Eccl. viii. 15. (5.) To wait for, Acts xx. 23. (6.) To stand firm, Psal. cxix. 90. Christ and his Father *make their abode* with one, when they bestow frequent and familiar influences of power, kindness, and inward comfort on his soul, John xiv. 23. Men *abide in Christ*, and *his love*, when, being united to him by faith, they continue cleaving to his person, believing his love, and walking in his way, John xv. 6, 10. Christ's *word*, or *doctrine*, *abides in men*, and they *in it*, when the knowledge and faith of its truth and excellency, the experience of its power, and an open profession and careful observance of it, are continued in a fixed and constant manner.

ABIEL, or JEHIEL, the father of Kish and Ner, and grandfather to Saul, the first king of the Jews.

ABIEZER, of the tribe of Benjamin, and town of Anathoth, was one of the thirty gallant men of David's army.

ABI-GABAON, otherwise called Ner, the father of Abdon and Kish, was one of Saul's ancestors, and a man of consequence in Gibeon.

ABIGAIL, (1.) the sister of king David, wife of Jether, and mother of AMASA, 1 Chron. ii. 17. (2.) The wife of NABAL. She was a woman of great prudence and wisdom, but was married to a rich sot. When his rude behaviour to David's messengers had brought him and his family into the utmost danger, Abigail hearing of it by some of her servants, loaded several asses with provisions, and went to meet David. In the most polite and prudent manner, she tendered him her present. Her prudent address not only disarmed his rage, but procured his highest esteem for her virtue. Returning to her husband, she told him the danger they had been in by his folly: and how she had prevented their ruin. He quickly died of a stupid melancholy: and she, not long after, was married by David. She bare to him two sons, Daniel and Chileab; if these two names do not rather denote the same person. She was taken captive by the Amalekites when Ziglag was burnt; but in a few days was recovered by David her husband, 1 Sam. xxv. and xxx. 2 Sam. iii. 3. 1 Chron. iii. 1.

ABIHAIL, the son of Huri, and father of Michael, Meshullam, and some others, 1 Chron. v. 12, 14.

2. ABIHAIL, the father of Zuriel, of the family of Merari, Numbers iii. 35.

3. ABIHAIL, the father of Esther, and uncle of Mordecai.

4. ABIHAIL, was the daughter of Eliab, David's brother, and wife to Rehoboam, king of Judah: She was the mother of Jeush, Shamariah, and Zaham.

ABIHU, the son of Aaron the high-priest, and Elisheba, was consumed together with his brother Nadab, by fire sent from God, because he had offered incense with strange fire, instead of taking it from the altar of burnt-offerings. This misfortune happened within eight days after the consecration of Aaron and his sons, and the dedication of the tabernacle in the year of the world 2514, before Jesus Christ 1486, before the vulgar æra 1490. Forgetting the spiritual import of all the service of the earthly sanctuary, one class of commentators have supposed, that Nadab and Abihu were in liquor, because the priests are immediately after prohibited the use of wine. Another class alledge, that there was nothing so heinous in their transgression, but it was awfully punished to teach ministers fidelity and exactness in discharging their office. It had a vastly more important meaning,—this instance of vengeance, is a standing example of that divine wrath, which shall consume all who pretend to serve God, but with incense kindled from the one altar and offering by which he for ever perfects his sanctified.

ABIJAH, ABIJAM, or ABIA, was the son of REHOBOAM, by his wife MAACHACH. He succeeded his father in the throne of Judah, A. M. 3046. He married fourteen wives, by whom he had twenty sons, and sixteen daughters. He reigned but three years; and imitated the impiety of his father. He was almost constantly at war with Jeroboam king of Israel. Once he took the field with 400,000 against Jeroboam and 800,000. The armies being drawn up, very near one to another, Abijah got him up to the top of mount Zemaraim, and harangued the troops of the enemy, to persuade them to return to their wonted subjection to the house of David, and to the true worship of God. Mean while, Jeroboam detached a part of his army around the hill, to attack the rear of Abijah's. Abijah and his forces, seeing themselves surrounded, cried to the Lord for help, and the priests sounded the silver trumpets. Such a sudden panic seized the host of Jeroboam, that Abijah's army cut off 500,000 of them on the spot; and, pursuing the victory, took Bethel, Jeshanah, Ephraim, and a multitude of other places, from the ten tribes. 1 Kings xv. 1,—7. 2 Chron. xi. 20. and xiii.

2. ABIJAH, the only gracious son of JEROBOAM. When he fell sick, the prophet AHIJAH told his mother that he should certainly die, and be the only one of Jeroboam's family who should die a natural death, and be dignified with funeral honours. He died the very moment of his mother's return to her house, and was greatly lamented by the people. 1 Kings xiv. 1,—18.

3. ABIJAH, the wife of Ahaz, and mother of King Hezekiah. Some suppose her the daughter of Zechariah the high-priest, who was slain by King Joash. Nothing is more groundless. If she had been so, she behoved to have been about 90 years of age, when Ahaz, a boy of ten years, married her, and had by her a child. 2 Chron. xxix. 1.

ABJECTS, most despicable persons. Psal. xxxv. 15.

ABILENE, a small canton in Hol-

low Syria, between Lebanon and Antilibanus. It appears to have lien westward of Damascus; and took its name from Abila, which probably was the same with *Abelmaim*. Lysanias was governor here in the fifteenth year of Tiberius. Luke iii. 1.

ABIMELECH, King of the Philistines, who dwelt in Gerar. Captivated with the beauty of SARAH, and informed by Abraham that she was his sister, he took her into his palace, intending to make her his wife. God permitted him not to take her to his bed; but appeared to him in a dream, and threatened him with a sudden death, if he did not immediately restore her to her husband; nay, already he had smitten him, and the women of his family, with a distemper, that rendered them incapable of procreation, or child-birth. Abimelech excused himself to his Maker, from Abraham's pretence, that Sarah was but his sister. He nevertheless restored her next day, severely chiding the patriarch for imposing on him. Abraham confessed she was indeed his wife; but was likewise his sister, begotten on a different mother. Abimelech gave Abraham a number of valuable presents, and offered him a sojourning place in any part of his kingdom. He too begged his prayers for the healing of his family; and cautioned him to beware of like dissimulation for the future. He also gave Sarah a thousand pieces of silver, or about 115l. sterling, to purchase a vail for covering her face, which still, at 90 years of age, was comely and sparkling; thus she was publicly instructed and reproved. Abraham prayed for Abimelech's family, and they were cured of their distemper. About fourteen years after, Abimelech dreading danger to himself or posterity, from the increase of Abraham's power, came, with Phichol his chief captain, and begged he would enter into a covenant of friendship; which was readily granted. Gen. xx. and xxi. 22,—32.

2. ABIMELECH, the son and successor of the former, was likely to be imposed on by Isaac, in the same manner as his father had been by Abraham; but happening, from his window, to espy some great familiarity between Isaac and Rebekah, he immediately concluded she was his wife, not his sister, as both Isaac and herself had pretended. He immediately sent for Isaac, and reproved him, as guilty of what tended to involve him and his subjects in guilt and punishment. Fear of losing his life, for the sake of his beautiful consort, was the only thing which Isaac pled in his own excuse. Abimelech, therefore, immediately issued orders, that none of his subjects, under pain of death, should, in the least, injure Isaac or Rebekah. Abimelech, finding that his subjects were terrified at, and mightily envied, the great prosperity and power of Isaac, he politely required him to leave his territories, because he was *become mightier than they*; or *much increased at their expence*. Some time after, Abimelech, mindful of the league his father had made with Abraham, and dreading danger from the increase of Isaac's power and wealth, took with him Ahuzzah his friend, and Phichol his chief captain, and repairing to Isaac, solemnly renewed the covenant with him at Beersheba, and was there entertained by him with a splendid feast. Gen. xxvi.

3. ABIMELECH, king of Israel, was the bastard son of GIDEON, by his concubine at Shechem. He was a most wicked, aspiring, and bloody wretch. To procure the government for himself, he insinuated to the people of Shechem, how much better it would be for them to have him, their

own citizen and blood relation, to be their governor, than to have all the threescore and ten sons of his father to rule over them. His Shechemite friends took for him out of the temple of their idol Baalberith seventy shekels of silver, or a little more than eight pounds sterling. With these he hired a band of vagabonds, who assisted him to murder, on one spot at Ophrah, all his seventy brethren, JOTHAM, the youngest, only escaping. The Shechemites then made him king. It was on the occasion of the coronation, or soon after, that Jotham, from the top of mount Gerizim, an adjacent hill, pronounced his parable to the men of Shechem; importing, that their bestowal of the government on the only naughty person in Gideon's family, and the ungrateful murderer of the rest, should issue in the speedy ruin of all concerned. The event quickly verified his prediction. Abimelech had not reigned above three years, when there happened a variance between him and the men of Shechem. While, it seems, Abimelech removed his residence to Arumah, a place near Shechem, and left Zebul to inspect the city, Gaal the son of Ebed, and his friends, excited and headed the conspiracy. At one of their idolatrous feasts, they, in the most outrageous manner, contemned and cursed Abimelech. Informed of this by Zebul his officer, he marched his troops by night, in four bodies, against the Shechemites; Gaal and his friends, having no time to prepare themselves were easily routed. On the morrow after, when the men of Shechem came out to the field, perhaps to the reaping, Abimelech and his troops fell upon and murdered them. He next took the city by assault, murdered the inhabitants, and demolished the buildings. A thousand of the Shechemites fled to the temple of Baalberith, hoping to defend themselves, or expecting the sanctity of the place would protect them; Abimelech and his troops carried fuel from an adjacent wood, set fire to the temple, and consumed it, and all that were in it. He next marched to Thebez, a place about nine miles to the eastward. The inhabitants fled to a strong tower built in the midst of their city; Abimelech assaulted the tower with the utmost fury, and was just going to set fire to it, when a woman from the top of it struck him with a piece of a millstone, and brake his skull. He ordered his armour-bearer to thrust him through with his sword, that it might not be said he had been killed by a woman. His orders were executed, and he died, A. M. 2798, Judg. ix.

4. ABIMELECH. See ACHISH, and AHIMELECH.

ABIRAM. (1.) The son of Eliab the Reubenite. He, with his brother Dathan, and Korah, conspired to divest Moses and Aaron of the powers conferred on them by God; and, on account hereof, was, with his whole family and substance, swallowed up alive by the earth. (2.) The eldest son of HIEL the Bethelite; he lost his life as his father founded the walls of Jericho. 1 Kings xvi. 34.

ABISHAG, a young woman, a native of Shunam, in the tribe of Issachar. David, at the age of about seventy, finding no warmth in his bed, was advised by his physicians to procure some young person who might communicate the heat he wanted. To this end Abishag was presented to him, who was one of the most beautiful young women in all Israel. The king made her his wife, but did not know her for one whole year that she continued near him. After his death Adonijah demanded her in marriage. Solomon believed with reason, that he might affect the regal power when he

was married to one of the late king's wives; therefore he dispatched him, in the year of the world 2991, before Jesus Christ 1009, before the vulgar æra 1013.

ABISHAI, the son of Zeruiah, the sister of David. He was a noted warrior, an early assistant, and steady friend to his uncle. Entering Saul's tent along with him, he insisted for leave to dispatch that tyrant, but was not allowed, 1 Sam. xxvi. 7,—11. He served in David's wars with Ishbosheth, and vigorously pursued the flying enemy. In the war with the Edomites he cut off 18,000 of them in the valley of Salt. In the war with the Syrians and Ammonites he commanded the troops which engaged with, and routed the latter. In the war with the Philistines he killed Ishbibenob, a noted giant, who was just going to murder his uncle and king. At another time he alone attacked a body of three hundred, and killed them to a man. Highly provoked with SHIMEI's raillery, he begged his uncle's leave to cut off the insolent wretch, but was not permitted. He commanded a third part of the army which defeated Absalom, and headed the household troops who pursued Sheba the son of Bichri, 2 Sam. ii. 18,—24. and x. 10,—14. and xvi. 9, —11. and xviii. 2. and xx. 6, 7. and xxi. 15,—17. and xxiii. 18,—19. 1 Chron. ii. 16. and xi. 20, 21. and xviii. 12.

ABLE, of great or sufficient power, wisdom, or wealth, Heb. vii. 25. Numb. xii. 20. Exod. xviii. 21. Lev. xiv. 22. ABILITY; (1.) Measure of wealth, Ezra ii. 69. (2.) Sufficiency of wisdom and prudence, Dan. i. 11.

ABNER, the son of Ner. He was the uncle of King Saul, and the general of his army. Being mostly in the camp, and in high station, it is not surprising he knew not David at Ephes-dammin: but it was more culpable, that he guarded his master so ill in the camp at Hachilah, when David and Abishai entered it, and went off, without being perceived, 1 Sam. xiv. 50. and xvii. 55, —58. and xxvi. 5,—14. After Saul's death he made Ishbosheth king; and for seven years supported the family of Saul, in opposition to David; but in the most of his skirmishes came off with loss. While Ishbosheth and David's troops rested near one another, hard by Gibeon, Abner barbarously challenged Joab to advance twelve of David's warriors, to fight with an equal number of his. Joab consented: the twenty-four engaged; and, taking each his fellow by the beard, and thrusting his sword into his side, they together fell down dead on the spot: a fierce battle ensued; Abner and his troops were routed: Abner himself was hotly pursued by Asahel; he begged him to stop his pursuit; on his refusal, he killed him by a back-stroke of his spear. He was however still pursued by Joab and Abishai, till he, who in the morning sported with murder, was obliged at even to beg that Joab would stop his troops from their hostile pursuit, 2 Sam. ii.

Not long after, Abner, taking it highly amiss for Ishbosheth to charge him of lewd behaviour with Rizpah, Saul's concubine, vowed he would quickly betray the whole kingdom into the hands of David; he had scarce threatened it, when he commenced a correspondence with David, and had an interview with him at Hebron for that effect. Abner had just left the splendid feast wherewith David had entertained him, when Joab, informed of the matter, warmly remonstrated to his uncle that Abner had come as a spy. At his own hand he sent a messenger to invite him back, to have some further com-

munication with the king. Abner was just come into Joab's presence, when he, partly from jealousy that Abner might become his superior, and partly to revenge his brother Asahel's death, mortally stabbed him, as he pretended to salute him. Informed hereof, David heartily detested the fact, exclaimed against Joab, and honoured Abner with a splendid funeral, and a mournful elegy, 2 Sam. iii.

ABOARD, into the ship, Acts xxi. 2.

ABOLISH: (1.) To do away; make void; annul the obligation of, 2 Cor. iii. 13. Eph. ii. 15. (2.) To destroy; make to cease, Isa ii. 18. 2 Tim. i. 10.

ABOMINABLE, ABOMINATION; a thing very hateful and loathsome, as unclean flesh and things offered to idols, Lev. vi. 21, 18. Isa. lxvi. 17. Sin is called *abominable*, or *abomination*: it is the reverse of the divine perfections and law; it defiles persons in God's sight; and ought to be hated, detested, avoided, and opposed by us, Jer. xliv. 4. Isa. lxvi. 3. False doctrines, and horrid or indecent practices, contrary to the very light of nature, are called *abominations*: they are hated and loathed by God and his saints, Rev. xvii. 4. Idols and their worship are called *abominations*. Not only is the worship of idols hateful in itself, rendering men odious to God; but is often attended with a variety of base and indecent ceremonies, 1 Kings xi. 7. Deut. vii. 26. and xii. 31. Idols are called *abomination of the eyes*, because the eyes of their worshippers are often amused with, and, in adoration, lifted up to them, Ezek. xx. 7, 8. Idolaters and proud persons are an abomination, being detestable to God, and to all good men, Isa. xli. 24. Prov. xvi. 5. Incense is an *abomination to God*, and the solemn meeting is *iniquity*. The observance of the Jewish ceremonies, without dependence on Christ by faith, and an universal endeavour after conformity to his moral law; or the mere observance of these ceremonies, after their abolishment by the gospel, was in God's account highly detestable and criminal, Isa. i. 13. and lxvi. 3. The sacrifices and prayers of the wicked are an *abomination*, because their principles, manner, and ends are sinful, Prov. xv. 8. and xxviii. 9. —Probably shepherds were an *abomination to the Egyptians*, because a band of foreigners, called *shepherds*, had just before, from Ethiopia or Arabia, invaded and tyrannized over the country; or because the land was sore plagued on the account of Abraham and Sarah his wife, Gen. xlvi. 34. The Hebrews sacrificed the *abomination of the Egyptians*, i. e. their sacred animals, oxen, goats, lambs, rams, which the Egyptians adored, and thought utterly unlawful to offer, Exod. viii. 26. *The abomination that maketh desolate*, may denote, (1.) The image of a swine on the brazen altar; and that of Jupiter Olympius in the Jewish temple, which Antiochus Epiphanes erected to stop the worship of God, Dan. xi. 21. (2.) The Roman armies, composed of Heathenish idolaters, who had the images of idols and emperors painted on their banners; and who, highly detested of the Jews, entered and burnt their temple, and spread ravage and desolation through their country, Dan. ix. 27. Matth. xxiv. 15. (3.) Antichrist, who horridly defiles and wastes the church of God, Dan. xii. 11.

ABOVE; (1.) High; overhead, Gen. vi. 16. (2.) Upwards, Exod. xxx. 14. Lev. xxvii. 7. (3.) Beyond, 2 Cor. i. 8. (4.) More than; Gen. iii. 14. (5.) Higher than, Neh. viii. 5. It is used metaphorically, to denote the dignity or excellency of persons or things, Psal.

cxiii. 4. Matth. x. 24.; or rank, authority, and rule, Numb. xvi. 3. Deut. xxviii. 13. It also denotes what is spiritual and heavenly, Gal. iv. 26. Col. iii. 1.; nay heaven, or God himself, who is above all in dignity and authority, James i. 17.

To ABOUND; (1.) To grow great or numerous, 2 Pet. i. 8. Matth. xxiv. 12. (2.) To increase, and have plenty of temporal or spiritual benefits, Prov. xxviii. 20. 2 Cor. ix. 8. God *abounds in grace* towards us, *in all wisdom and prudence*, in graciously chosing a fit person to be our Mediator: in appointing him his proper work, in its whole form and periods; in ordering the circumstances of his incarnation, debasement, and glory; and of all the mercies, afflictions, and deliverances of his people, to the best advantage. In forming and publishing the gospel of our salvation, and thereby rendering men, naturally foolish and rebellious, wise, circumspect, and prudent, Eph. i. 7, 8. Men *abound in the work of the Lord*, when, with noted and increasing pleasure and activity, they perform a multitude of good works, 1 Cor. xv. 58. Men *abound in transgression*, when, with increasing activity, they proceed from one evil way to another or worse, Prov. xxix. 22. *Sin abounds* inwardly, when it renders our rational powers more vigorous, active in and delighted with sin: it *abounds* outwardly, when the number of sinners or of sinful acts, and the number and degrees of their aggravations do increase; it *abounds* relatively, when its facts, criminal nature, power, and pollution, are more fully and convincingly manifested, Matth. xxiv. 12. Rom. v. 20. *Grace* in God *much more abounds* in saving the chief of sinners, and forgiving, conquering, and destroying, the greatest sins in them that believe: *grace* in us *much more abounds* in resisting and mortifying the strongest corruptions, and taking full possession of these inward powers where sin had been superlatively strong and active, Rom. v. 20. The *truth of God abounds* when his revelations are clearly and widely displayed; when his promises are eminently fulfilled; and his word rendered effectual for the conversion of vast multitudes; and is boldly professed by them, Rom. 7. iii.

ABRAM, the son of Terah. Though mentioned before his brethren, Nahor and Haran, he appears to have been the youngest, born in the 130th year of his father's life, and A. M. 2008. The first seventy years of his life he resided in his father's family, in Ur of the Chaldees; and no doubt concurred with them in their idolatrous worship. After the death of his brother Haran, God appeared to him; doubtless hinted the detestable nature of idolatry; and, it is certain, ordered him to leave his native abode. He and his father's household removed to the north west of Mesopotamia, and settled at Haran or Charran, a place so called, perhaps, to commemorate his deceased brother. After about five years continuance here, Terah died; and God appeared again to Abram: he assured him of a numerous seed, who should be a blessing to the nations around: he ordered him to leave his father's family, and travel to a land to which he would direct him. All obedient, Abram took with him Sarai his wife, and Lot his brother Haran's son, and their substance, and went toward Canaan, neither knowing the country, nor the way whither he went, Gen. xi. 26,—32. and xii. 1,—5. Deut. xxvi. 5. Josh. xxiv. 2, 3. Isa. xli. 2. Acts vii. 2,—4. Heb. xi. 8. A. M. 2083, he entered Canaan, crossing the Jordan, south of the Galilean sea: he pitched his tent at Shechem, and there erected an altar

to the Lord. Here God again appeared to him, confirmed his former promiſes, and aſſured him that Canaan ſhould one day be the property of his ſeed. He had ſcarce received this promiſe, when a famine obliged him to leave the country: without conſulting his Maker, he went ſouthward to Egypt. Sarai was now ſixty-five years of age, but retained beauty enough to endanger the man's life, who paſſed for her huſband, eſpecially in Egypt, where the women were none of the loveliеſt. Abraham therefore and Sarai agreed, that both ſhould pretend ſhe was his ſiſter, wherever they ſhould come. They had not been long here, when her beauty charmed the Egyptians, and at laſt captivated Pharaoh himſelf. Abram received vaſt numbers of ſheep, oxen, camels, aſſes, men-ſervants, and maid-ſervants, beſides gold, ſilver, and other precious things, in compliment, for the ſake of his pretended ſiſter: and Sarai was in imminent danger of being taken into Pharaoh's bed. To prevent this God inflicted on him and his family ſuch plagues as clearly manifeſted the cauſe. Pharaoh ſent for Abram; ſharply rebuked him for his dangerous impoſition; returned him his wife undefiled; and gave orders for their ſafe departure from his dominions, Gen. xii. Pſal. cv. 14, 15.

The famine in Canaan being ceaſed, Abram returned thither, and on the altar which he had built near Bethel and Hai, offered a ſacrifice of thankſgiving for his ſafe return. Contentions between his herdſmen and theſe of his nephew Lot, obliged them to ſeparate. Abram made the peaceful propoſal, and gave his nephew the choice what place he would turn to. Lot had ſcarce departed for the plain of Sodom, when God re-aſſured Abram that his ſeed ſhould poſſeſs the whole country in view. Abram removed ſouthward from the environs of Bethel, and pitched his tent in the plain of Mamre, which is in Hebron. There he erected an altar to God; and contracted a friendſhip with Mamre, Aner, and Eſhcol, the chief men of that place. Before he had long enjoyed this agreeable ſituation, news were brought him that Chedorlaomer and his allies had ravaged the country of Sodom and Gomorrah, and carried Lot priſoner. Abram armed 318 of his own ſervants; and with theſe, and a few allies headed by his friends Mamre, Aner, and Eſhcol, he purſued the conquering potentates; ſurpriſed them by night at the ſprings of Jordan; routed and purſued them as far as HOBAH, northward of Damaſcus; recovered Lot, with all his family and ſubſtance, with the reſt of the captives, and the plunder of Sodom. In his return, MELCHISEDEK met him at Salem, entertained him with proviſions, bleſſed him, and received from his hand the tithes of his ſpoil. The young king of Sodom generouſly offered him all that he had recovered except the men and women: Abram more generouſly refuſed the leaſt ſhare of it, Gen. xiii. and xiv.

Graciouſly to reward Abram's generoſity and dependance on God, the Lord immediately after aſſured him that he was his *ſhield*, and his *exceeding great reward*; and repeated to him the promiſe of a numerous ſeed, and of Canaan for their inheritance. By an horrible darkneſs, and by a fiery meteor paſſing between the pieces of the heifer, the ſhe-goat, the ram, turtle, and pigeon, he confirmed the covenant, prefigured their affliction, and hinted, that at laſt their ſalvation ſhould go forth *as a lamp that burneth*. At the ſame time he aſſured him his ſeed ſhould ſojourn for four hundred years in a land not their own, and part of that time he terribly oppreſ-

sed: and that in the fourth generation, they should be brought with great wealth from the land of their bondage, and take possession of Canaan from the Euphrates on the north-east, to the border of Egypt on the south-west, Gen. xv.

Hearing that a child of Abram's own body should be heir of Canaan, Sarai imagining it impossible for one of her age and circumstances to be the joyful mother, advised her husband to make Hagar her maid his concubine, and procure children by her. Accomplishing a great typical purpose Abram complied. Hagar no sooner found herself pregnant, than she behaved to her mistress in a haughty and surly manner. This occasioned bitter but unjust reproaches to Abram from his wife, as if he had encouraged his maid in her pride. Hard treatment from her mistress provoked Hagar to flee the family; but being advised by God she returned and submitted herself. She brought forth a son, whose name was ISHMAEL. For thirteen years after his birth, we have no account of any farther revelations to Abram; but, A. M. 2107, God repeated the promise of a numerous seed, and of the land of Canaan for their possession. To confirm this covenant, to separate Abram and his family from the rest of the world, and to seal them as heirs to the promises, he ordered himself, and all the males of his family and seed, to have their foreskin circumcised. He changed his name to ABRAHAM, which signifies *the father of a multitude*. Sarai's he changed to SARAH, which signifies *the lady or mistress*. He assured him that Ishmael should live, and have a numerous issue; and Sarah, now ninety years of age, should bear a son, in whose seed all the nations of the earth should be blessed. Immediately after this vision, Abraham and all his males were circumcised, Gen. xvi. and xvii.

Not long after, the Son of God, attended by two angels in human shape, passed by Abraham's tent in their way to destroy Sodom, and the cities adjacent. Upon Abraham's kind entreaty they entered his tent, and were entertained by him as travellers. The Angel JEHOVAH asking for Sarah, assured her and her husband, that after nine months, she should bring forth a son, called ISAAC. Abraham accompanied his guests part of their way towards Sodom. To reward him for his religious education of his family, the Lord disclosed to him their intention to destroy these wicked cities. Moved with compassion, chiefly to Lot, Abraham interceded for their preservation. God granted him whatever he asked. He offered to save them, if fifty, if forty, if twenty, or even ten righteous persons could be found therein: but as there was none save Lot, only he and his daughters were preserved, Gen. xviii. and xix. Scarce had Sarah conceived, when her own and her husband's dissimulation at Gerar issued in her being forced from him by ABIMELECH the king. She was however quickly restored, without receiving any stain of disloyalty to her marriage bed, Gen. xx. In A. M. 2108, Isaac was born, to the no small joy of Abraham and Sarah. The first circumcised, and the other suckled him. When Isaac was weaned, Abraham made a splendid feast for his household. On that occasion, Ishmael marked his contempt of Isaac. Sarah observing it, begged her husband to expel Hagar and her son from the family, as she would never allow him to inherit Canaan along with Isaac. This request was extremely disagreeable to Abraham; but, being admonished by God, he readily complied therewith.

Isaac was now perhaps thirty-three years of age, when God ordered his father to offer him a burnt-sacrifice on a distant hill. All obedient, he rose early next morning, set off with Isaac and some servants, and a knife, fire, and wood, for the offering. After travelling three days, he came to Moriah, the destined mount. The servants and asses being left behind, Isaac bore the wood; and his father the knife and fire. By the way, Isaac asked where the sacrifice was? Abraham replied, God would provide it. They came to the appointed spot: an altar was reared: Isaac was bound and stretched thereon. Abraham had just stretched his hand with the knife, to plunge it into his son; the Lord himself stopt the blow, and told Abraham he had now sufficiently discovered his fixed faith in his promise, and regard to his precepts: meanwhile, the patriarch looking behind him, observed a ram caught by the horns in a thick bush: him he caught, and offered instead of his son, and called the place, JEHOVAH-JIREH; importing, that God chiefly manifested his favours in perplexing straits, and would provide for his people whatever they needed. After God had renewed his promises, and confirmed them by oath, he rejoined his servants, and returned home to Beersheba; and was there informed that his brother Nahor had a numerous issue, Gen. xxii.

Abraham's next work was the burial of his beloved Sarah. She died at Hebron, where her husband then dwelt. He requested of the Hittites of that place to sell him a burying-place: they offered him room in any of their sepulchres: he desired the cave of Machpelah: Ephron, the proprietor, begged he would take it in compliment; but Abraham insisted to give the full value, and paid for it 400 shekels, which amounted to 46 pounds 5 shillings, or, according to Prideaux, to 60 pounds Sterling; and there he buried Sarah his wife.

Three years after, he resolved to provide a match for Isaac his son. He called Eliezer his principal servant, and, after giving him his instructions, and binding him by oath, to take for his son a wife out of his own kindred, and to avoid every step calculated to make Isaac return to Mesopotamia, he sent him away with a suitable train, and a number of presents. Rebekah was obtained for Isaac. Next year Abraham himself espoused Keturah, and his body being invigorated by the influence of God, he had six sons by her. Their names were, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. These Abraham in his life-time portioned, and sent eastward into ARABIA the desart, where they became heads of tribes numerous and potent. A. M. 2183. Abraham died in the 175th year of his age: his sons, Isaac and Ishmael, who now lived at a small distance one from another, buried him in the cave of Machpelah, beside Sarah his wife, Gen. xxiii. xxiv. and xxv.

Abraham is famous in the stories of the ancient Heathens, and of the Mahometans, Indians, and Jews, as a king of Damascus; as a teacher of arithmetic and astronomy to the Egyptians, &c. It is probable human sacrifices took their rise among the Canaanites, from his intended oblation of Isaac. Severus, the Roman emperor, reckoned him one of his deities, along with Jesus Christ. The sacred volumes represent him as the friend of God; as the father and pattern of the faithful; as one who, with joy unspeakable, foresaw the coming of the promised Messiah; as a noted possessor of the heavenly glory; and hence a share of it is represented as *a lying in his bosom*,

Rom. iv. Heb. xi. John viii. 56. Matth. viii. 11. Luke xvi. 20.

Was Jesus Christ typified by this venerable patriarch? How astonishing was his meekness, his love and kindness to men; his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of Heaven; the Father and covenant-head of innumerable millions of saved men. To him were all the promises relative to the earthly and eternal state of his church originally made. All obedient, he, at his Father's call, in a manner, left the native abodes of bliss, and became a stranger and sojourner on earth, not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God.

ABSALOM, the third son of king David: his mother was Maacah, the daughter of Talmai king of Geshur. He was one of the most comely men that ever breathed: every year he cut the hair of his head, and it weighed 200 shekels, or about six pounds English weight; or perhaps, rather, was valued at the rate of 200 shekels of silver; which at least is about 23, or, according to Prideaux, 30 pounds Sterling. He had three sons, who all died in their childhood, and a beautiful daughter called TAMAR, 2 Sam. iii. 3. and xiv. 25,—27. and xviii. 18.

When Tamar his sister was ravished by Amnon, she complained to him of the injury done her. Absalom resolved on a thorough revenge. Bent to execute it, he entirely concealed his resentment. After two years he invited his brethren to a shearing-feast at Baalhazor. When Amnon had drunk hard, Absalom ordered his servants to kill him; and then fled to his grandfather at Geshur in Syria. He had continued three years in exile, when Joab, observing David's fondness of a reconciliation, prompted an artful widow of Tekoah, by a feigned speech concerning the danger of her son, who, she pretended, had in a passion killed his brother, to solicit it. Absalom was recalled; but lived two years at Jerusalem without entering his father's presence. Stung with grief and indignation, he sent for Joab, with a view to engage him to be his advocate with the king. Joab at first refused to go; but Absalom, by burning of his corn, obliged him to it. On coming, Joab understood his intent, and went directly to king David, and procured his admission to court. Scarce was this reconciliation effected, when Absalom prepared to usurp his father's throne. He got himself a number of horses and chariots, and fifty men to run before him. By kind usage of those who came to his father for judgment, by indirect hints that their causes were good, but his father neglected to do them justice, and by wishes that it were in his power to do them right, he won the hearts of the people.

About Whitsuntide, A. M. 2980, in the 40th year after David's unction by Samuel, and the 4th after Absalom's return from Syria, he, under pretence of fulfilling a vow, solicited his father's permission to repair to Hebron, a city southward of Jerusalem. Two hundred persons of note attended him thither, without suspecting his designs. He immediately opened his mind to them; and caused it to be proclaimed in all the cities of Israel, that he reigned in Hebron. Ahithophel, David's principal counsellor, upon invitation, revolted to him with the first: the body of the Israelites followed his example. David, with a handful of such friends as he could depend on, fled from Jerusalem. Ahithophel, after making him publicly defile ten

of his father's concubines, adviſed Abſalom, without delay, to give him the command of 12,000 choſen troops, and he would directly purſue his father, and apprehend him before he had time to recover from his fright. This advice was extremely proper to anſwer his end. But Huſhai was alſo conſulted: he pretended Ahithophel's counſel was not ſeaſonable, as David and his friends were brave and deſperate fellows, and would readily ſpring forth from pits, or like hiding-places, and all of a ſudden cut off ſome of Abſalom's forces; and ſo diſpirit the whole party before it was firmly eſtabliſhed. To flatter Abſalom's vanity, and give David time to put himſelf in a poſture of defence, he adviſed to aſſemble every man of Iſrael capable to bear arms; and that Abſalom ſhould command them in perſon: he pretended, that with this huge hoſt they ſhould, without fail, ruin David and his party, whether they found him in city or field.

Huſhai's advice was approved and followed. Abſalom collected his troops; marched over Jordan, to attack his father; a battle was fought in the wood of Ephraim: his raw undiſciplined hoſt was eaſily defeated by the providence of God, and his father's veteran troops. The wood tore vaſt numbers of them to pieces, or otherwiſe occaſioned their ruin. David had ordered his warriors to ſpare the life of his rebellious ſon; but riding through the wood, an oak branch caught hold of his high valued hair, and hung him by it inſtead of an halter, while his mule went away. Informed hereof, Joab haſted to the place, and put an end to his life. He had erected a proud monument to perpetuate his fame; but had not the honour to be buried therein. His corpſe was caſt into a pit, as the carcaſe of an aſs, and a great heap of ſtones thrown over him. Whether his father, who ſo lamented his death, removed it to a more honourable ſepulchre, we know not, 2 Sam. xiii. xiv. xv. xvi. and xvii.

ABSENT, out of one's ſight or preſence, Gen. xxxi. 49. Col. ii. 5. The ſaints on earth are *abſent from the Lord*; they enjoy not the immediate viſion and fellowſhip of Jeſus Chriſt, and of God in him, as theſe in heaven do. 2 Cor. v. 6.

ABSTAIN, to forbear uſing. ABSTINENCE is ſtrictly a forbearing of the uſe of food, Acts xxvii. 22. During their ſacred miniſtrations, the Jewiſh prieſts were to abſtain from wine and grapes, or any thing produced by the vine, Lev. x. 9. So were the Nazarites during the term of their vow, Numb. vi. 3. The whole Hebrew nations were to abſtain from the fleſh of animals declared unclean by the law; and from the fat of ſuch as were ſacrificed to the Lord; and from the blood of all, Lev. xi. and iii. 17. and vii. 23. To commemorate the ſhrinking of the ſinew of Jacob's thigh, when touched by the wreſtling Angel, they voluntarily forbore eating of the correſpondent ſinew in animals, Gen. xxxii. 25. To avoid giving offence to Jewiſh or weak Chriſtians, the apoſtles enjoined the Gentile converts to refrain eating of blood, and things ſacrificed to idols, Acts xv. 28. 1 Cor. viii. 7,—10.; but Paul declares it the doctrine of devils to abſtain from any wholeſome food, under pretence of intrinſic holineſs and devotion. 1 Tim. iv. 3, 4.

ABUNDANCE, a great deal of any thing, 2 Chron. ix. 9. Rom. v. 17. 2 Cor. xii. 7. Great plenty and wealth, Deut. xxviii. 47. *The abundance of the ſeas*, is plenty of fiſhes, and of profits ariſing from ſea-trade, Deut. xxxiii. 19. See ABOUND.

ABUNDANT; very large, as an overflowing ſtream. 1 Pet. i. 3.

To ABUSE; to uſe perſons or things from wrong ends or motives; or in a ſinful or diſhonourable manner, Judg. xix. 25. Men *abuſe themſelves with mankind*, when they commit the horrid ſin of Sodom, that brought ruin on that and the cities around, 1 Cor. vi. 9. Men *abuſe the world*, when they uſe the good things of it to diſhonour God, and gratify their own luſts, 1 Cor. vii. 31.

ABYSS, or deep. Hell is called by this name in ſcripture; as are likewiſe the deepeſt parts of the ſea, and the chaos, which in the beginning of the world was covered with darkneſs, and upon which the Spirit of God moved. Gen. i. 2.

The ancient Hebrews, as well as the generality of the eaſtern people at this day, were of opinion that the abyſs, the ſea and waters encompaſſed the whole earth; that the earth was as it were immerſed, and floating upon the abyſs, almoſt, ſay they, like a water-melon ſwimming upon and in the water, which covers a ſmall moiety of it. Farther, they believed that the earth was founded upon the waters, or at leaſt that it had its foundation on the abyſs.

Fountains and rivers, in the opinion of the Hebrews, are derived from the abyſs or ſea. They iſſue from thence through inviſible channels, and return through others of their own forming upon the earth. At the time of the deluge the deeps below, or the waters of the ſea, broke down their banks, the fountains forced their ſprings, and ſpread over the earth, while at the ſame time the cataracts of heaven were opened, and overflowed the whole world.

The abyſs which covered the earth in the beginning of the world, and was put in agitation by the ſpirit of God, or by an impetuous wind, this abyſs was ſo called by way of anticipation, becauſe it afterwards compoſed the ſea, and the waters of the abyſs iſſued from it, and were formed by the flowing of it; or rather, the earth ſprung up out of the midſt of this abyſs, like an iſland riſing out of the ſea, and appearing ſuddenly to our eyes, after having been for a long time concealed under water.

To ACCEPT; (1.) To receive favourably, Mal. i. 10,—13. (2.) To take pleaſure in, Jer. xiv. 10. (3.) To eſteem highly, Luke iv. 24. To be *accepted of God*, is to be received into his grace and favour, Acts x. 35. The ſaints are *accepted in the beloved*; through union to the perſon, and imputation of the righteouſneſs of Jeſus Chriſt, they are received into the divine favour, and intitled to all the bleſſings of eternal life, Eph. i. 6. The ſinful *accepting of perſons*, is the ſhewing them partial reſpect in judgment or otherwiſe, on account of ſome carnal circumſtances and motives, Prov. xviii. 5.

ACCESS; free admiſſion; unhampered entrance. Our *acceſs* to a gracious ſtate, and to God, is *through Chriſt*, as our ranſom and way; *by the Spirit*, diſcovering to us the perſon and fulneſs of Chriſt; and *by faith*, giving joy and peace in believing in Chriſt as the Lord our righteouſneſs and ſtrength, Eph. iii. 18. Rom. v. 2.

ACCHO, was a city of Galilee, on the coaſt of the Mediterranean ſea, about 32 miles ſouth of Tyre. It was built on a plain, but had mountains ſurrounding it on all ſides, except towards the ſea; on the ſouth was Carmel; on the eaſt the mountains of Galilee; and on the north the ladder of Tyre, about 12 miles diſtant. It had a fine harbour, and on the north of it the river Belus; and the ſea-ſhore afforded great quan-

tities of sand for making of glass. It was given to the tribe of Asher; but they suffered the Canaanites to continue in it, Judg. i. 31. It made no great figure till Ptolemy Philadelphus king of Egypt rebuilt it, and called it PTOLEMAIS; after which it often shared in the distress of the Syrian war. The Christian religion was early established here; and here Paul visited the saints in his way to Jerusalem, Acts xxi. 7. Church history informs us, that here were bishops in the 2d, 3d, 4th, 5th, and 6th centuries of the Christian æra. In the 12th and 13th centuries it was a place of great strength, and was the object of no small contention between the Mahometans and the Europeans in the sacred wars. It began about that time to be called St. John de Acra; and here the knights of St. John of Jerusalem fortified themselves a long time. It has for about 300 years been subject to the Turks, and is still remarkable for a deal of magnificent ruins of palaces, castles, and about 30 churches. It is now poorly built and inhabited; scarce a mile about, and without walls; as the Arabs will not allow it to be inclosed, lest they should lose their power over it. It has an old church, and a bishop of the Greek church. The Popish monks have an inn, which serves them instead of a convent.

ACCOMPLISH; (1.) To perform; FULFIL; fully execute, Jer. xliv. 25. (2.) To bring to pass what is desired, purposed, or promised, Prov. xiii. 9. (3.) To finish; so days are accomplished, Acts xxi. 5. Luke ii. 6.

ACCORD; of its, or his *own accord*; freely, without pains or constraint, Lev. xxv. 5. 2 Cor. viii. 17. With *one accord*, with universal harmony and agreement, Acts i. 14. and ii. 46. and v. 12.

ACCORDING; (1.) Agreeably to, 2 Tim. i. 9. (2.) Even as; in proportion to, Acts iv. 35. God rewards all men *according to their works*; that is, agreeably to the nature of their works, 2 Cor. v. 10. Rev. xxii. 12.; but deals not with the returning sinner *according* to his past unrighteousness; but receives him graciously into his favour.

To ACCOUNT; to reckon; judge; value, Deut. ii. 11. The Hebrews *made account* for the paschal lamb; every eater paid his share of the price, Exod. xii. 14. To put a thing to one's *account* is to charge it on him as his debt; or reckon it to him as his good deed, Philem. 18. Phil. iv. 17. To *take account*, is to search into and judge a matter, Matth. xviii. 23. To *give account*, is to have our conduct tried, whether it be reasonable and lawful or not, Rom. xiv. 12. Heb. xiii. 17. 1 Pet. iv. 5. God *giveth not account of his matters*; he does not ordinarily inform his creatures of the reasons and circumstances of his conduct; nor is he under obligation to do it, Job. xxxiii. 13.

ACCURSED. The Hebrew word HHEREM, and the Greek ANATHEMA, which our version often renders *accursed*, signify things set apart or devoted; and, with Jews and Christians marked the highest degree of excommunication. They generally imported the cutting off one from the community of the faithful, the number of the living, or the privileges of society; and of a thing from existence and common use. The cities of king Arad, the seven nations of Canaan, the sacrifices of false gods, were *accursed*, or devoted to destruction, Numb. xxi. 2, 3, Deut. vii. 2, 26. Exod. xii. 19. The Hebrews devoted to a curse such as did not assist in punishing the Benjamites, Judg. xxi. 5. Jephthah devoted whatever should

first meet him from his house, Judg. xi. 29. Saul devoted such in his host as should taste any food before sun-set, while he pursued the Philistines, 1 Sam. xiv. 24. About forty Jews devoted themselves under a curse, if they did eat or drink before they had killed Paul, Acts xxiii. 12, 13. Nothing devoted to the Lord, under the form of a curse, could be redeemed, Lev. xxvii. 28, 29. The wealth of Jericho was *accursed*; the gold, silver, brass, and iron, were under the form of a curse set apart to the service of God, and the rest devoted to ruin, Josh. vi. 16, 19. and vii. 1. The hanged malefactors were *accursed of God*, devoted to public punishment, and in emblem of Jesus dying under the curse, Deut. xxi 23. To promote the salvation of his Jewish brethren, Paul could have wished himself *accursed from Christ*; not cast into hell, and for ever under the power of sin, and employed in blasphemy of God, but cast out of the church, and made a temporary monument of God's wrath, Rom. ix. 3. Moses too is thought to have offered himself to ruin for the preservation of Israel; but he probably only wished that he might not outlive the destruction of his people, Exod. xxxii. 32. Haters of Christ, and preachers of righteousness by the works of the law, are *accursed*, Isa. lxv. 20. Gal. i. 8, 9. To be *Anathema, Maranatha*, is to be finally separated from Christ and the saints, and devoted to everlasting punishment by him at his second coming: the one word is *Greek*, and the other *Syriac*, to import, that neither Jews nor Gentiles shall be accepted, 1 Cor. xvi. 22. To *call Jesus accursed*, is to account him a deceiver, and act toward him as such in our profession or practice, 1 Cor. xii. 3.

To ACCUSE; to charge with a crime, Dan. iii. 8. ACCUSATION is the act of charging one with a fault; or the charge itself, Luke xix. 8. 1 Tim. v. 10. Mens *thoughts accuse* them, when their conscience charges their sins on them, and fills them with pain, shame, and fear on account thereof, Rom. ii. 15. Moses *accused the Jews*, in Christ's time; his law pointed out and condemned them for their hatred of Christ, who was prefigured in it; John v. 45. Satan is the *accuser of the brethren before God day and night*: without ceasing, he, by his agents, accused the primitive Christians before the civil magistrates; and towards God, to the world, and to their own conscience, he in every age, charges the saints with manifold crimes real or feigned, Rev. xii. 10.

ACELDAMA; a field, said to have lien on the south of Jerusalem, just north of the rivulet SHILOAH. It is said to have been the same with the *fullers field*, where they whitened their cloth, Isa. vii. 3. It is certain it was the *potters field*, whence they digged their materials: its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver, which he had gotten for betraying his Master, the high priest and rulers pretended it was not lawful to cast it into the sacred treasury, as it was the price of blood, and purchased with it this field to bury strangers in; and so it came to be called *Aceldama*, or *Hackeldama, the field of blood*, Zech. xi. 12, 13. Matth. xxvii. 8. Acts i. 18. Travellers assure us, that it is now covered with an arched roof, and will consume a corpse in two or three days.

ACHAIA, a country of the Greeks in Europe. Sometimes it was taken largely, and answered to Grecia proper, now called *Lividia*: but *Achaia proper* was a very small canton on the south of Greece, and north of the Peloponesus or Morea. Its capital,

and only city of note, was Corinth. Gallio was the Roman deputy here when Paul preached the gospel, and founded various Christian congregations, Acts xviii. 1,—12. 2 Cor. i. 1.

ACHAN, or ACHAR, a descendant of Judah by Zerah, Zabdi, Carmi. At the taking of Jericho, he, contrary to the express charge of JOSHUA, coveted part of the accursed spoil; Having seized a Babylonish garment, a wedge of gold, and two hundred shekels of silver, he concealed them in his tent. Offended with his crime, and to deter others from secret wickedness, God marked his indignation hereat in the defeat of three thousand Hebrews before AI, and the slaughter of thirty-six. Pained with grief, Joshua and the elders of Israel rent their clothes, and cried to the Lord for help. The Lord informed Joshua, that one of the people had taken of the accursed spoil, and hid it among his stuff: till the discovery and punishment of which they should have no assistance from him. By the direction of God, the whole assembly of Israel sanctified themselves, and prepared for a solemn search on the morrow: the search was referred to the determination of the lot: First the tribe of Judah; next the family of Zerah; next the family of Zabdi; and lastly, Achan himself was taken: admonished of Joshua, he candidly confessed his offence; and it is hoped, truly repented of it: The stolen goods were brought, and publicly exposed to the view of the assembly: Then he and his children, who probably concurred in the theft, and all his cattle, were, for the terror of others, publicly stoned to death; and the dead bodies, with his household furniture, burnt to ashes in the valley of Gilgal, called from that event ACHOR, that is, *trouble*; and a great heap of stones cast on them. 1 Chron. ii. 5,—7. Josh. vii.

ACHISH, or ABIMELECH, king or lord of the Philistines of Gath. To avoid Saul's persecution, David retired to Gath. The courtiers represented to Achish that this David had killed Goliath, and been celebrated as a noted destroyer of their nation. Informed of these insinuations, David to secure himself meanly counterfeited madness. Achish hinted to his servants that they had no reason to be afraid, and himself had no need of a fool to make sport to him: He ordered them to expel him from the city.—About four years after, David returned to Gath. Achish, the same who had formerly contemned him, or perhaps his son, gave him a friendly reception. He assigned him and his warriors Ziglag, one of his cities, to dwell in. Almost two years after, he required David and his warriors to assist him and the Philistines against Saul, and the Hebrews, and promised to make them his life-guard. The other lords of the Philistines absolutely refused to allow David and his men to serve in their army. Achish, therefore, discreetly dismissed them to their home. Psal. xxxiv. tit. 1 Sam. xxi. xxvii. xxviii. and xxix.

ACHMETHA. Some think it signifies Ecbatana, the capital or chief city of Media, built by Dejoces or Phraortes, and surrounded with a seven-fold wall of different colours and unequal height. But perhaps it signifies but a strong *box* or *press*, in which the old rolls of the Medo-Persian court were deposited, Ezra vi. 2.

ACHOR, the valley near Jericho where ACHAN was stoned. The valley of Achor being a *rest for flocks*, and a *door of hope*, imports, that under the gospel, chiefly during the thousand years reign of the saints, the issue of discouraging troubles, and the ordinances and influences of God's grace, shall afford restful pas-

ture to his people, and encourage their solid hope of the heavenly bliss; even as the Hebrews first encampment in the valley of Achor was to them an hopeful pledge of their complete possession of the promised land. Josh. vii. 26. Isa. lxv. 10. Hos. ii. 15.

ACHSAH, the daughter of Caleb the son of Jephunneh. To excite some brave warrior to wrest Kirjath-sepher from the Canaanitish giants, Caleb proffered Achsah as his reward. On these terms Othniel her cousin quickly obtained her. In her way home to her husband's residence, she alighted from her ass, threw herself at her father's feet, and begged, that, as he had portioned her with a *south*, a dry *land*, he would give her some moist field, abounding with springs of water: he gave her one, or perhaps two fields, thoroughly moist, Josh. xv. 16,—19. Judg. i. 12,—15.

ACHSHAPH, a city about the foot of mount Tabor. Joshua conquered the king of it, and gave it to the tribe of ASHER. In Jerom's time, about 400 years after Christ, it seems to have been a small village called Chasalus, Josh. xii. 20. and xix. 25.

ACHZIB, a city pertaining to the tribe of Asher. It is thought to have been the same with Eedippa, now Zib, which stands on the shore of the Mediterranean sea, about half way between Tyre and Ptolemais, Josh. xix. 29. There was another city of this name in the tribe of Judah, Josh. xv. 44. *The houses*, forts, or families of *Achzib*, *were a lie to the kings of Israel;* disappointed them, or proved unfaithful to their allegiance, during the Assyrian invasion, Mic. i. 14.

To ACKNOWLEDGE; (1.) To own or confess, Gen. xxxviii. 26. (2.) To observe; take notice of, Isa. xxxiii. 13. (3.) To esteem and respect, Isa. lxi. 9. 1 Cor. xvi. 18. (4.) To approve of, 2 Cor. i. 13. Philem. 6. (5.) To worship, profess, and own as a God, Dan. xi. 39. We *acknowledge the Lord in all* our *ways*, when in every matter we request and wait for his direction and assistance; when we observe what direction or encouragement his word and providence afford us in our affairs, temporal or spiritual, Prov. iii. 6.

To ACQUAINT; to get a familiar knowledge and intimacy, Psal. cxxxix. 3. To acquaint one's self with, or accustom ourselves to God, is by repeated endeavours to get spiritual knowledge of, and intimacy with him, Job. xxii. 21. ACQUAINTANCE, persons to whom one is familiarly known and intimate, Job. xix. 13.

ACQUIT, to clear from charge of guilt, Nah. i. 3.

ACRE. The English acre is 4840 square yards, the Scotch 6150$\frac{3}{4}$, the Roman 3200, and the Egyptian aroura 3698$\frac{7}{9}$; but the Hebrew *Tzemea* appears to mean what one plough tilled at one time. Ten acres of vineyard *yielding one bath*, and *the seed of an homer or ephah*, imports excessive barrenness; that the best ground should scarce produce the tenth part of the seed, Isa. v. 10.

ACT, ACTION, a deed; particularly a more noted one, Isa. lix. 6. Deut. xi. 3. ACTIVITY, an alert briskness, attended with wisdom and prudence in doing business, Gen. xlvii. 6.

The ACTS *of the Apostles*, are an inspired history of their actions and sufferings, at or after the ascension of their adored Master. It chiefly relates these of PETER, JOHN, PAUL, and BARNABAS. It gives us a particular account of Christ's ascension; of the choice of Matthias in place of Judas; of the effusion of

the Holy Ghoſt at the feaſt of Pentecoſt; of the miraculous preaching of the goſpel by the apoſtles, and the ſucceſs thereof, and their perſecutions on that account, chap. i. to v.: of the choice of the deacons, the proſecution and murder of Stephen, one of them, chap. vi. and vii.: of a more general perſecution, and a diſperſion of the Chriſtian preachers into Samaria and places adjacent; of the baptiſm and baſeneſs of Simon the ſorcerer; and of the converſion and baptiſm of the Ethiopean eunuch, chap. viii.: of Peter's raiſing Dorcas to life, preaching to and baptizing the Gentiles of Cornelius's family, and vindication of his conduct herein, chap. ix. 32,—43. and x. and xi. 1,—18.: of the ſpreading of the goſpel among the Gentiles by the diſperſed preachers; and the contribution for the ſaints at Jeruſalem, in the time of a dearth, chap. xi. 19,—39.: of Herod's murder of James; impriſonment of Peter, and fearful death, chap. xii. The reſt of the book relates the converſion, labours, and ſufferings of Paul, chap. ix. 1,—31. and xiii. and xiv. and xvi. to the end. It contains the hiſtory of the planting and regulation of the Chriſtian church for about 30 years. Nor have we any other for 250 years after, that deſerves our belief. This large gap betwixt inſpired hiſtory, and that of human authority which deſerves credit, Providence no doubt ordered, that our faith and practice relative to the concerns of the church ſhould ſtand, not in the wiſdom of men, but in the authority of God.

Luke the evangeliſt was the penman of this hiſtory: he wrote it as a continuation of his hiſtory of Chriſt. The Marcionite and Manichean heretics of the early ages of Chriſtianity utterly rejected it. The Ebionites tranſlated it into Hebrew, groſsly corrupting it. Other heretics attempted to obtrude on the church a variety of forged imitations of it: as Abdias's ACTS of the apoſtles, the ACTS of Peter, Paul, John, Andrew, Thomas, Philip, Matthias, &c.

ADAM. God created man upon the earth, male and female; and he bleſſed them, and called their name Adam. It is a name truly deſcriptive of man; it ſignifies *Earth*, and the Lord God formed man of the duſt of the ground. This name is, however, generally confined to the firſt man, our common parent. When the Almighty Creator had fitted up this vaſt fabric; when he had formed, arranged, and fructified the innumerable and various vegetable and animal tribes; he completed his work, the maſter piece of Creation, by creating man in his own image, and in his own likeneſs. God made man upright; and, without doubt, Adam came from his Maker's hands, not only *perfect* as to his body, but likewiſe in his mind; the ſpotleſs image of his Creator in knowledge, righteouſneſs, and true holineſs: admirably fitted for the rule and dominion of his vaſt empire, then in all its parts *very good;* one univerſal ſcene of harmony and bliſs; the Supreme Ruler put all things under his feet. The ſcriptures, in their uſual ſimple, yet ſtriking manner, record one remarkable inſtance of the exerciſe of Adam's ſovereignty. His numerous vaſſals of the brute creation are brought to attend their Lord, "to ſee what he would call "them; and whatever Adam called "every living creature, that was the "name thereof." But yet he is *alone;* created for this world, and its enjoyments, in a manner in which the moſt ſagacious of his ſubject tribes could not participate with him: "For Adam," in the wide ſplendid creation, "there was not found an

"help meet for him." Paradise was completed, for "the Lord God "caused a deep sleep to fall upon "Adam, and he slept: and he took "one of his ribs, and closed up the "flesh in the stead thereof. And the "rib which the Lord God had taken "from man made he a woman, and "brought her unto Adam," Gen. ii. 21. 22. He is represented as receiving her in a manner expressive at once of his affection, and of the sense he entertained of the intimacy of their union. Marriage was now instituted by God himself. And as there was no inclemency in the air, no shame,—because guilt, the parent of shame, was unknown,—they went both naked. Before we proceed to take notice of that awful revolution which seems to have speedily followed this completion of bliss, it may be necessary to enquire a little more particularly, 1st, into the original constitution of the first man, as the image of God; and, 2dly, into the nature of his situation in paradise; because these two points misunderstood, have on the one hand opened a door for the ridicule of the infidel, and on the other hand, to those who retain a regard for revelation, have cast a veil on the important subject of the entrance of sin. In Gen. ii. 7. we are informed that God breathed into man the breath of *lives*, (as the original text is,) by which he became a *living soul*. Man appears possessed of vegetable and animal life in common with other animals, but he is a *living soul*, in a distinguished point of view; he possesses a life breathed into him by the God of the spirits of all flesh, in which none of the vegetable or animal world partake with him. The power of *reason* is but a very lame account of this distinguishing principal in man above the brutes that perish. When the Prince of life himself died on the cross, his vegetable and animal lives, in which he had been partaker with his children, by which he grew in *stature*, &c. were undoubtedly terminated. Pilate wondered that he was *dead* already. Yet we find him saying to his father, "Into thy hands I commend my "*spirit*." This is evidently that "Spirit which returns to God who "gave it." This chief seat of life in man is most strikingly distinguished from the other faculties of the human mind, by the term *conscience*. Now, as Adam came upright (the original word signifies *straight*, direct,) from his Maker's hands, he became a living soul, in an eminent degree; because his conscience, which afterwards accused and condemned him as a transgressor, was now spotless; and he shone, the image of his Maker in spotless righteousness; and lived in his smiles, that true life of which the psalmist says, "Life lies in thy "favour;" he lived that true life, to which the second Adam renews his sons; for, said he, in the days of his flesh, "Verily, verily, I say "unto you, the hour is coming, and "*now is*, when the dead shall hear "the voice of the Son of God; and "they that hear shall live," John v. 25,—2. We find Adam placed in the garden of Eden to keep it; the fullest liberty granted him to eat of and enjoy all its fruits, "*but* of the "TREE OF KNOWLEDGE OF GOOD "AND EVIL, thou shalt not eat of "it; for in the day that thou eatest "thereof thou shalt surely die." This precept has by some been considered as a precept of no moment or consequence in itself, but that Adam might be taught the perfect obedience due to his Maker. He was now placed in Eden on a covenant of works, importing, that upon condition of his perfect obedience to every precept of the divine law,

he and his posterity should be rewarded with happiness and life, natural, spiritual and eternal; but, in case of failure, should be subjected to the contrary death; to which he consented. Consulting the words COVENANT, EDEN, and LAW, the reader will perceive how much schoolmen have darkened knowledge, by introducing a covenant of works, &c. without the smallest countenance from the scriptures. The peculiar nature of the two trees of Eden will be more fully explained in their proper place. It is sufficient at present to observe, that Adam's life in Paradise was a life of *faith*—He received the sovereignty of the world committed into his hands; but one tree was preserved, a token of his subjection; and to remind him that man lives not by bread only, but by every word that proceedeth out of the mouth of God. He had said, *in the day thou eatest thereof thou shalt surely die.* As long as our first parents believed God, they lived by faith, as the just in every age do; when the seducer beguiled Eve, it was by the introducing of unbelief in her mind. Yea, hath God said so? Avoiding many fables which have been founded on the history of Adam, by the old poets, Jewish Talmudists, Mahometans, and many others, we shall briefly narrate the circumstances by which sin and death entered into this world, according to the scriptural account of it. The devil observed the serpent to be an animal of peculiar subtility; by his means, probably assuming his form, he beguiled Eve, by enticing insinuations, so as to corrupt her mind from *simplicity* in believing the truth she had heard from God. Thus deceived herself, she deceived her husband, and both were subjected to the threatened curse. It is wonderfully remarkable, that the old serpent has in all ages, but never more strikingly than in the present day, employed the same means of corrupting men's minds, as to the certainty of that word of God, on which the life depends. It matters not, whether the doctrine reaches our ears from the mouth of a serpent, a polished philosopher, or an atheistical reasoner; every insinuation as to the truth of divine Revelation proceeds from the same teacher, and will assuredly, if hearkened to, produce the same consequences, as in Eden. In this manner was the Image of God defaced in man. Guilt seized their consciences. In that very day they died. Proclaiming their own shame, and their inability to cover their own nakedness, they sewed fig-leaves for aprons. In the cool of the day, they heard the VOICE, the WORD, JEHOVAH, walking in the garden, and fled to hide themselves. God called for Adam; enquired into his and Eve's guilt, establishing it on their consciences. He then graciously proceeds to preach the *gospel*, and opens before the condemned pair a door of mercy in the comfortable promise that the seed of the woman should bruise the head of the serpent; he then denounces those parts of the curse, which were still to be executed against Adam and all his guilty race, those not excepted who were to share in the great deliverance. Sorrow, painful child-bearing, and humbling subjection to the woman and her female offspring. Labour and toil, scanty crops hardly wrought for, and other afflictions to Adam; but chiefly to both, and on their posterity, till the end of time, *Death!* Dust thou art, and to dust thou shalt return; a merciful sentence indeed, when compared with that eternal death to which they had subjected themselves! Their divine benefactor then proceeded to teach them, that

although they had not only expoſed themſelves to everlaſting ſhame and contempt, but were totally unfit to prepare themſelves a covering, that office he would take as his: He clothed them with ſkins, probably of ſacrificed animals; an earneſt of the clean linen, the white robes waſhed in his blood, with which his Redeemed ſhould be eternally clothed. As the earthly paradiſe was now forfeited, they were driven from that garden of God, into this world, in which ſin and death have ever ſince reigned with ſovereign ſway. Soon after this, Cain and Abel were born in the image of their father. Their hiſtories will be found under their reſpective names. After the death of Abel, Adam, in the 130th year of his age, had Seth born to him; and afterwards a number of other children. He lived 930 years, and died.

Agreeably to our plan, we ſhall mention, as conciſely as poſſible, a few of the more ſtriking lineaments in the hiſtory of "the firſt Adam, of the earth, earthy," in which we may trace the features of "the ſecond Adam, the Lord from heaven." In every part of the hiſtory we have been faintly ſketching, much important inſtruction is to be found. When we compare type and antitype, prediction and event, promiſe and accompliſhment, ſcripture acquires a ſolidity which bids defiance to all created force. The perſons exhibited, the events recorded, the ſcenes deſcribed, the inſtitutions ordained in one age, which were the ſhadows of good things to come, are not only inſtructive and intereſting in themſelves, but acquire a weight and importance which they poſſeſſed not before, when viewed in their relation to him to whom all the prophets gave witneſs; and whoſe perſon, character, and work, are the fulfilling of all that was written of old time. How forcible is the apoſtle Paul's expreſſion, concerning the firſt Adam, "who is the figure of him that was to come?" Rom. v. 14. Nay, Chriſt is called the ſecond Adam, becauſe of the ſimilitude the firſt bare to him. Adam was the Son of God, Luke iii. 38; he was the immediate offſpring —the direct workmanſhip of the Creator—Chriſt was the Son of God, the only begotten of the Father. This beginning of the new creation, was indeed a new thing in the earth. Adam was created in the image of God, in righteouſneſs and in true holineſs—but Chriſt is the expreſs *image* of his perſon, as well as the brightneſs of the Father's glory. The firſt Adam was made a living ſoul, the ſecond a quickening ſpirit. All the generations of the human race have ſprung from Adam; and in all that befel him, he ſtood their repreſentative. By his one tranſgreſſion, many were made ſinners; becauſe of him death paſſed upon all men, becauſe all have ſinned in him. How eminently did he thus prefigure that one man, by whoſe righteouſneſs the free gift comes upon all to juſtification of life? The one communicated a living ſoul to all his poſterity; the other as a quickening ſpirit, ſhall raiſe them up at the laſt day. Adam was the glory of the firſt creation; Chriſt is the excelling glory of the ſecond. In Adam, human nature ſhone in its brighteſt colours, but he tarniſhed them—how is their luſtre reſtored in the Son of Man, crowned with glory and honour at the right hand of God? Adam and Chriſt bear a ſtriking reſemblance in reſpect of dominion and ſovereignty. "Thou madeſt him to have dominion over the works of thy hands,"—was truly ſaid of the firſt Adam—of the ſecond,

we are assured, that even in the days of his flesh, while tabernacling among men, he exercised unlimited authority over the whole natural world, and that in a manner to which Adam could never pretend—things visible and invisible—the prince of the power of the air fled at his command; the boisterous elements heard and obeyed his word; disease, death, and the grave, fulfilled his pleasure. But when we see Jesus, who was for a little time lower than the Angels, far above all principality, and power, and might, and dominion, after his resurrection, we find him with all power in heaven and earth in his hand; he reigns and rules amidst his enemies. At the morning of the resurrection, when he shall appear in his own glory, and in his Father's glory, and all the holy angels with him, then he shall appear the glorious antitype of Adam. Was the first creation over which Adam reigned *very good?* How good will the new heavens and earth appear, wherein dwelleth righteousness! Adam's whole history in paradise affords us an impressing emblem of the state of the resurrection. What was written aforetime of the first ruler in paradise and his seduction, was wrttten for our profit, when we read it with an eye to the heavenly paradise of God, where, to the Lamb in the midst of the throne, it will be eternally hallelujahed—"Worthy is the Lamb that was slain to receive glory, and honour, and might, and dominion," &c. The marriage of the first pair speaks to us concerning Christ and the church. Cast into the deep sleep of humilition and death, his church and spouse was formed out of his broken body—his pierced side—and through the endless ages of eternity will their connection last, *Bone of my bone and flesh of my flesh.* Blessed are they that are called to the marriage supper of the Lamb.

ADAM, ADAMAH, ADAMI, a city pertaining to the tribe of NAPHTALI. It was situated near the south end of the sea of Tiberias: just by it the waters of Jordan stood as an heap till the Hebrews passed over, Josh. iii. 16. and xix. 33, 36. Perhaps Adami was a different city from Adamah.

ADAMAH, or ADMAH, the most easterly of the four cities destroyed by fire and brimstone from heaven. Some think the Moabites built a city of that name near to where the other had stood, Gen. xiv. 2. Deut. xxix. 23. To *be made as Admah*, and *set as Zeboim*, is to be made a distinguished monument of the fearful vengeance of God, Hos. xi. 8.

ADAMANT, the same precious stone which we call a diamond. It is the hardest and the most valuable of gems. It is of a fine pellucid substance; is never fouled by any mixture of course matter; but is ready to receive an elegant tinge from metalline particles; being rubbed with a soft substance it shines in the dark; but its lustre is checked if in the open air any thing stop its communication with the sky. It gives fire with steel, but does not ferment with acid menstruums. No fire, except the concentrated heat of the solar rays, have the least impression on it; and even that affects but its weakest parts.

The adamant or diamond was the third jewel in the second row of the high-priest's breast-plate, Exod. xxviii. 18. Ezekiel's forehead was made like an *adamant*; he was endued with undaunted boldness in declaring God's message to the Jews, Ezek. iii. 9. Wicked men's hearts are *as an adamant*. Zech. vii. 12. The sin of Judah was *written with a pen of iron, and point of a diamond*; their corrupt inclinations were deep

rooted and fixed in their heart; and all their crimes were indelibly marked by God, Jer. xvii. 1.

ADAMITES, a sort of Heretics of the second age. The author of this sect was one Prodicus, a disciple of Carpocrates; they assumed the title of Adamites, pretending to the innocence of Adam, whose nakedness they imitated in their churches, which they called Paradise. Community of women, was one of their principal tenets; they lived, or made a shew of living, in solitude and continency, condemning the state of Matrimony; and when any of them were guilty of any particular crimes, such an one they called Adam, and that he had eaten of the forbidden fruit; and when they expelled him from their assembly, they drove him, as their phrase was, out of Paradise.

ADAR, the 12th month of the Jewish ecclesiastic year, and the 6th of their civil. It had 29 days, and answered to our February and part of March. On the third day of it, the second temple was finished and dedicated, Ezra vi. 15. On the seventh, the Jews fast for the death of Moses: on the 13th, they commemorate the fast of ESTHER and Mordecai: on the 14th, they observe the feast of Purim, Esth. iv. and ix. 17. On the 25th, they commemorate the release of JEHOIACHIN, Jer. lii. 31. Every third YEAR there was a second Adar added, consisting of thirty days.

To ADD. (1.) To join or put to, Deut. iv. 2. (2.) To increase, Prov. xvi. 23. (3.) To bestow, Gen. xxx. 24. (4.) To proceed, to utter, Deut. v. 22. *They added nothing to me:* they gave me no new information or authority which I had not before, Gal. ii. 6. To *add sin to sin*, is to become more open and active in the practice of it, Isa. xxx. 1. To *add to faith virtue, and to virtue knowledge, &c.* is more and more to exercise and abound in all the graces of the divine Spirit, and the virtues of an holy conversation in their proper connection, 2 Pet. i. 5,—7.

ADDER, a venomous animal, brought forth alive, not by eggs. It is considerably smaller and shorter than the snake, and has black spots on its back; its belly is quite blackish: it is often called a viper. We find the word ADDER five times in our translation, but I suppose always without warrant from the original. *Shepiphon*, Gen. xlix. 17. is probably the blood-snake, a serpent of the colour of sand, and which lies among it, and, especially if trampled upon, gives a sudden and dangerous bite. *Pethen*, Psal. lviii. 4. and xci. 13. and cxl. 3. signifies an ASP. *Tziphoni*, Prov. xxiii. 32. signifies that dreadful serpent called the *Basilisk*.

To ADJURE. (1.) To bind one by oath, as under the penalty of a fearful curse, Josh. vi. 26. Mark v. 7. (2.) To charge solemnly, as by the authority, and under pain of the displeasure of God, Acts xix. 13. Matth. xxvi. 63.

To ADMINISTER, to manage and give out as stewards, 2 Cor. viii. 19. ADMINISTRATION, a public office, and the execution thereof, 1 Cor. xii. 5.

To ADMIRE, to wonder at any thing for its greatness, excellency, rarity, 2 Thess. i. 10.

To ADMONISH; to instruct; warn; reprove, 1 Thess. v. 14. The *admonition of the Lord* is instruction, warning, and reproof, given in the Lord's name from his word, in a way becoming his perfections, and intended for his honour, Eph. vi. 4.

ADONAI, is one of the names of God. This word signifies properly my lords, in the plural number, as Adoni signifies my lord, in the singular number. The Jews,

who either out of respect or superstition, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so nice: there is no law which forbids them to pronounce the name of God.

ADONIBEZEK, the king of BEZEK. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with his neighbouring kings; seventy of them he had taken captives; and cutting off their thumbs, and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed nations; among others they fell upon Adonibezek; took his capital, and made himself prisoner: and cut off his thumbs and great toes: he thereupon acknowledged the just vengeance of Heaven upon him, for his cruelty towards his fellow princes. They brought him along with them to Jerusalem, where he died about A. M. 2570, Judg. i. 4,—7.

ADONIJAH, was the 4th son of king David, born at Hebron. When his two eldest brothers Amnon and Absalom were dead, and Chileab perhaps weak and inactive, and his father languished under the infirmities of old age, Adonijah attempted to seize the kingdom of Israel for himself. He prepared himself a magnificent equipage of horses and horsemen, and fifty men to run before him: this displeased not his father. His interest at court waxed powerful. JOAB, the general of the forces, ABIATHAR the high-priest, and others, were of his party; though Benaiah, Zadok, and Nathan the prophet, and most of the mighty men, were not. To introduce himself to the throne, he prepared a splendid entertainment at ENROGEL: to this he invited all his brethren except Solomon, whom he knew his father had designed for his successor on the throne; and all the great men of Judah, except such as were in Solomon's interest.

While they caroused at their cups, and wished Adonijah an happy reign, Nathan the prophet got intelligence of their designs. He and Bathsheba immediately informed king David, and applied in favour of Solomon. Adonijah's opposers were ordered directly to anoint Solomon with the utmost solemnity. Adonijah's party were alarmed at the shouts of applause; being fully informed by Jonathan the son of Abiathar, they dispersed in great terror and amazement. Deserted by his friends, and sensible of his crime, Adonijah fled for protection to the horns of the altar, probably that in the threshing floor of Araunah. Solomon sent him word that his life should be safe, provided he behaved himself circumspectly for the future. He came and presented himself on his knees before Solomon; and then, at his orders, returned to his own house. Soon after his father's death, he made Bathsheba his agent, to request, for his wife, Abishag the Shunamite, who had been his father's concubine. Solomon suspected this a project to obtain the kingdom: and being perhaps informed otherwise of his treacherous designs, ordered Benaiah his general to kill him. His death happened about a year after his attempt to usurp the kingdom, 1 Kings i. 5,—53. and ii. 53.

ADONIRAM, the principal receiver of Solomon's tribute, and director of the 30,000 sent to cut timber in Lebanon, for building the

temple and other magnificent ſtructures, 1 Kings v. 14.

ADONIZEDEK, king of Jeruſalem, A. M. 2554. Being informed that Joſhua had taken Jericho and Ai, and that the Gibeonites had ſubmitted to Iſrael, he entered into an alliance with Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachiſh, and Debir king of Eglon, to attack and puniſh the Gibeonites; and ſo deter others from ſubmiſſion to the Hebrew invaders. The Gibeonites begged the protection of Iſrael, and quickly obtained it. Joſhua encountered the allied troops of the five Canaanitiſh kings, and eaſily routed them; Hail-ſtones of a prodigious weight killed vaſt numbers of the flying remains, even more than were ſlain by the ſword. The ſun ſtood ſtill a whole day, till Joſhua entirely cut off theſe deſperate oppoſers of Heaven. The five kings hid themſelves in a cave near Makkedah. Its mouth was ſtopped with large ſtones till the Hebrews had leiſure to execute them. In the afternoon Joſhua, returning from the purſuit, cauſed them to be brought out. After making his principal officers trample on their necks, he ſlew and hanged them on five trees: at the ſetting of the ſun, he ordered their carcaſes to be thrown into the cave where they had lain hid. Quickly after, the cities belonging to them, Jeruſalem excepted, were taken, and the inhabitants ſlain, Joſh. x.

ADOPTION, is either, (1.) *Natural*, whereby one takes a ſtranger into his family, and deals with him as his own child; thus the daughter of Pharaoh adopted Moſes; and Mordecai, Eſther. In this ſenſe the word is never uſed in ſcripture. (2.) *National*, whereby God takes a whole people to be his peculiar and viſible church, exerciſes his ſpecial care and government over them, and beſtows a multitude of ordinances, and other privileges on them. This *adoption*, for 1500 years, pertained to the Jews; they being the only viſible church of God on earth, Rom. ix. 4. (3.) *Spiritual*, in which ſinful men, by nature children of Satan, diſobedience, and wrath, are, upon their repentance, faith in, and union with Chriſt, graciouſly taken by God into the inviſible church; and have ſpiritual communion and intimacy with Father, Son and Holy Ghoſt; and with angels and fellow ſaints; and are loved, taught, governed, corrected, protected, helped, and provided for; and are entitled to his promiſes, ſalvation, glory, and fulneſs, as their everlaſting inheritance. This *adoption* the ſaints have received; and of it, the Holy Ghoſt dwelling in them as a Spirit of grace and ſupplication, and their holy converſation, are the undoubted evidences, Rom. viii. 15,—17. Gal. iv. 6. Jer. iii. 19. John i. 12. (4.) *Glorious*, in which the ſaints, being raiſed from the dead, are at the laſt day ſolemnly owned to be the children of God, and have the bliſsful inheritance publicly adjudged to them; and enter, ſoul and body, into the full poſſeſſion of it. This the ſaints now *wait for*, Rom. viii. 23.

ADORAM; (1.) King David's general receiver of the tribute, 2 Sam. xx. 24. Whether he was the ſame with ADONIRAM, we know not. (2.) ADORAM or HADORAM, king REHOBOAM's chief treaſurer and overſeer of his works. His maſter ſent him to deal with the ten revolting tribes, to reduce them to their allegiance. Suſpecting him to have been the encourager of their oppreſſive taxes, or from fury at his maſter, they ſtoned him to death on the ſpot, 1 Kings xii. 18. 2 Chron. x. 18.

ADORE. This word, taken in the literal and etymological meaning of it, borrowed from the Latin, signifies properly to carry to one's mouth, to kiss one's hand, or to kiss something, but with a sense of veneration and worship. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth hath kissed my hand, this also were iniquity;" that is to say, if I have adored them by kissing my hand at the sight of them. And in the book of Kings, "Yet I have left me seven thousand in Israel, all the knees of which have not bowed unto Baal, and every mouth which hath not kissed him." Minutius Felix says, that as Cæcilius passed before the statue of Serapis, he kissed his hand, as is the custom of superstitious people. They who adore are used to kiss their hands, says St. Jerom, and to bow down their heads; and the Hebrews, according to the propriety of their language, put kissing for adoration; for this reason it is said, "Kiss the Son, lest he be angry, and ye perish from the right way;" that is to say, adore the Son, and submit to his empire. And Pharaoh speaking to Joseph, "And according unto thy word shall all my people kiss," receive your orders as the commands of God or the king. The word adore in scripture is taken not only for that worship and adoration which is due to God only, but likewise for those marks of outward respect which are paid to kings, great men, and superior persons. In adoration of both kinds men bowed their bodies very low, and often threw themselves prostrate on the earth to demonstrate their respect. *Abraham*, prostrate upon the ground, adored the three angels who appeared to him under a human form at Mamre. Lot adored them in the same manner upon their arrival at Sodom. It is very probable that neither of them at first sight took them for any other than men. Abraham adored the people of Hebron, *adoravit populum terræ*; he fell prostrate before them, entreating them to sell him a burying-place for Sarah. The *Israelites* understanding that *Moses* was sent by God to deliver them from their servitude in Egypt, bowed their heads and worshipped the Lord. It is needless to multiply examples of this way of speaking, they are to be met with in almost every page of scripture. *Calmet.*

ADORN, to deck; make beautiful, 1 Tim. ii. 9. Holiness of nature and practice are an *adorning*. Much care, pains, and attention to the glass of God's word, are necessary in attaining it; and it renders our nature and character truly amiable and glorious, 1 Pet. iii. 4, 5. 1 Tim. ii. 9, 10. By an holy conversation we *adorn the doctrine of God*; practically shew to the world the purity, power, glory, and usefulness of his truths, laws, promises, threatenings; Tit. ii. 10. The church is *adorned* when her ordinances are pure and efficacious, her officers faithful and zealous, her members clothed with the righteousness of Christ, and his sanctifying righteousness, Isa. lxi. 10. Rev. xxi. 2.

ADRAMMELECH and ANAMMELECH, were two idols of the men of Sepharvaim. In the Hebrew language, and probably in the Assyrian, the first signified *magnificent king*, and the last *gentle king*. In the Persian, the first signifies *king of flocks*; and the last in the Arabic signifies much the same. Possibly both were worshipped as the preservers of cattle. The Jewish Rabbins tell us, that the first was represented as a mule or peacock; and the second as a pheasant, quail, or horse. It is more probable the first represented the sun,

and the other the moon, which many of the heathens took to be the great rulers of the world, 2 Kings xvii. 31.

ADRAMMELECH and SHAREZER were sons of SENNACHERIB. It is possible the former had been named after the above-mentioned idol. Dreading their father's intention to sacrifice them, or conceiving some furious prejudice against him, they murdered him as he worshipped Nisroch his idol, and then fled to the country of Armenia, Isa. xxxvii. 38. 2 Kings xix. 37.

ADRAMYTTIUM. (1.) A city on the north coast of Africa, westward of Egypt. (2.) A city on the west coast of Mysia in Lesser Asia, over against the isle of Lesbos. It was in a ship belonging to this place that Paul sailed from Cesarea to Myra, Acts xxvii. 2.

ADRIA. At present the Adria, or Adriatic sea, comprehends only that sea on the east of Italy, and which is otherwise called the Gulf of Venice; and seems to have taken its name from Adria, an ancient city, which stood somewhere in the territory of Venice, on the north-east of Italy: But from Ptolemy and Strabo it appears, that the whole sea adjacent to the isle of Sicily, and even the Ionian or Tuscan sea on the south-west of Italy, was anciently called Adria. Somewhere in this sea, the ship that transported Paul to Rome was terribly tossed, Acts xxvii. 27.

To ADVANCE, to raise to a higher station or rank, 1 Sam. xii. 6.

ADVANTAGE. (1.) Profit, gain, Job. xxxv. 3. (2.) A fair opportunity to prevail over one; or actual prevalence over him, 2 Cor. ii. 11.

ADVENTURE, to do a thing by exposing one's self to danger, Judg. ix. 25.

ADVERSARY, one who justly or unjustly sets himself in opposition to another; so Penninah is called the *adversary* of Hannah, 1 Sam. i. 6. The *adversary to be agreed with in the way* is not only human opposers, to whom we ought quickly to be reconciled, but chiefly God, with whom we ought to make peace, by receiving his Son, while we are in the way to eternity, lest by death and judgment he suddenly cast us into hell-fire, Matth. v. 25. Luke xii. 58, 59. Satan is emphatically called *the adversary*. With the most obstinate and implacable malice he sets himself to defame and dishonour God; to reproach, accuse, and harass the saints; and to ruin the souls and bodies of men, 1 Pet. v. 8.

ADVERSITY, distress and trouble, spiritual or temporal, which withstands and checks our attempts; and like a furious wind blows in our face, Psal. x. 6.

To ADVERTISE, to inform before-hand, Numb. xxiv. 14.

To ADVISE; to give or take counsel or advice, 1 Kings xii. 6.

ADULLAM, a most beautiful city; and hence called the *glory of Israel*. It appears to have stood in the plain, south west of Jerusalem, near Jarmuth and Azekah, Josh. xv. 35. It had anciently a king, whom Joshua killed, chap. xxii. 15. Near to it, David concealed himself from Saul in a cave; and hither his parents, and a number of valiant men resorted to him, 1 Sam. xxii. 1, 2. &c. Rehoboam rebuilt and fortified it, 2 Chron. xi. 7, 8. Sennacherib's army took and plundered it under Hezekiah, Micah i. 15. Judas Maccabeus and his army solemnly observed the Sabbath in the plain adjacent to it. It was a place of some note about 400 years after Christ; but is long ago reduced to ruins.

ADULTERER and ADULTERESS. (1.) Such men and women as commit fleshly impurity, Psal. l. 18. (2.) Such as indulge an excessive love for the things of this world, Jam. iv. 4.

ADULTERY is either *natural*, which, largely taken, comprehends all manner of unchastity in heart, speech, and behaviour, whether fornication, incest, and all unnatural lusts, &c. Exod. xx. 14. But, strictly taken, it denotes uncleanness between a man and woman, one or both of whom are married to another person: thus we must understand it, where death is constituted the penalty, and the persons were not nearly related, Lev. xx. 10. In case one of the persons was betrothed, the crime and punishment was the same as if married, Deut. xxii. 22,—27. Reuben's incest with Bilhah is the first act of adultery we read of. Among the heathens it was long held an horrible crime, Gen. xx. 9. For about 500 years, we read of few or no instances of it in the Roman state. Nor does it appear to have been common till the poets represented their gods as monsters of lust.

God appointed for the Jews a method of discovering it, however secret. When a man suspected his wife's fidelity, he warned her to avoid private intercourse with the suspected paramour: if she obeyed not, she was brought before the judges of the place, and the presumptions of her guilt declared. If she continued to assert her innocence, she was tried by the water of jealousy. She was carried to the place of the tabernacle and temple, and examined before the great council, or sanhedrim. If she persisted in her denial, she was brought to the east gate of the outer court, and before vast numbers of her own sex, dressed all in black, the priest solemnly adjured her to declare the truth; and represented her danger in drinking the water of jealousy if she was guilty. She said AMEN; importing a solemn wish that vengeance might light on her if guilty. The priest wrote the adjuration and curse on a piece of parchment or bark: he then filled a new earthen vessel with holy water from one of the sacred basons, or perhaps with the water of purification: he mingled therewith some dust, taken from the pavement of the tabernacle or temple; and having read the writing to the woman, and received the return of her second AMEN, he washed out the ink, wherewith the adjuration and curse were written, into the mixture of dust and water: mean while, another priest tore the upper part of her cloaths, uncovered her head, dishevelled her hair, girt her half-torn garments below her breast, and presented her with about a pound and a half of barley-meal in a frying-pan, without either oil or incense, to mark how disagreeable to God the occasion of this offering was. The priest, who prepared the bitter water, then caused her to drink it; put the pan with the meal into her hands, stirred it a little, and burnt part of it on the altar of burnt-offering.

If the woman was innocent, this draught confirmed her health, and rendered her fruitful; but if guilty, she immediately grew pale; her eyes started out of her head; her belly swelled; her thighs rotted: she was hurried out of the court, that it might not be polluted with her ignominious death. It is said, her paramour, however distant, was at the same time affected in like manner: but, in case the husband was guilty of whoredom, it is pretended the bitter water had no effect, Numb. v. 12,—31.

A woman taken in the very act of adultery was brought by the Jews to Jesus Christ, to try if he would ensnare himself by acting the part of a civil judge, in passing sentence against her; or contradict the law of Moses, in dismissing her from punishment. He bid the accuser, innocent of the like crime, cast the first stone at her: their consciences, awakened by his divine power, charged home their guilt, and they went off ashamed. Jesus finding that none of them had condemned her, he, to testify that the end of his coming was not to condemn but to save sinners, and to instruct his ministers not to meddle in civil judgments, condemned her not; but warned her to avoid the like wickedness for the future, John viii. 1,—13.

The divine authority of this history of the adultress has been much questioned. It is wanting in sundry of the ancient translations, and in not a few of the Greek copies: some copies have it at the end of the 21st of Luke; others at the end of John; others have it as a marginal note at the 8th of John. Not a few of the Greek fathers appear ignorant of its authority. But the evidence in its favour is still more pregnant. Tatian, who lived A. D. 160, and Ammonius, who flourished A. D. 220, have it in their harmony of the gospels. Athanasias, and all the Latin fathers acknowledge it. It is found in all the 16 manuscripts consulted by Robert Stephen, in all but one of the 17 consulted by Beza, and in above 100 consulted by Mill.

ADULTERY, in the prophetic scriptures, is often metaphorically taken, and signifies idolatry and apostacy from God, by which men basely defile themselves, and wickedly violate their ecclesiastic and covenant relation to God, Hos. ii. 2. Ezek. xiv. and xxiii.

ADUMMIM, a mountain and city near Jericho, and in the lot of the tribe of Benjamin. It lay in the way from Jerusalem to Jericho, and is said to have been much infested with robbers; and hence perhaps it received its name, which signifies the *red* or *bloody* ones, Josh. xv. 7. and xviii. 17. Here Jesus lays the scene of his history or parable of the man that fell among thieves, Luke x. 30,—36.

ADVOCATE, a pleader of causes at the bar of a judge. Jesus Christ is called our *Advocate with the Father*: By his constant appearance in the presence of God for us, he renders accepted our prayers and service; he answers all the charges that the law or justice of God, that Satan and our own consciences, can lay against us; he sues out our spiritual title to the benefits of the new covenant, and procures our actual and eternal receiving thereof, 1 John ii. 1. The Holy Ghost is called an *advocate*. In opposition to the suggestions of Satan, and of the world, and our lusts; he pleads the cause of Christ at the bar of our consciences, and insists for his obtaining due honour and property in our heart and life; and, by enditing our prayers, and directing and enabling us to prosecute them at God's throne of grace, he maketh intercession for us with groanings that cannot be uttered, John xiv. 26. Gr. Rom. viii. 26.

AFAR; (1.) At a great distance of time or place, John viii. 56. Jer. xxxi. 10. (2.) Apparently estranged in affection, indisposed and unready to help, Psal. xxxviii. 11. and x. 1. (3.) Not members of the church, not in a gracious state of friendship and fellowship with God, Eph. ii. 17.

AFFECT; to stir up, influence,

Lam. iii. 51. Mens' AFFECTIONS, are their desires and inclinations; such as love, fear, care, joy, delight, &c. Col. iii. 1. *Vile affections*, are inclinations to wallow in shameful, beastly, and unnatural lusts, Rom. i. 26. *Inordinate affections*, or the *affections of the flesh*, are irregular desire, care, joy, fear, &c. that spring from, and tend to gratify and support indwelling sin, Col. iii. 5. Gal. v. 24.

AFFINITY, a relation between persons and families constituted by MARRIAGE. Solomon *made affinity with Pharaoh*, by espousing his daughter, 1 Kings iii. 1. Jehoshaphat *joined in affinity* with Ahab, when he took his sister Athaliah to be the wife of his son Jehoram, 2 Chron. xviii. 1.

AFFIRM; (1.) To maintain the truth of an opinion or report, Acts xxv. 19. (2.) To teach, 1 Tim. i. 7.

AFFLICT; to distress, vex, pain, Gen. xv. 13. AFFLICTION denotes all manner of distress, oppression, persecution, Job. v. 6. Exod. iii. 7. Mark iv. 17. When laid on the saints it is fatherly *chastisement*, springing from God's love to their persons, and is merited by the death of Christ, secured by the new covenant, and works for their good, 2 Cor. iv. 17. When laid on the unconverted, it is *wrathful* in its nature, but over-ruled by the mercy of God to work in them repentance, and fit them for their union with Christ, Job. xxxiii. The saints are represented as an *afflicted people*: they, in every age, endure manifold trouble from God, from Satan, and the world, Psal. xviii. 27. Zeph. iii. 12. They 'fill up what is behind of the afflictions of Christ,' and 'partake of the afflictions of the gospel.'

AFFRIGHTED, AFRAID, filled with fear, terror, and dread, Luke xxiv. 37. Deut. i. 7.

AFRESH; anew; another time, Heb. vi. 6.

AFTER, (1.) Behind, Job. xxx. 5. (2.) Later in time; at the end of, Gen. xxxviii. 24. (3.) According to the direction and influence, Isa. xi. 3. Rom. viii. 1. 4, 13. To *inquire after, go after, walk after, follow after*; is to search, imitate, seek for, serve, worship, Gen. xviii. 12. Exod. i. 11. Job. x. 6. Deut. vi. 14. Hos. xi. 10.

AGABUS, a prophet, who foretold the famine that happened in the days of Claudius Cæsar, A. D. 44. Acts xi. 28.—About A. D. 60, he visited PAUL at Cesarea, and foretold his being bound at Jerusalem, Acts xxi. 10. It is said he suffered martyrdom at Antioch.

AGAG. It seems to have been a common name of the kings of Amalek. It appears they had a mighty king of this name as early as the times of Moses, Numb. xxiv. 7. One of this name governed them in the days of Saul. He was extremely cruel and bloody; his sword had bereaved many mothers of children. Saul, when he was appointed by God to cut off that whole nation, spared him with the best of the flocks. He appeared before Samuel the prophet with the most delicate airs, expressing his hopes, that he had no reason to fear a violent and tormenting death; but the prophet with his own hand, or another by his order, hewed him to pieces before the Lord at Gilgal, 1 Sam. xv. 8, 20, 32, 33. Haman is called an Agagite, probably because he was an Amalekite, and of the blood-royal, Esth. iii. 1.

AGAIN, (1.) A second time, Gen. viii. 21. (2.) Backwards, Prov. ii. 19.

AGAINST, (1.) In opposition to, Acts xxviii. 22. (2.) Directly facing;

Numb. viii. 2. (3.) By the time when, 2 Kings xvi. 11.

AGAPÆ. This is a Greek word, and signifies properly friendship. The feasts of charity, which were in use among the Christians of the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles. These festivals were kept in the church, towards the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful eat together with great simplicity and union, what every one had brought with them; so that the rich and the poor were no way distinguished.

After a frugal and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good and laudable in its original, soon degenerated, and was abused. St. Paul, in his first epistle to the Corinthians, complains, that so early as in his time the rich despised the poor in these assemblies, and would not condescend to eat with them: "When ye come together," says he, in one place, "this is not to eat the Lord's supper; for in eating every one taketh before another his own supper, and one is hungry, and another is drunken; what, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not." The Jews had certain devotional entertainments, which had some relation to the *agapæ* we are speaking of. Upon their great festival-days they made feasts for their family, their friends and relations; to these they invited the priests, the poor, and orphans, and sent portions to them of their sacrifices. These repasts were made in the temple, and before the Lord. And there were certain sacrifices and first-fruits appointed by the law, which were to be set apart for this purpose. *Calmet.*

AGATE, an almost transparent precious stone, variegated with veins and clouds, composed of crystals, debased by a small quantity of earth. Agates are excellent for burnishing of gold, and sealing of wax. The *agate* was the 2d stone in the 3d row of the high-priest's breast-plate, Exod. xxviii. 19. The Syrians traded with *agates* in the Tyrian fairs, Ezek. xxvii. 16. The *windows* of the gospel church are of *agates;* her ministers and ordinances which enlighten her are pure, and diversified in form and gifts, Isa. liv. 12

AGE, (1.) The whole continuance of one's life, Gen. xlvii. 28. (2.) The time of life when a woman is fit for conceiving of children, Heb. xi. 11. (3.) The time when mens' natural powers and faculties are at their perfection, or near it, John ix. 21, 23. Eph. iv. 13. (4.) Long continuance of life, Job. v. 26. Zech. viii. 4. (5.) A period of time, past, present, or future, Eph. iii. 5. and ii. 7. (6.) The people living in such periods, Col. i. 26.

The duration of the world has been divided by AGES. The patriarchal age continued 2513 years from the creation of the world to the departure of the Hebrews from Egypt. The ceremonial age 1491 years, from the mission of Moses to the incarnation of Christ. Of the Christian age, from the birth of our Saviour, have, according to the common calculation, elapsed 1801 years. The whole period, from the creation till now, amounts to 5796 years; but the East-Indians reckon it 15,115,237. The chro-

nology too of the vulgar Chineſe, and of the ancient Chaldeans and Egyptians, far exceeds our reckoning. By adding an hundred years to the age of a great many of the patriarchs before Abraham, prior to the birth of their ſucceeding children, the Greek verſion of the Old Teſtament extends the period before the flood to 2261 years; and the period thence to Abraham's entrance of Canaan, 1125. It is probable that the author or authors of this verſion aſcribed to the Seventy uſed ſuch freedom with the ſacred oracles, that, under pretence of taking the ancient years for months, they might reconcile the longevity of the patriarchs to the common ſtandard of life in their time. Voſſius and Pezron have with great zeal attempted to eſtabliſh this chronology, under pretence that it tallies better with profane hiſtory, and accounts for the multitudes of men in the earlier ages of the world. That pretence is entirely groundleſs: for at a moderate calculation there might be 80,000,000,000 perſons in the world in the year of the flood, which was A. M. 1656. The ſixteen grandſons of Noah might produce ſundry thouſands againſt the building of Babel, even ſuppoſe we ſhould place it at the birth of Peleg, in the 101ſt year after the flood. And if, with the authors of the Univerſal Hiſtory, we place it 252 years later, there might be ſtill many thouſands more. We have no authority for the vaſt multitudes of men in the early ages after the flood but that of Cteſias, one of the moſt romantic writers that ever breathed. Stillingfleet in his *Origines Sacræ*, Bedford in his Chronology, and Shuckford in his Connections, &c. have ſhown how well the chronology of our Bible tallies with ſuch profane hiſtory as deſerves credit. Sir Iſaac Newton in his Chronology of ancient kingdoms amended, has rendered it ſufficiently probable, that the ſtates mentioned in the hiſtory of the Greeks were not by far ſo early founded as was generally thought. The duration of the Old Teſtament may be more particularly divided into, (1) The *Antediluvian age* that ended at the flood, A. M. 1656, Gen. v. (2.) The age *of the diſperſion*, conſiſting of 427 years, and ending with the call of Abraham, A. M. 2083, Gen. xi. (3) The *age of ſojourning*, from the call of Abraham to the deliverance of the Hebrews from Egypt, conſiſting of 430 years, Exod. xii. 40. and ending A. M. 2513. (4) The *age of the tabernacle*, conſiſting of 480 years, and ending at the foundation of Solomon's temple, A. M. 2993, 1 Kings vi. 1. (5.) The *age of Solomon's temple*, conſiſting of 424 years, and ending with the burning of it by Nebuchadnezzar, A. M. 3416. (6) The *age of Zerubabel's temple*, conſiſting of 588 years, and ending at the commencement of the chriſtian æra, which is ſuppoſed to be two or three years after the birth of Chriſt, A. M. 404.

The duration of the New Teſtament period may be divided into, (1.) The *age of the ſeals*, ending at the opening of the ſeventh, A. D. 323. (2.) The *age of the preparations* for Antichriſt, under the four trumpets, Rev. viii. and ending about A. D. 606. (3.) The *age of Antichriſt*, containing 1260 years, beſides 75 years of extirpation, Rev. xi. 2. Dan. xii. 11. 12. (4.) The Millennium, or thouſand years reign of the ſaints. If we date the riſe of Antichriſt from the Pope's aſſuming an univerſal headſhip over the church, we hope the Millennium to begin about A. D. 1940, or ſooner. But if we date the riſe of Antichriſt from the Pope's commencing a civil lord, about A. D.

756, we cannot hope for the beginning of the Millennium till after A. D. 2016.

AGONY; painful conflict; racking and tormenting trouble in soul or body, Luke xxii. 44.

AGREE, (1.) To bargain with, Matth. xx. 2, 13. (2) To approve; consent to, Acts v. 40. (3.) To be like to, Mark xiv. 56, 70. (4.) To conspire; resolve together, John ix. 22. (5.) To be reconciled to, Matth. v. 25.

AGRIPPA, the son of HEROD Agrippa. He was at Rome with the emperor Claudius when his father died, A. D. 44. The emperor inclined to bestow on him the whole dominions possessed by his father; but his courtiers dissuaded it. Next year the governor of Syria thought to compel the Jews to lodge the ornaments of their high-priest in the tower of Antonio, under the custody of the Roman guard; but, by the influence of Agrippa, they were allowed by the emperor to keep them themselves. A. D. 49, Herod king of Chalcis his uncle died, and he was by the emperor constituted his successor: but four years after that kingdom was taken from him; and the provinces of Gaulonites, Trachonites, Batanea, Paneas, and Abilene, were given him in its stead. To these, soon after, Nero added Julias in Perea; and a part of Galilee on the west of the sea of Tiberias. When Festus was made governor of Judea, A. D. 60, Agrippa and his sister Bernice, with whom he was supposed to live in incest, came to Cesarea to congratulate him. In the course of their conversation, Festus mentioned the affair of Paul's trial and appeal to Cesar. Agrippa was extremely curious to hear what Paul had to say for himself. On the morrow, Festus gratified him and his sister with a hearing of him in the public hall. Paul being desired by Agrippa to say what he could in his own defence, rehearsed his having been converted from a furious persecutor into a zealous preacher; and that he had, according to the ancient prophets, preached up the resurrection of the dead. Agrippa was so charmed with the good sense and majesty of the discourse, and with the apostle's polite address to himself, that he declared he was almost persuaded to be a Christian. Paul expressing his earnest wishes that king Agrippa and all the audience were altogether such as himself, excepting his bonds and trouble; Agrippa signified to Festus, that he might have been set at liberty if he had not appealed to Cesar, Acts xxv. and xxvi.

About two years after, Agrippa deposed Joseph Cabei the Jewish high-priest, for the great offence which he had given to the people in the murder of JAMES the brother of Jude, whose distinguished meekness and sanctity were universally respected; and he made Jesus the son of Damneus priest in his room. It was not long after, when he allowed the temple-singers to wear linen robes as the common priests. He restrained a while the rebellion of the Jews against their Roman superiors. When at length, rendered desperate by the oppression and insolence of their governors, they openly revolted; Agrippa was obliged to side with the Romans. After the destruction of JERUSALEM, he and his sister Bernice retired to Rome, where he died, aged 70. A. D. 90.

AGUE, a periodical disease of the fever kind, consisting of a cold shivering fit, succeeded by a hot one. It is occasioned by want of perspiration; and is said to be the most obstinate in the harvest-season. A

burning ague is one of the most terrible kind, Lev. xxvi. 16.

AGUR, the son of Jakeh, is imagined by some to be Solomon: but Solomon had no reason thus to disguise his name; nor could he pray against riches; nor is his stile and manner of writing similar to Agur's; who, under inspiration, uttered the xxxth chapter of the Proverbs to his two friends Ithiel and Ucal. In it he professeth his great ignorance of the unsearchable greatness and marvellous works of God; his esteem of God's word, and desire of a moderate share of wordly things: he mentions four kinds of persons very wicked: four things insatiable; four things wonderful; four small, but wise; and four comely in going, Prov. xxx.

AH, ALAS. It generally expresses great distress and sorrow, Jer. xxii. 18.; but in Psal. xxxv. 25. and Isa. i. 24. it signifies the same as

AHA, which denotes contempt; derision; insult, Psal. xxxv. 21.

AHAB, the son and successor of OMRI. He began his reign over Israel, A. M. 3086, and reigned 22 years. In impiety he far exceeded all the kings of Israel. He married Jezebel the daughter of Ethbaal king of Zidon, who introduced the whole abominations and idols of her country, Baal and Ashtaroth; and vigorously prompted her husband to every thing horrid. To punish their wickedness, God, by the prophet Elijah, first threatened, and then sent above three years of continued drought; a terrible famine ensued. Charging this to the account of the prophet, Ahab sought for him in his own and the kingdoms adjacent, to murder him. At last Elijah, by means of Obadiah a courtier, informed Ahab where he was. Ahab hasted to the spot, and rudely charged him as a *troubler of Israel*, The prophet replied, that he himself and family, in forsaking the true God, and following Balaam, had brought these judgments upon the people. He required Ahab to assemble the Israelites, and all the prophets of Baal, to mount Carmel. It was done; and Elijah having by the descent of fire from heaven, to consume his sacrifice, demonstrated JEHOVAH, not Baal, to be the true God, ordered the people to slay the prophets of Baal, to the number of 450: and quickly after, by his prayers procured an abundance of rain, 1 Kings xvi. 29,—34. and xvii. xviii.

About A. M. 3103, Benhadad king of Syria, who besieged Samaria with a powerful host, sent Ahab a message, importing, that his whole silver, gold, wives, and children, were his property. Ahab immediately consented. By a second message, Benhadad ordered him to deliver up his silver, gold, wives, and children; and threatened that, upon the morrow after, he would send his servants to plunder the city and palace of every thing valuable. The elders and people dissuaded Ahab from hearkening to this. Hearing of their refusal, Benhadad outrageously swore, that his troops should ere long demolish Samaria till not a vestige was left. Offended with the Syrian pride, God, by a prophet, instructed Ahab in his measures, and assured him of victory. Ahab ordered his small army of 7000, with 232 pages, or young noblemen, at their head, to march out of the city at noon-tide. Benhadad ordered his troops to bring the young commanders directly to him, whatever they intended; but the Hebrew host still advanced, and killed all that opposed them. Benhadad and his army were entirely routed, and left a prodigious booty. This victory was gained by raw and

unexperienced commanders, that it might appear wholly of God.

The prophet informed Ahab, that Benhadad would invade his kingdom next ſpring; and adviſed him to take heed to his ſteps. The invaſion took place with a powerful hoſt. Ahab, aſſured of victory by the prophet, drew up his ſmall army ſeven days ſucceſſively before the Syrians, and on the laſt gave them battle. An hundred thouſand Syrians were killed on the ſpot. The reſt fled to Aphek, where the walls, overturned by an earth-quake, killed 27,000 more. Benhadad threw himſelf on the mercy of Ahab, and was kindly received. An agreement was made, on condition that Ahab ſhould have all the cities reſtored that had been taken from him and his father; and that Ahab ſhould be allowed to make for his own uſe *ſtreets*, *market-places* or rather *citadels*, in Damaſcus. This kindneſs to a horrid blaſphemer and murderer, whom Providence had put in Ahab's power to ſlay, greatly provoked the Lord. A prophet, as he returned home, aſſured him, that ſince he had ſuffered Benhadad to eſcape, his life ſhould go for his life, and his people for his. Ahab was at firſt conſiderably vexed; but the impreſſion of the prophet's words quickly wore off, 1 Kings xx.

Intending to make himſelf a kitchen-garden, hard by his palace in Jezreel, Ahab demanded of Naboth to ſell him his vineyard, or exchange it for a better. Naboth abſolutely refuſed to violate the divine law in an unneceſſary alienation of the inheritance of his fathers. Stung with this refuſal, Ahab went home greatly diſpleaſed, threw himſelf on his bed, and would eat nothing. Informed of the cauſe of his diſorder, Jezebel, to comfort him, aſſured him, that ſhe would quickly put him in the poſſeſſion of Naboth's vineyard. By iſſuing forth orders to the elders of the city, and ſuborning falſe witneſſes againſt Naboth, ſhe got him murdered, as guilty of blaſphemy and treaſon. Informed of his death, Ahab went and took poſſeſſion of his vineyard. In his return home to Samaria, Elijah met him, and divinely aſſured him, that for his murder of Naboth, and ſeizing of his vineyard, dogs ſhould lick his blood on the ſpot *where*, or *becauſe*, they had licked Naboth's: that Jezebel his wife ſhould be eaten of dogs by the wall of Jezreel: and the reſt of his family have their carcaſes devoured by the dogs in the city, or wild beaſts and fowls without it. Terrified with this prediction, Ahab rent his clothes, put on ſack-cloth, and mourned for his conduct. To reward his repentance, though not evangelic, God deferred the full execution of the ſtroke till after his death, in the reign of Jehoram his ſon; and perhaps altered ſome circumſtances thereof, 1 Kings xxi.—A. M. 3107, Benhadad not fulfilling his treaty in reſtoring to Iſrael their property, Ahab prepared to retake Ramoth-Gilead, a ſtrong city near the ſouth-eaſt confines of Syria, by force. Jehoſhaphat happened juſt then to pay a viſit to Ahab, and conſented to aſſiſt him; but deſired that ſome prophet might be firſt conſulted, whether the Lord would favour the attempt. Four hundred prophets of Baal were conſulted. They, as with one voice, aſſured the kings, that the Lord would deliver the city into their hands. Suſpecting their fraud, Jehoſhaphat inquired for a prophet of the true God. Ahab informed him of one Micaiah; 'But,' ſaid he, 'I hate him, for he always propheſies evil concerning me.' Being ſent for at Jehoſhaphat's inſtance, and conſulted, he bade Ahab go up to Ramoth-gilead, and proſper. A-

hab discerning the ironical air wherewith he spake, adjured him to tell nothing but truth. Micaiah then seriously assured him, that his army should be scattered, and return without him as their head: and that, by the divine permission, a lying spirit had seduced his false prophets to entice him to go up and perish in the attempt. Enraged hereat, Ahab ordered Micaiah to prison, and there to continue half-starved till himself should return in peace. Micaiah replied, that if ever the Lord spake by him, he should never return in peace. To avoid his predicted exit, Ahab treacherously persuaded Jehoshaphat to put on royal apparel, while himself went to the field of battle in disguise. In consequence of this, all the Syrian captains, as directed by their master, set upon Jehoshaphat, suspecting him to be Ahab. At last God delivered Jehoshaphat; but Ahab, notwithstanding his precaution, met with his fate. A Syrian shot a random arrow, which, entering by the joints of his harness, pierced him to the heart: and made him order his charioteer to carry him out of the host, for he was sore wounded. The battle continued, and Ahab, bleeding in his chariot, faced the enemy till night, and then died. His army were immediately warned to disperse and shift for themselves. Ahab was carried to Samaria in his chariot, and buried. His chariot and armour being washed in the pool, the dogs licked up his blood; and his son Ahaziah reigned in his stead, 1 Kings xxii.

2. AHAB, the son of Kolaiah, and ZEDEKIAH, the son of Maaseiah, were two false prophets, who about A. M. 3406 seduced the Jewish captives at Babylon with the hopes of a speedy deliverance; and stirred them up against JEREMIAH. The Lord threatened them with a public and ignominious death before such as they had deceived; and that their names should become a curse: men wishing their foes might be made like Ahab and Zedekiah, whom Nebuchadnezzar king of Babylon roasted in the fire, Jer. xxix. 21, 22.

AHASUERUS, or Astiges, the Mede, Dan. ix 1. He was the son of the brave Cyaxarus, who assisted Nebuchadnezzar to overturn the Assyrian empire, and ruin the city of Nineveh. He succeeded his father on the Median throne, and reigned 35 years; but did nothing of importance, besides repulsing an inroad which Evil-merodach king of Babylon made on his territories. He died A. M. 3444, leaving children, Darius the Mede his successor, and Mandane the mother of Cyrus.

2. AHASUERUS, or Cambyses, king of Persia. He succeeded his father CYRUS, A. M. 3475, and reigned seven years and five months. He had scarce mounted the throne, when the Samaritans requested him to put a stop to the rebuilding of the temple at Jerusalem. He did not, and perhaps could not, formally revoke the decree of his father. The building, however, was stopt during his reign. He was notable for nothing but violence, foolishness, and cruelty. His fits of passion often hurried him into downright madness. In the second year of his reign he entered Egypt; reduced the revolters; wasted their country; killed their sacred ox; and carried off thousands of their idols. Here he continued five years, and ruined a great part of his army in the dry deserts of Lybia, in his mad attempt to invade Ethiopia; and daily sacrificed some principal Persians to his fury, his own brother and sister not excepted. Informed that Patizi-

thes the Magus, whom he had left to govern Perſia in his abſence, had placed his own brother Smerdis on the throne, pretending he was Smerdis the brother of Cambyſes, he haſtened to his kingdom. It is ſaid he wrecked his fury on the Jewiſh nation as he paſſed their territories. Near mount Carmel he mounted his horſe with ſuch precipitant rage, that his ſword dropt from its ſcabbard and deſperately wounded his thigh. The wound appearing to be mortal, Cambyſes convened his principal nobles, and informed them that his brother Smerdis had been murdered by his orders; and begged that they would not ſuffer the Magian impoſtor to tranſlate the government to the Medes; and quickly after expired. That Cambyſes is the Ahaſuerus, and Smerdis Magus the Artaxerxes of ſcripture, who hindered the rebuilding of the temple, is ſufficiently plain. None but theſe ruled in Perſia betwixt Cyrus, who gave the edict for building, and Darius who renewed it, Ezra iv. 6, 7.

3. AHASUERUS, the huſband of Eſther. Who he was is not univerſally agreed; Scaliger, Gill, and others, will have him to be Xerxes, the fourth king of Perſia after Cyrus: his wife Ameſtris, they ſuppoſe to have been the very ſame with Eſther; and that the report of her cruelty took riſe from her concern in the execution of Haman and his ſons, and the death of the 70,000 oppoſers, who were ſlain by the Jews in their own defence. The authors of the Univerſal Hiſtory, Prideaux, and others, will have him to be Artaxerxes Longimanus, the ſon of Xerxes, who greatly favoured the Jews, particularly in the ſeventh year of his reign, &c. Ezra vii. Neh. i. and ii.; with Eſth. ii. 16.; and indeed Joſephus calls him by this name. The ſeventy interpreters, and the apochryphal additions to Eſther, conſtantly call him Artaxerxes. Atoſſa, the beloved wife of Darius Hyſtaſpis, according to Herodotus, was never divorced, but lived with him till his death; both ſhe and Ariſtone, his next beloved wife, were the daughters of Cyrus. Theſe hints would effectually command our aſſent, if we did not remember that Artaxerxes began his reign A. M. 3548: the ſeventh year of it, when Eſther was taken to his bed, behoved to be A. M. 3555; betwixt which and A. M. 3405, when Mordecai was carried captive to Babylon with king Jehoiachin, (Eſth. ii. 5.) is an interval of 155 years. How incredible that he ſhould be then alive, or capable to manage the affairs of a large empire! How improbable that his couſin Eſther could be ſo young as to attract the king's affection, above all the fine beauties of Perſia! We are therefore obliged to accede to the ſentiment of the great Uſher, Calmet, &c. that this Ahaſuerus was Darius Hyſtaſpis. He, firſt of the Perſian kings, reigned from India to Ethiopia above Egypt; and was noted for his impoſition of tributes, and hoarding of money, Eſth. i. 1. and x. 1. We ſhould even reckon him too late, could we poſſibly fix upon any before him. ATOSSA, the name of his beloved wife, is eaſily formed from HADASSAN, the Hebrew deſignation of Eſther. Herodotus might very eaſily be miſtaken concerning her lineage, when ſhe ſo long concealed it herſelf; and the Perſians could hardly fail to challenge her as one of their royal blood, rather than aſſign her to the contemptible Jews.

AHASUERUS, if Darius Hyſtaſpis was a Perſian of royal blood, a deſcendant of Achæmenes, and an

attendant of Cyrus in his warlike expeditions. Soon after the death of Cambyſes, he and other ſix Perſian lords killed Smerdis the uſurper. They agreed to meet next morning on horſeback, at an appointed place, before ſun-riſing; and that he whoſe horſe ſhould neigh firſt ſhould be acknowledged king by the reſt. Hearing of this agreement, Darius's groom cauſed his maſter's horſe to cover a mare in the place by night. The conſpirators no ſooner met next morning, than Darius's ſtallion neighed for his mare. The reſt immediately alighted, and acknowledged Darius their ſovereign, A.M. 3483. To fortify his royal claim, he, according to Herodotus, eſpouſed Atoſſa the daughter of Cyrus, who had been firſt married to her brother Cambyſes, and afterward to Smerdis the uſurper; and Ariſtone her ſiſter. In the ſecond year of his reign, the Jews, encouraged by the prophets Haggai and Zechariah, reſumed the rebuilding of their temple. The Samaritan governors, by means of whom the work had ſuffered about nine years interruption, demanded their warrant. The Jews referred them to the edict of Cyrus. The governors informed Darius hereof, and begged he would inquire if ſuch an edict was ever granted, and return them his orders. Upon ſearch the edict was found at ACHMETHA, among other ancient records. Darius confirmed it, and ordered his Samaritan governors to aſſiſt the Jews if neceſſary, and to furniſh them with every thing needful for ſacrifice; and he devoted to ignominious death and ruin the perſons who ſhould refuſe to obey, Ezra 5. and vi.

When his empire, containing 127 provinces, and extending from India to African Ethiopia, was fully eſtabliſhed, and his new palace of Shuſhan finiſhed, he made a very ſplendid entertainment for his nobles. It laſted for ſix months; at the end of which, he made a feaſt of ſeven days for all the people of Shuſhan. His queen VASHTI, at the ſame time, feaſted the ladies and other women in the like ſplendid manner. Upon the 7th day, Ahaſuerus, warmed with wine, ordered his principal eunuchs, Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, to bring queen Vaſhti to the aſſembly of the men, for the diſplay of her charms. She refuſed to obey. Enraged hereat, Ahaſuerus, by the advice of Memucan, and his other ſix counſellors, gave Vaſhti an irrevocable divorce. A war with the revolting BABYLONIANS, which iſſued in the ruin of moſt of them, and the reduction of their walls, employed his thoughts for above two years. He now heartily repented of his raſh divorcement of Vaſhti. His ſervants adviſed him to ſearch out all the fine virgins of his vaſt empire, and chooſe whom he pleaſed to be her ſucceſſor. The virgins were collected at Shuſhan; and after a year's preparation, with fine ſpices, were in their turn preſented to him. None of them pleaſed him equally with Eſther the Jew. She was made queen in the 7th year of his reign. Whether his fruitleſs expedition into Scythia happened during the purification of the women, or afterwards, we know not. No ſooner was Eſther made queen, than Bigthan and Tereſh, two of his chamberlains, reſolved to murder the king; diſguſted perhaps with his treatment of Vaſhti. Mordecai informed againſt them; the crime was proved, and the traitors were hanged. Juſt after, Ahaſuerus made HAMAN his chief miniſter of ſtate; he, enraged that Mordecai denied him the honours he deſired, obtained an edict, to have the whole Jewiſh

nation cut off in one day, and their estates confiscated to the king. To prevent the execution, Esther, advised by Mordecai, risked her life, in approaching the royal presence uncalled. Melted with affection, Ahasuerus held out to her his golden sceptre, as a token that her life was in no danger; and asked her request. She only invited him and Haman to a splendid treat. At the banquet, he again offered her whatever she asked, to the half of his kingdom, she only begged they would come to-morrow to a second entertainment. That very night the king could take no sleep: he therefore ordered the records of the empire to be read to him. The reader happened on the passage of Mordecai's information against the treacherous chamberlains. Finding that Mordecai had hitherto been neglected, the king resolved now to reward him. Haman, who had just entered the palace to ask leave to hang Mordecai on the gallows which he had prepared, was called in, and asked what was proper to be done to the man the king delighted to honour? Haman, expecting the honour was intended for himself, advised, that the man should be dressed in the royal robes; crowned with the royal diadem; mounted on the king's horse, while one of the chief courtiers should lead his horse through the streets, proclaiming all along, 'Thus shall it be done to the man 'whom the king delighteth to ho-'nour.' The king ordered Haman immediately to serve Mordecai the Jew in the manner which he had suggested.

That very day, at Esther's banquet, the king, for the third time, offered to grant her whatever she would request, to the half of his kingdom. She then begged he would interpose for the life of herself and her people, as, to the king's hurt, they were sold to be murdered. Informed that Haman was the manager of this horrid scene, Ahasuerus flew out in a rage, and went to his garden. Returning in a little, he found Haman at the feet of Queen Esther, begging his life. His passion, it seems, made him imagine Haman had intended to force the queen on the bed whereon she sat at the banquet: he therefore ordered his face to be covered, as a signal of death. One of the pages present informed Ahasuerus, that Haman had in his house a gallows prepared to hang Mordecai, the preserver of the king's life. Ahasuerus ordered Haman himself to be hanged thereon; and gave Haman's whole power and honours to Mordecai; and though, according to the Persian law, he could not revoke the decree against the Jewish nation, he allowed Mordecai and Esther to write to all the provinces, that the Jews should stand up in their own defence; and in such manner as tended to discourage the Heathen from attempting the massacre, Esth. i. to ix.

Soon after Mordecai became his chief minister, Ahasuerus laid a tax on his inland territories, and on that part of Lesser Asia, and the islands, which belonged to him. About A. M. 3495, he invaded India, and obliged the inhabitants to pay him yearly 365 talents of silver. He had a great deal of bickering with the Greeks in Lesser Asia, and with the Athenians and others in Europe, which generally issued to his loss and disgrace. A little before his death, the Egyptians revolted from his yoke. He died A. M. 3519, after a reign of 36 years; and was succeeded by Xerxes his son.

AHAVA, some petty river of Chaldea, or rather Assyria. Here Ezra, with his attendant Jews, ob-

ſerved a ſolemn faſt, for direction and ſucceſs in their return to Judea, Ezra viii. 15,—21.

AHAZ, the ſon of Jotham, king of Judah. About the 10th year of his age, he eſpouſed Abijah the daughter of Zechariah, by whom he had his ſon Hezekiah about a year after. At twenty years of age, Ahaz fell heir to the crown, A. M. 3265, and reigned 16 years. In imitation of the kings of Iſrael, he abandoned himſelf to the moſt abominable idolatries. One of his ſons he ſacrificed to the idol Moloch; and, perhaps, cauſed the reſt to paſs through the fire for luſtration. He did not merely connive at the people offering of ſacrifices in high places, as ſundry of his predeceſſors had done, but himſelf ordered ſacrifice and incenſe to be offered in high places, hills, groves, and under green trees. Towards the end of his father's reign, the Syrians under Rezin, and the Iſraelites under Pekin, had begun to haraſs Judah. Obſerving Ahaz to be a weak prince, they agreed to dethrone him, and make a ſon of Tabeal, their deputy, king in his ſtead. Their armies invaded his kingdom all at once. He and his people were ſeized with the utmoſt conſternation. The prophet Iſaiah aſſured him, that none of their projects ſhould proſper; and that ſince the Meſſiah was not yet come, there was no reaſon to fear the departure of the ſceptre from Judah, Iſaiah vii.

This ſtroke was diverted; but Ahaz proceeding from evil to worſe, the two kings made a freſh attack upon him. Rezin marched to Elath, a noted ſea-port on the Red-ſea, and peopled it with Syrians. Pekah attacked Ahaz's army, and killed 120,000 of them in one day, beſides Maaſeiah his ſon; and carried off 200,000 priſoners, men, women, and children. Moved with the remonſtrance of Oded the prophet, the princes of Iſrael, Azariah, Berchiah, Jehizkiah, and Amaſa, perſuaded the troops to diſmiſs their priſoners; and they returned them back with no ſmall tokens of humanity.—Meanwhile the Edomites, from the ſouth, ravaged the country, and carried off a number of the people for ſlaves. The Philiſtines, from the weſt, invaded the low country adjacent to their territories, and the ſouth; and took Bethſhemeſh, Ajalon, Gederoth, Shocho, Timnah, and Gimzo, and peopled them with a colony of their nation.

In his diſtreſs, Ahaz grew more and more wicked; he ſought not to the Lord; but, ſtripping the temple and city of all the gold he could find, he ſent it for a preſent to Tiglath-pileſer king of Aſſyria; he ſurrendered himſelf his vaſſal; and begged his aſſiſtance againſt his enemies. By cutting off the Syrians that were a barrier againſt the eaſtern powers, and by impoſing on his kingdom a tribute, Tiglath-pileſer rather hurt than helped him. Ahaz went to Damaſcus, to congratulate the Aſſyrian monarch on his victory over Syria; he there obſerved an idolatrous altar, which mightily ſuited his taſte, he ſent off a plan of it to Urijah the high-prieſt, to form one ſimilar. Urijah had it finiſhed before Ahaz returned to Jeruſalem. Ahaz ordered it to be placed in the room of the brazen altar erected by Solomon; and to offer all the ſacrifices thereon. To gratify the king of Aſſyria, who, it ſeems, returned him his viſit, he turned about the royal entrance to the court of the temple; he took away the *covert of the Sabbath*, where it ſeems the prieſts ſtood to read the law, or the royal family to hear it; he diſgraced the brazen lavers and

sea, by removing their pedestals, and setting them on the earth, or upon a pavement of stone. Proceeding in his wickedness, he sacrificed to the idols of Syria, who, he imagined, had been the authors of his calamities, in order to render them more favourable; he brake in pieces the sacred vessels: he shut up the gates of the temple, and erected altars in every corner of Jerusalem, and city of Judah, for burning incense. He died in the 16th year of his reign, and was buried in Jerusalem; but had not the honour of interment in the royal tombs, 2 Kings xv. 37. and xvi. 2 Chron. xxviii. Isa. vii.

AHAZIAH, the son of Ahab. He was made his father's associate in power, when he went to the war at Ramoth-Gilead; and reigned about a year after his death. He imitated his parents in the worship of Baal and Ashtaroth, and every other crime. He and Jehoshaphat fitted out a fleet at Ezion-gebir, to trade to Ophir for gold; a storm dashed their ships to pieces, almost in their going out from the harbour. Ahaziah intended to fit out a second fleet; but JEHOSHAPHAT refused to have any concern therein. The Moabites, who, till now, had continued tributary to the ten tribes, revolted, and refused their yearly tribute of sheep. Ahaziah was rendered incapable to reduce them. Falling from one of his windows, or from the balcony of his house, he was mortally hurt, and sickened; he sent messengers to Baalzebub, the idol god of Ekron, to inquire if he should recover. Elijah met the messengers, and asked them, If it was for want of a God in Israel their master had sent them to inquire of Baalzebub? He, moreover, assured them, that for this reason he should certainly die of his disease. They returned, and reported to the king what they had heard. By the tokens they gave, he quickly perceived it had been Elijah who had met them. He ordered a troop of his forces to fetch him immediately; the captain of the band addressed Elijah too rudely; at his desire, fire from heaven consumed the captain and his troop. A second troop was sent on the same errand; their captain behaving with the haughty airs of his fellow, he and his company of fifty were in like manner consumed; as both companies were idolaters, they deserved this treatment. A third troop was sent; warned by the fate of his brethren, this captain addressed the prophet with reverence and awe, and begged him to spare his and his soldiers' lives. It was done; and Elijah went along with them. Entering the chamber of Ahaziah, he boldly assured him, that for his orders to consult Baalzebub, the idol of Ekron, he should certainly die of his distemper; nor was it long before he expired, and his brother Jehoram reigned in his stead, 1 Kings xxii. 49. 2 Chron. xx. 36, 37. 2 Kings i.

AHAZIAH, AZARIAH, or JEHOAHAZ, the grandson of Jehoshaphat, and son of Jehoram and Athaliah the daughter of Ahab. In the 22d year of his age, and the 42d of the royalty of his mother's family, he succeeded his father on the throne of Judah. By the advice of his mother ATHALIAH, he walked after the pattern of Ahab his grandfather, worshipping Baalim and Ashtaroth; and required his subjects to do so. He had scarce reigned one year, when he repaired to Jezreel to visit Jehoram, king of Israel, his uncle, who had returned thither from Ramoth-Gilead to be healed of his wounds. At that very time JEHU, the destroyer of the house of Ahab, came to cut off Jehoram. Knowing

nothing of his intentions, Jehoram and Ahaziah went out to meet him: Jehoram was immediately ſtruck dead by an arrow; and Ahaziah fled to Samaria, and hid himſelf. On ſearch, he was found by a party which Jehu detached after him. It ſeems they brought him back part of the way to Jezreel; but at Gur, near Ibleam, a city of the Manaſſites, they, by Jehu's orders, gave him his death wounds. His own ſervants poſting away with him in his chariot, till they came to Megiddo, he died there, and his corpſe was thence carried and interred in the royal ſepulchres of Jeruſalem. About the ſame time, 42 of his brethren, or rather nephews, his brethren being all before ſlain by the Arabians, had gone to viſit Jehoram: theſe Jehu involved in the common ruin of the houſe of Ahab. What children, or friends, remained to Ahaziah, were all, except JOASH, murdered by his mother about the ſame time. Ahaziah, his ſon Joaſh, and his grandſon Amaziah, are excluded from Matthew's genealogy of Chriſt. Such ruin and ſhame was the conſequence of Jehoſhaphat's marrying his ſon into the wicked family of Ahab. *Let parents and others obſerve.* 2 Kings viii. 24,—29. and ix. 27,—29. and x. 12,—14. and xi. 1. 2 Chron. 22.

AHIJAH, a prophet of the Lord who dwelt at Shiloh. Perhaps it was he who encouraged Solomon while building the temple; and who threatened him with the rent of his kingdom, after his ſhameful fall, 1 Kings vi. 11. and xi. 6. Meeting with Jeroboam, the ſon of Nebat, in a field, he rent his garments into twelve pieces, and gave him ten of them, as a token that he ſhould be king over *ten tribes* of Iſrael. About twenty years after, Jeroboam's only pious ſon fell ſick. Fearing to go himſelf, Jeroboam ſent his wife in diſguiſe to conſult Ahijah, whether he ſhould recover. She, according to the manner of the times, carried to the prophet a preſent of ten loaves, ſome cracknels, and a cruſe of honey. Though blind, by reaſon of age, Ahijah, inſtructed of God, told the queen at her entrance, that he knew who ſhe was. He aſſured her, that her diſtreſſed ſon ſhould die on her return; and that the reſt of her family ſhould have a miſerable and ignominious end, 1 Kings xi. and xiv. Ahijah wrote part of the hiſtory of Solomon's reign, 2 Chron. ix. 20.

AHIKAM, the ſon of Shaphan, and father of GEDALIAH. He was one of the princes of Judah; and was ſent by JOSIAH to conſult Huldah concerning the threatnings of God againſt the nation for their wickedneſs, 2 Kings xxii. 12. He mightily exerted himſelf to protect Jeremiah's life, Jer. xxvi. 24.

AHIMAAZ, the ſon and ſucceſſor of Zadok the high-prieſt. He and Jonathan, the ſon of Abiathar, performed a very important ſervice for David, during the progreſs of Abſalom's rebellion. Their parents and Huſhai, all faſt friends of David, continuing in Jeruſalem, unſuſpected by Abſalom, the two young men waited near Enrogel, without the city, to convey proper information to the king. Informed from Huſhai, by means of a maid, what had paſſed in Abſalom's privy council, they poſted off to inform David. Informed hereof, by a young man who had ſeen them, Abſalom detached a party to purſue and apprehend them. To avoid theſe purſuers, Ahimaaz and Jonathan retired to a friend's houſe in Bahurim. The man had a deep well in his court: thither they went down; while the miſtreſs ſpread a cover on

the well's mouth, and laid ground corn thereon. Her work was ſcarce finiſhed when the purſuers came up in queſt of them. The miſtreſs affirmed they were gone. The purſuers not finding them returned to Jeruſalem. The young prieſts then finiſhed their courſe to king David, and informed him of the counſel of the rebels; and that Huſhai adviſed him to paſs the Jordan with the utmoſt expedition, that he might be out of their reach.

Not long after Abſalom's troops were entirely routed. Ahimaaz's importunity prevailed with Joab, to allow him to run with the tidings to David. Running by the way of the plain, he came up before Cuſhi, whom Joab had ſent off before him. When the centinel of Mahanaim warned David of the approach of a ſingle runner, the king immediately concluded that he brought tidings: for if the army had been broke, the people would have come flying in crowds. When Cuſhi had come within ſight, and Ahimaaz was diſcerned who he was, David ſuggeſted, that, as he was a good man, he hoped he brought agreeable tidings. Ahimaaz came up and informed the king that all was well; and, falling down at his feet, bleſſed the Lord who had cut off his enemies. David aſked, if Abſalom was ſafe? Ahimaaz prudently, if truly, replied, that, juſt before he and Cuſhi were ſent off, he ſaw a great tumult, but knew not what it meant. He ſtood by till Cuſhi came up, and plainly informed the king of Abſalom's death. Some years after, Ahimaaz ſucceeded his father in the high prieſthood; and was ſucceeded by his ſon Azariah, 2 Sam. xv. 27, 36. and xvii. 15,—22. and xviii. 19,—32. 1 Chron. vi. 8, 9.

AHIMELECH, the ſon of Ahitub, great grandſon of Eli, and brother of Ahian, whom he ſucceeded in the office of high-prieſt. During the government of SAUL, he, with a number of other prieſts along with the tabernacle, reſided at Nob. To him David repaired in his flight from Saul's court, and repreſenting, that Saul had ſent him and his attendants on a moſt preſſing errand, which required the utmoſt diſpatch, begged he would grant them ſome food. Ahimelech aſſured him that he had none but ſhew-bread, which was only allowed to the prieſts; but which he believed David and his ſervants might eat, if for any due ſpace they had abſtained from women. David aſſured him they had touched none for at leaſt three days. Ahimelech gave them ſome loaves. David further aſked of him a ſword or ſpear. Ahimelech gave him the ſword of Goliath, which had been hung up in the tabernacle for a trophy.

Doeg, the Edomite, the chief of Saul's herdmen, happened to be waiting at the tabernacle upon ſome purification, and witneſſed the whole. When Saul was afterward complaining to his ſervants, that none of them were affected with his misfortunes, nor diſpoſed to inform him of David's treaſonable plots, Doeg related what he had witneſſed at Nob. Ahimelech, and 84 other prieſts, were immediately ordered to appear before Saul. He rudely demanded of them, why they had conſpired with David againſt him, and had given him proviſion and arms; and had inquired of the Lord in his favour? Ahimelech meekly replied, that he always took David, the king's ſon-in-law, to be one of his beſt friends; that he had all along prayed for him; and knew nothing of any rupture between them. Regardleſs of this ſufficient vindication, Saul ſentenced Ahimelech, and all his relations, to death.

He ordered his guards immediately to butcher the 85 prieſts that were preſent. They declinad the horrid and murderous taſk: but Doeg, on a call, ſlew them to a man. A party was immediately ſent, probably under the direction of Doeg, to murder every man, woman, child, and the very cattle of Nob, the city of the prieſts. Theſe infernal orders were ſo punctually executed, that none but Abiathar, Ahimelech's ſon, who fled to DAVID, eſcaped. This happened about A. M. 2944, and was part of the terrible vengeance that purſued the family of Eli, for his indulging of his ſons in their profaneneſs, 1 Sam. xxi. and xxii. and ii. 27,—36.

AHIMELECH or ABIMELECH, the ſon of Abiathar. He and Zadok, whom Saul had made high-prieſt after the murder of the former Ahimelech, were ſecond prieſts or ſagans about the latter end of the reign of king David. Before him and many other perſons of note, Shemaiah the ſcribe wrote down the orders and diviſions of the prieſts, ſingers, and Levites; and they caſt their Lots for their turns of ſervice in the temple of God, 1 Chron. xxiv. 3, 6, 31. and xviii. 16. 2 Sam. viii. 17.

AHITHOPHEL, a native of Giloh in the tribe of Judah. He was ſo renowned a ſtateſman and counſellor, that his advice was ordinarily received as an oracle of God. Diſguſted with David for his defilement of Bathſheba, who is ſaid to have been his grandchild, or rather for ſome other reaſon unknown to us, he, to the no ſmall vexation of David, early revolted to Abſalom's party. David, by prayer, begged of God to confound his counſels; and adviſed Huſhai to join Abſalom in appearance, and oppoſe himſelf to Ahithophel's advice. Ahithophel firſt adviſed Abſalom publicly to defile ten of his father's concubines that had been left to keep the houſe. This, he averred, would manifeſt the breach betwixt him and his father to be irreconcileable; and ſo attach his party more firmly to his intereſt. In compliance with this horrid and ſhameful advice, Abſalom, in a tent ſpread on the top of the houſe, defiled the women in ſight of his followers. Next, Ahithophel adviſed that 12,000 choſen forces ſhould be given him that very night, and he would purſue after David, and ſlay him ere he recovered his fright; and then all his party would be ſcattered, and never more come to an head. Abſalom and his princes mightily extolled this propoſal; and indeed nothing could more effectually compaſs their ends.

But Huſhai's mind being aſked, he replied, that however ſenſible and prudent Ahithophel's propoſal might be in itſelf, it was not ſuited to the preſent occaſion. To perſuade them of this, he diſplayed in the moſt ſtriking manner what mighty heroes David and his attendants were; that himſelf was too prudent to lodge all night with his friends, but would be hid in ſome pit; that he and his party being ſo valiant, and beſides enraged and deſperate, it was hard to ſay what ſlaughter they might make of Ahithophel's 12,000 in the night; and what terror might ſeize Ahithophel himſelf; and ſo a ſmall loſs at the firſt, magnified by report, might diſcourage the whole party, and ruin it before it was firmly eſtabliſhed. Huſhai therefore propoſed, that every Hebrew, able to bear arms, ſhould be aſſembled; that Abſalom himſelf ſhould take the honour of commanding this prodigious hoſt; and fall upon his father, as the dew falls on the ground; quite overwhelm him with numbers; and even draw the city, whither he might flee, with

ropes into the adjacent river. This humorous propoſal, deſigned for their ruin, ſo gratified the pride of Abſalom and his nobles, that they preferred it to that of Ahithophel. Ahithophel ſaddled his aſs; rode home to Giloh; ordered the affairs of his family; and then hanged himſelf, 2 Sam. xv. 12. and xvi. 20. and xvii. His hiſtory, as illuſtrated in Pſalm lv. is figurative of that of Judas, who betrayed his Lord to his enemies and hanged himſelf.

AHITUB, the ſon of Phinehas, and brother of Ichabod. His father being ſlain in that unhappy engagement, in which the ark of God was taken by the Philiſtines, he ſucceeded ELI his grandfather in the high prieſthood; executed that office under Samuel; and was ſucceeded by his ſons; firſt Ahiab, and then Ahimelech, 1 Sam. iv. and xiv. 3. There were beſides two Ahitubs, both fathers of Zadoks, and deſcended of ELEAZAR. But it does not appear that the firſt of them could execute the office of high-prieſt, 1 Chron. vi. 8, 11.

AHOLAH and AHOLIBAH, two feigned names, whereby the prophet Ezekiel repreſents the kingdoms of Iſrael and Judah: the firſt ſignifying *a tent*, denotes Samaria and the ten tribes: the ſecond ſignifying *my tent is in her*, denotes Jeruſalem and her ſubjects. Both are repreſented as of Egyptian extraction, becauſe of the Hebrews ſojourning in Egypt, and as proſtituting themſelves to the Egyptians and Aſſyrians; imitating their idolatries, and relying on their help. For which reaſon, the Lord threatens to make theſe very people their oppreſſors, and the means of their captivity and cruel ſervitude, Ezek. xxiii.

AHUZZATH, a friend of the 2d ABIMELECH, who reigned at Gerar, and who, with Phicol, attended him when he came to eſtabliſh an alliance with Iſaac. The Chaldaic Targum, and ſuch verſions as follow it, render this name a *company of friends*, Gen. xxvi. 26.

AI, AIATH, AIJA, HAI, a city about 9 miles north-eaſt of Jeruſalem, and one eaſtward of Bethel. Near it, Abraham ſome time ſojourned, and built an altar, Gen. xii. 8. and xiii. 3. After the taking of Jericho, Joſhua ſent ſpies to view Ai; they repreſented it as improper to ſend above 3000 choſen men to attack ſo ſmall a place; and no more were ſent. To puniſh the tranſgreſſion of ACHAN, they were divinely permitted to ſuffer a repulſe, and thirty-ſix of them were ſlain. The expiation of that crime being finiſhed in the death of its author, Joſhua, according to the direction of God, marched to attack that city. Two bodies, one of 25,000, and another of 5000, he placed in ambuſcade. He himſelf, with the main army, openly marched towards the walls. The king of Ai, proud of his late inconſiderable ſucceſs, ſallied forth againſt the Hebrews; they retreated, as in flight, till they had drawn the men of Ai, and their aſſiſtants of Bethel, into the open plain. Joſhua then, raiſing his ſhield on the top of his ſpear, gave the appointed ſignal to the forces that lay in ambuſh on the other ſide of the city. They immediately ruſhed in, and ſet it wholly on fire. This done, they came up with the rear of the Canaanites, while Joſhua and his forces turned on their front; and incloſing them, cut them to pieces, without ſuffering one to eſcape. The king was taken priſoner, and brought to Joſhua. After the inhabitants of this city were utterly deſtroyed, and the city burnt into ruins, himſelf was hanged; and before ſun-ſet taken down, and his

corpse thrown into the entrance of the city, and a heap of stones raised over it. The work of the day was finished with the Hebrews' division of their spoil. Ai was some time after rebuilt by the Benjamites; and long after taken by SENNACHERIB, Josh. vii. and viii. Isa. x. 28. It was rebuilt after the captivity in Babylon, Neh. xi. 31.

2. AI, a city of the country of Moab, taken and pillaged by the Chaldeans, Jer. xlix. 3.

To AID; to help; assist, Judg. ix. 24.

AIJALON, (1.) A city of the tribe of Dan, assigned to the Levites descended of Kohath, but the Amorites kept possession of it. It stood between Timnah and Bethshemesh. It appears to have been taken by Uzziah, or some other potent king of Judah; it was wrested from them by the Philistines, under Ahaz, Josh. xix. 42. and xxi. 24. Judg. i. 35. 2 Chron. xxviii. 18. Perhaps it was here that Saul's army stopped their pursuit of the routed Philistines, 1 Sam. xiv. 31. (2.) A city in the tribe of Benjamin, about three miles eastward of Bethel. It was fortified by Rehoboam, 2 Chron. xi. 10. (3.) A city in the tribe of Ephraim, about two miles south of Shechem, and assigned to the Kohathites, is marked by some authors; but the existence of this place is not certain, and may be no other than that in the tribe of Dan, which might come into the hands of the Ephraimites; compare Josh. xxi. 24. with 1 Chron. vi. 69. (4.) Another in the tribe of Zebulun, where Elon the judge of Israel was buried, Judg. xii. 12. It is not certain over which of these AJALON'S Joshua desired the moon to hover. The first lay south-west; the second north-east; the fourth north-west of him, Josh. x. 12.

To AIL; to distress; displease, Gen. xxi. 10.

AIN, a city first given to the tribe of Judah, and then disposed of to the Simeonites, Joshua xv. 32. 1 Chron. iv. 32. As AIN signifies a fountain, it is oft a part of the compounded names of places, and pronounced EN.

AIR, a thin, fluid, transparent, compressible, and dilatable body, surrounding our earth to a considerable height; perhaps to the extent of 50 miles. Vulgar air consists chiefly of light and fire flowing into it from the celestial bodies; and of vapours and dry exhalations from the earth and its productions. Whether the simple and elementary air would refract light without this mixture, we know not. The air is fluid, allowing a passage for other bodies; hence hearing and smelling, &c. are strong or weak, as the air is gross or thin; and on the tops of high mountains these senses are of very little use. Air has a considerable weight. At a medium it may be reckoned the thousandth part of the weight of water; about 2160 pound weight of it presses on every square foot; and allowing the surface of an human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds weight. With this pressure, not perceptibly felt, till the internal air be exhausted. God inwraps our world, as with a swaddling-band. Its elasticity, or power of contracting itself when pressed, and expanding itself when free, is quite astonishing. The air we breathe in, at a medium, is by its own weight contracted into the 13,679th part of space which it would occupy in vacuo, and some imagine it may be condensed or pressed together, till it become heavier than gold. The air is much altered by the vapour, smoke, and

other exhalations, which arise from the earth.

The AIR is the region where fowls do fly, and the means by which animals do breathe, 2 Sam. xxi. 10. Job. xli. 16. To *beat the air* or *speak to the air*, imports, acting in the most vain and unprofitable manner, 1 Cor. ix. 26. and xiv. 9. The *air darkened* at the sounding of the 5th trumpet, may signify the scriptures and church, which are the means of conveying light and salvation to men; and the scripture is the breath of God, whereby he communicates his influence to us; and both which, by the abounding of error and delusion, by the concealment and misinterpretation of scripture, under Antichrist and Mahometanism, are darkened. Nor is it unworthy of notice, that just after the rise of this double delusion, the natural sun was so darkened from June to October, A. D. 626, that but a small part of his light appeared, Rev. ix. 2. The AIR of the Antichristian kingdom, into which the seventh angel pours his vial of wrath, may denote the last remains of Antichrist's power, after which his form and life can no longer subsist, Rev. xvi. 17.

ALABASTER, a beautiful bright stone allied to the marble. The ancients called boxes that contained precious ointment *alabaster-boxes*, though not made of that stone; and in relation hereto, a measure containing ten ounces of wine, and nine of oil, was called *alabaster*. In which of these senses the box of ointment wherewith Mary anointed Jesus is called *alabaster* we dare not peremptorily determine; though we incline to think the box was an alabaster-stone, Matth. xxvi. 6, 7.

ALARM, (1.) A broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey in the wilderness, and to attack their enemies in battle, Numb. x. 5,—9. (2.) A noise or bustle, importing the near approach of danger and war, Joel. ii. 1.

ALAS, woe is me. It expresses terror, perplexity, and grief, 2 Kings vi. 5. Rev. xviii. 10, 16, 19.

ALBEIT, though, Ezek. xiii. 7.

ALEMETH, or ALMON, a city pertaining to the tribe of Benjamin, and given to the priests. It stood near Anathoth, and possibly had its name from Alemeth the son of Becher, or the son of Jehoadah, Josh. xxi. 18. 1 Chron. vi. 60. and vii. 8. and viii. 36.

ALEXANDER and Rufus, two noted Christians, were the sons of Simon the Cyrenian, who assisted our Saviour in bearing his cross, Mark xv. 21. Rom. xvi. 13. (2.) Alexander Lysimachus, the brother of the famed Philo. He was Alabarch of Alexandria; and reckoned the richest Jew of his time; and made a vast deal of valuable presents to the temple. He was cast into prison by Caligula, probably for refusing to worship that mad monarch; and continued so till the Emperor Claudius set him at liberty. He is thought to be the Alexander who was in company with the chief priests and elders when they imprisoned the apostles for healing the impotent man, Acts iv. 6. (3.) Alexander the coppersmith. For a time he espoused the Christian faith; but, commencing blasphemer, Paul delivered him over to Satan. This enraged him more and more; he did the apostle all the hurt that lay in his power, 1 Tim. i. 20. 2 Tim. iv. 14, 15.

ALEXANDRIA, a celebrated city in Lower Egypt. It was situate between the lake Mareotis and the canopic or western branch of the Nile, at a small distance from the Mediterranean sea. Alexander

the Great was its founder; and, a few years after, was there interred in a coffin of Gold. It was built in the form of a Macedonian clock; and took up about fifteen miles. It was famed for a library of 700,000 volumes, which for the last time was madly burnt by the Arabs or Saracens, A. D. 642. It is now dwindled to a large village, with nothing remarkable but ruinous reliques of ancient grandeur, and some considerable trade. Prodigious numbers of Jews dwelt here all along from the time of Alexander, sometimes 100,000 at a time: part of these, being at Jerusalem, raised a furious persecution against Stephen, Acts vi. 9. Here Apollos was born, Acts xviii. 24. 50,000 Jews were murdered here under the Emperor Nero. In a ship belonging to Alexandria, Paul sailed for Rome, Acts xxvii. 6. Christianity was early planted in this place. Mark the evangelist is said to have been the founder of it. Clemens, Origen, Athanasius, and a vast number of other great men here flourished.

ALIANT, ALIEN; stranger; foreigner, Exod. xviii. 3. Job xix. 15. To be *aliens from the commonwealth of Israel*, is to be separated from the church of Christ, and new covenant of God, Eph. ii. 12.

ALIENATE. (1.) To become strange to, or averse from, Eph. iv. 18. (2.) To put a thing to a common, strange, or wrong use, Ezek. xlviii. 14.

ALIKE. (1.) Without any difference, Rom. xiv. 5. (2.) After one and the same manner, Psal. xxxiii. 15. (3.) Equally troublesome, Prov. xxvii. 15.

ALIVE, possessed of LIFE. One is alive, (1.) Naturally, Gen. xliii. 27. (2.) Supernaturally, when raised from the dead, Luke xxiv. 23. (3.) Spiritually, when justified, regenerate, and sanctified, Luke xv. 24, 32. This is to be *alive unto God*, to his honour and service, Rom. vi. 11.

ALL. (1.) Every creature, Prov. xvi. 4. Psal. cxix. 91.; or every part, Song iv. 7. (2.) Every man, 2 Cor. v. 10. (3.) Plentiful, perfect, Rom. xv. 13. 1 Cor. xiii. 2. (4.) Some of all nations, ranks, and degrees, 1 Tim. ii. 4. Tit. ii. 11. (5.) Many; or the greatest part, Matth. iii. 5. Phil. ii. 21. Thus it is said, ALL *the cattle of the land of Egypt* died; the hail brake EVERY *tree of the field*, Exod. ix. 6, 9. ALL *the people* brake off the gold ear-rings which were in their ears, Exod. xxxii. 3. ALL *the beasts of the nations* lodged in the lintels of Nineveh, Zeph. ii. 14. The fame of David went forth into ALL *lands*, 1 Chron. xiv. 17. ALL *Judea* and ALL the *region round about* Jordan, went out to John, and were baptized of him. ALL *men held John as a prophet*. The apostles were hated of ALL *men*, Matth. iii. 5, 6. and xxi. 26. and x. 22. ALL *men* came to Jesus, John iii. 26. There were at Jerusalem Jews of EVERY *nation* under heaven, Acts ii. 5. See WORLD.

ALLEDGE; to affirm; prove, Acts xvii. 3.

ALLEGORY, Is one of the various species of metaphorical language with which the scriptures abound. It seems to be derived from ἄλλος, *another*, and ἀγορεύω, a *harangue*; and may be justly ranked among the similitudes in which the Lord spake unto *Israel*, Hosea xii. 10. The scriptures are frequently referred to as abounding in allegories; and Psalm lxxx. 8. 17. is quoted as one of the most correct and beautiful. Under the emblem of the vine, we have a representation of the history of the Old Testament

church; but in Ezek. xxii. the same emblem is called a *parable*. The scriptural distinction between *parable* and *allegory* seems to be—a parable is generally a *supposed* history, an allegory a *real* one. When the great Teacher opened his mouth in parables, we find him either adopting figures from nature, such as the *grain of mustard seed*, Luke xiii. 19. or reciting supposed histories from common life, such as the parables of the *Unjust Steward*, *the Lost Sheep*, *the Prodigal Son*, &c. Luke xx. and xxi. Paul mentions a correct allegory, Gal. ix. 24. when the history of Hagar and Ishmael, and Sarah and Isaac, are considered as allegorical of the two covenants and their children. The history is real, and the circumstances recorded actually took place in Abraham's family; but they were figurative of much more important events. The beauty of allegory consists in the exact coincidence of the history with what it is intended to represent. Abraham's earthly family was allegorical of the church of the living God; he was named Abraham, as the father of many nations; his household he commanded after him to keep the way of the Lord.—Sarah, the mother of the family, represented the everlasting covenant, and Hagar her handmaid, the Sinai covenant. Hagar was given to Abraham, to raise up seed unto him; as the law was added, to serve as the handmaid to the gospel. As Sarah appeared barren, the law was given by Moses, with the earthly Canaan, that as figures of the better country, the heavenly, she might raise up seed unto Abraham. The law is misrepresented as the enemy of the gospel; for the law is good, if a man use it lawfully. Hagar was the hand-maid of Sarah; and as long as she kept in her own place, to serve the purposes of her mistress, so long was the family quiet. In like manner, the law had a shadow of good things to come, and as long as she and her sons saw Christ in the shadow, as long as the land of Canaan was enjoyed as an earnest of the heavenly inheritance, so long she served her proper purpose in the church. But when the bond-woman and her son usurped the place of the free, they were cast out. In like manner, when the children of the Sinai covenant, claimed as *heirs*, because of their birth, and so persecuted Christ, the true heir of promise, who denied their title, they were cast out, and the kingdom of God was given to a nation bringing forth the fruits of it.

This definition of Allegory does not, however, correspond with the common acceptation of the word in other writings, when it is considered rather as *protracted fable*.

ALLELUIA, or HALLELUJAH, is a Hebrew word, signifying, *praise ye Jehovah*. It is used as a doxology in various parts of scripture, particularly at the beginning and end of many psalms. In Rev. xix. it is particularly mentioned as the triumphant shout of the great company on the judgment of the great whore, the antichristian church: when the smoke of her torrent ascended, they said again, Alleluiah: compare also Psalm cxlix. 9. Some suppose this Hebrew doxology introduced to import the eminent concern of the Jews in the destruction of antichrist.

ALLURE, to engage by fair means, Hos. ii. 14. 2 Pet. ii. 18.

ALMS, what is given in charity to the poor, Matth. vi. 1,—4. In the Hebrew it is called *righteousness*. It is to be given of things lawfully gotten, and as a debt due to the poor, not for their own, but for the Lord's sake, Luke ii. 41. and xii. 33. In

the Greek, the word signifies *mercy*: it is to be given from a principle of true love and compassion to the needy objects, Acts x. 2, 4. and xxiv. 17.

ALMIGHTY is one of the attributes of the Godhead. The original word imports, boundless sufficiency, fulness and power. By this name God manifested himself to Abraham, Isaac, and Jacob, while revealing to them as ground of hope what the *Almighty* only could perform, Exod. vi. 3. has occasioned considerable difficulty, as it has been understood to intimate, that God had revealed himself to these fathers by the name of God Almighty *only*, and not by that of Jehovah. That this was not the case is obvious. In all the particular manifestations God made of himself to them, we find the attribute of Almighty, and the name of Jehovah, are not only mentioned, but even connected together.—The apparent difficulty in this text has been correctly obviated by a point of interrogation; when the sense and the connection will run thus: When God first discovered himself to Moses in the burning bush, he revealed himself as the God of Abraham, Isaac, and Jacob, Exod. iii. 6. If, said he, they do not understand what is meant by *the God of your fathers*, and say, what is his name? (ver. 13.) say, the God *I Am* (i. e. Jehovah) hath sent me.

ALMOND-TREE, whose flower is of the rose kind, composed of several petals, arranged in a circular form: the pistil arises from the cup, and becomes an oblong, stony fruit, covered with a callous hard coat, and containing an oblong kernel. The Hebrew name of the almond-tree is derived from *Shakad*, which signifies *to watch*; and imports, that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest. Its fruit is precious and nourishing. Jacob sent a present of it to Joseph, Gen. xliii. The bowls of the golden candlestick being formed *like almonds*, imported the flourishing and soul-nutritive virtue of gospel light, Exod. xxv. 33. The *almonds* that grew on Aaron's rod, when laid up over-night before the Lord, imported the flourish and duration of the typical priesthood in his family; the duty of the Hebrew priests, and other ministers, to be early and useful in their work; the speedy approach of vengeance on their opposers; but especially the nourishing virtue of the gospel, the rod of Christ's strength, and the speedy destruction of every opposer, Numb. xvii. 8. The *almond-tree*, shown to Jeremiah in his vision, imported, that the judgments of God would quickly be ripe, or ready to be executed on the wicked Jews of his time, Jer. i. 11. The head of an old man is said to *flourish as the almond-tree*, as his hoary hairs resemble the white blossoms thereof, Eccl. xii. 5.

ALMOST; in a great measure; next to wholly, Exod. xvii. 14. One is but ALMOST *persuaded to be a Christian*, whatever knowledge or experience of the truth of the gospel, or conversation becoming it, he hath, if his state and nature are not changed by union to, and receiving of Jesus Christ, as the Lord his righteousness and strength, into his heart, Acts xvi. 28.

ALMUG, or ALGUM-TREE; not *coral*, which cannot be formed into stair-cases or musical instruments: perhaps that which produces the gum-ammoniac, or Arabic: and so is thought by some to be the same with the Shittah-tree, 1 Kings x. 11. 2 Chron. ii. 8. and ix. 10.

ALOES. The LIGN-ALOES, or aloe-tree, according to Linnæus is

of the hexandria-monogynia clafs of plants, having no calyx. *Aloes* are now produced in all the four quarters of the world. One in Europe rofe 23 feet high, and at once bare 12,000 flowers. Aloes were anciently ufed for embalming of dead bodies, and for perfuming of beds and clothes, John xix. 39. Prov. vii. 17. The effects of the Holy Ghoft in Chrift, and his people, are likened to *aloes*, becaufe of their agreeable favour; their tendency to prevent, or purge away corruption, and to keep their fubjects for ever frefh and found, Pfal. xlv. 8. Song iv. 14. The Hebrews are compared to LIGN-ALOES, to import their wonderful increafe; flourifhing eftate; and eminent ufefulnefs, Numb. xxiv. 6.

ALOFT, on high, Pfal. xviii. 10.

ALONE. (1.) Solitary; by one's felf; without friends to help or comfort, Gen. ii. 18. Exod. xviii. 14. (2.) Safe without hurt; none feeking to rob them of any part of what they enjoy; feparated to be the peculiar people of God; enjoying his fpecial favour and protection, and behaving in a manner different from other nations, Deut. xxxiii. 28. Numb. xxiii. 8. To *let one alone*, is to forbear further urging, diftreffing, or dealing with him, Exod. xiv. 12. and xxxii. 10. Job. x. 2.

ALOOF, far off, Pfal. xxxviii. 11.

ALPHA and OMEGA, the firft and laft letters of the Greek alphabet. Chrift is fo called, to denote, that he is the beginning and the ending; is the deviſer, the author, the preferver and upholder of all things; and his glory the end of them, Rev. i. 8. xxi. 6. and xxii. 13.

ALPHEUS, the father of the apoftle James and Jude. Mary his wife, it is thought, was the fifter of the holy virgin: and hence his fons are called the brethren of our Lord. Gal. i. 19. Mark vi. 3. Himfelf is reckoned the fame as CLEOPHAS, Matth. x. 3. (2.) The father of Matthew, or Levi the evangelift, Mark ii. 14.

ALTAR, that whereon the facred offerings were prefented to God; and at leaft partly confumed with fire to his honour. We read of no altars before the flood: poffibly the facrifices were burned on the ground.

ALTAR; the etymology of this word has given the learned more trouble than the benefits refulting from their labours have repaid. It is fufficient to know, that an *altar*, in the language of all nations, is that edifice or erection of whatever kind, on which the facred offerings were prefented to God. It is a remarkable circumftance, that almoft all nations, whatever their mode of worfhip, had their altars. The Ifraelites, more efpecially in the periods of their grofs idolatry, multiplied their altars fo much, that they were like *heaps in the field*, Hofeah xii. 11. The worfhippers of Baal had many altars; they were erected to their refpective Gods; and Paul mentions one at Athens, inferibed *To the unknown God*. Captain Cook gives a very intereſting account of the facrifices and altars of the South-fea favages. Prefident Forbes, in his treatife, entitled, *Chriſtianity very near as old as the Creation*, has very juftly adduced this undeniable fact of the univerfal ufe of altars as a very remarkable collateral evidence of the truth of revelation. The doctrine of *atonement* is the fundamental doctrine of Chriftianity; and, however ignorant of the truths of the gofpel, it is an avowed acknowledgment, 1*ſt*, That the worfhipper is a finner, and, 2*dly*, that, by offering of a victim, he hopes to appeafe the Deity. The ancients of all nations fhed blood on their altars, and believed the virtue of it

to be wonderful; witneſs their *Taurobolia* and *Criobolia:* they burned the fat, and ſometimes the whole victims, with fire. All took its riſe from the divine promiſe, That the heel of the ſeed of the woman ſhould be bruiſed; in other words, that Chriſt, in order to deliver his fallen creatures, and bring them to glory, ſhould die in their ſtead; that the divine wrath, to which they were expoſed as ſinners againſt God, ſhould take hold of this Glorious Subſtitute. To elucidate this important truth given in promiſe, ſacrifice was inſtituted, and altars erected. We read of none before the flood. When God *appeared* to Abraham, Gen. xii. 7. and in conſequence of the revelation there given to him, he built an altar. The Lord's *appearance* was the reaſon of his building, as he afterwards called the name of the place, where he had ſtretched Iſaac on the altar, Jehovah Jireh. It was to bring the Lord Jeſus Chriſt, as the great ſacrifice, to view, that altars were erected; and they offered at theſe altars with acceptance, when they offered by faith in him. The place where Abraham firſt built an altar was near Bethel, Gen. xiii. 3. and 4. There Jacob afterwards anointed his pillar, and offered: and there can be no true Bethel, or houſe of God, but where the Lord's altar is. The great myſtery of godlineſs, God manifeſt in fleſh, is the grand matter to be ſeen in every houſe of God. There can be no real church of God, where the doctrine of the croſs, and atonement by the blood of Jeſus Chriſt, is not the foundation-ſtone of the building. Between the flood and the erection of the Moſaic tabernacle, and afterwards on extraordinary occaſions, the altars were of rough unhewn ſtones, or of earth. At the dedication of his temple, Solomon hallowed the middle of the court, as an altar to burn his large offerings, Gen. viii. 20, 24, 25. 1 Kings xviii. 30. and viii. 64. Theſe prefigured Jeſus in his firmneſs and ſelf-ſufficiency to endure his Father's wrath; and in his low debaſement and trouble; the root from the dry ground, no form or comelineſs in him to be deſired. From the erection of the tabernacle, there were but two altars to be uſed in ordinary caſes; the one for burning ſacrifices, and the other for the burning of incenſe. Moſes's altar of burnt-offering was a kind of cheſt of Shittim-wood, overlaid with plates of braſs to defend it from the fire: it was about three yards in length, and as much in breadth, and about five feet and a half high. At every corner it had a ſpire or horn, of the ſame materials with the reſt. On its top was a brazen grate, through which the aſhes of the offering fell into a pan below. This altar was portable, carried, with a covering over it, on the ſhoulders of the Levites, by ſtaves of Shittim-wood overlaid with braſs, and fixed in brazen rings on the ſides thereof. Solomon made a brazen altar for ſacrifice much larger: but whether all of ſolid braſs, or if there were ſtones, or if it was hollow within, we know not. It was about 37 feet in length and breadth, and half as much in height; and had an eaſy aſcent on the eaſt ſide. After the captivity, the altar of burnt offering ſeems to have been a large pile of ſtones, about 60 feet on each ſide at the bottom, and 45 at the top, Exod. xxvii. 1,—9. 2 Chron. iv. 1.

The altar of incenſe was a ſmall table of Shittim-wood, overlaid with gold, about 22 inches in breadth and length, and 44 in height. Its top was ſurrounded with a cornice of gold: it had ſpires or horns at the

four corners thereof; and was portable by ſtaves of Shittim-wood overlaid with gold. Both theſe altars were ſolemnly conſecrated with ſprinkling of blood, and unction of oil; and their horns yearly tipped with the blood of the general expiation. The altar of burnt-offering ſtood in the open court at a ſmall diſtance from the eaſt end of the tabernacle or temple: on it was offered the morning and evening ſacrifices, and a multitude of other oblations. To it criminals fled for protection. The altar of incenſe ſtood in the ſanctuary, juſt before the inner vail; and on it was ſacred incenſe, and nothing elſe, offered and burnt every morning and evening. The brazen altar of burnt-offering prefigured Jeſus, as our all-ſufficient atonement and refuge from wrath; and the altar of incenſe prefigured him, as our Advocate within the vail, who ever liveth to make interceſſion for us, Exod. xxx. Heb. ix. 21.

Jeſus is repreſented as *the altar* which Chriſtians have. In his divine nature and perſon, he preſented himſelf an atoning ſacrifice to God; his infinite dignity makes his ſufferings and death an oblation of infinite value; and thus ſtill preſents and renders prevalent his interceſſion: and through his perſon, death, and advocacy, are our perſons, and ſacrifices of prayer, praiſe, and other good works, to be preſented to God; and are rendered acceptable in his ſight, Heb. xiii. 10. Chriſt's *ſtanding at the golden altar to offer much incenſe*, denotes his perpetual readineſs, and conſtant activity, in appearing in the preſence of God for us, and pleading our welfare, on the foundation of his own infinite merit, Rev. viii. 3. The glorified ſouls of the primitive martyrs are repreſented as *under the altar:* they fell ſacrifices for Jeſus's cauſe and intereſt; in heaven they are near to him, and are eternally happy through the influence of his blood and interceſſion. The *altar in the midſt of the land of Egypt, and pillar in the border of it,* denote not the temple of Onias, built in rebellion againſt God's law, but a ſtated and public diſpenſation of the goſpel, and a Chriſtian church at Alexandria, and other places of Egypt, Iſa. xix. 19.

ALTER; to change; exchange, Lev. xxvii. 10.

ALTOGETHER; wholly; in every reſpect, Numb. xvi. 13.

ALVAH, or ALIAH, a deſcendant of Eſau, and prince of the Edomites, Gen. xxxvi. 40. 1 Chron. i. 51.

ALVAN, or ALIAN, the ſon of Shobal the Horite, Gen. xxxvi. 23. 1 Chron. i. 40.

ALWAY. (1.) Continually, without ceaſing, Gal. iv. 18. (2.) While the world laſts, Matth. xxviii. 20. (3.) A very long time, already 1800 years, Rom. xi. 10. (4.) During life, 2 Sam. ix. 10. (5.) Frequently, on every proper occaſion, Luke xviii. 1. Eph. vi. 18.

AMALEK. Eliphaz, the ſon of Eſau, by his concubine, Timna, had a ſon of this name, who ſucceeded Gatam in the government of the Edomites, 1 Chron. i. 36. Gen. xxxvi. 16. He is, by many, ſuppoſed to be the father of the AMALEKITES, a powerful nation who dwelt in Arabia the rocky, between Havilah and Shur, which is much the ſame as between the Dead and Red ſeas; and who are ſuppoſed to have been ſeparated from the other Edomites, on account of his ſpurious birth; and to have hated the Iſraelites, becauſe of Jacob's depriving their anceſtor of his birthright and bleſſing. But when we conſider that Moſes repreſents the Amalekites as exiſting in the days of

Chedorlaomer, perhaps 200 years before this Amalek wat born; that Balaam represents them as the *first* or *beginning of the nations*, Gen. xiv. 7. Numb. xxiv. 20, that the immediate children of Amalek were probably alive when the Hebrews came out of Egypt, and so very unlike to be so numerous as was requisite to conflict with that huge multitude; and further, that the Amalekites attack of the Israelites is never represented as done to brethren; nor do the Edomites ever seem to have assisted the Amalekites, as we are therefore persuaded they were not the descendants of Esau, but a far more ancient tribe; probably descended from Ham, as the Arabic writers suggest.

About A. M. 2091, Chedorlaomer terribly ravaged the country of the Amalekites, Gen. xiv. 7. It was then, probably, that vast numbers of them left it, and poured themselves into Egypt; and were the pastors whom Manetho mentions as terrible ravagers and oppressors of Egypt. About 420 years thereafter, they, perhaps in league with the Egyptians, or rather greedy of booty, attacked the Hebrews at Rephidim, near the north-east point of the Red Sea, and smote such as were weary and weak-handed among them; but by means of Moses's prayer, and Joshua's bravery, they were repulsed. This ungenerous attack provoked God to swear, that he would gradually waste the Amalekites till they should be utterly ruined; and he charged the Hebrews to revenge it upon them, Exod. xvii. Deut. ix. 14. and xxv. 19. About two years after, they assisted the Canaanites to cut off a number of the rebellious Hebrews at Hormah, Numb. xiv. 29, 30. They long after assisted Eglon king of Moab, and sometime after the Midianites, to oppress and murder the Israelites, Judg. iii. 13. and vi. 6.

Their continued wickedness had rendered them ripe for destruction. About A. M. 2930, God charged SAUL to invade their country with the whole power of Israel; and to destroy them utterly, and all that they had. He ravaged their territories, and killed vast numbers of them; but, contrary to the commandment of the Lord, spared AGAG their king, and the best of their cattle and moveables, 1 Sam. xv. Never after this did the Amalekites make any great figure. While David was in exile in Ziglag, he and his warriors invaded their country, and slew as many as he could find: to revenge which, they, in David's absence, burnt Ziglag, and carried off his and his servants wives and children, and wealth: but he pursued them, slew part, dispersed the rest, and recovered the booty, with considerable advantage, 1 Sam. xxvii. and xxx. About 160 years after, they joined in the grand alliance against Jehoshaphat; but it issued to their hurt, Psal. lxxxiii. 7. In the days of Hezekiah, 500 Simeonites cut off the remnant of them, and dwelt in their stead, 1 Chron. iv. 43. About A. M. 3498, Haman and Amalekite projected the universal destruction of the Jews. His plot terminated in the ruin of himself and his friends. Since which the name of Amalekites is no more mentioned in history, but perisheth for ever, Esth. iii. and ix. Numb. xxiv. 20,—22. Exod. xvii. 14, 16.

The Amalekites are a nation much spoken of in the former part of scripture, and that particularly as enemies of the church of God. When God said, "I will put *enmity* between the seed of the woman and the seed of the serpent," he intimated what has been remarkably visible ever since.

How early do we read of the ſons of God and the daughters of men? Egypt was the firſt perſecutor of Iſrael; then Amalek; the Philiſtines, Syrians, Chaldeans, Babylonians, &c. each in their turn, proved enemies to the church of Chriſt: and in the latter days, the antichriſtian kingdom, that myſtery of iniquity, has vented her utmoſt rage on the deſpiſed followers of the Lamb.

A late infidel writer* attacks revelation on account of the manner in which the deſtruction of Amalek and the other nations of Canaan is recorded. Ignorant of the ſcriptures, he attempts to blaſpheme them. Immediately upon Iſrael leaving Egypt, Amalek oppoſed them; and God ſware that he would utterly put out the remembrance of Amalek from under heaven, Exod. xvii. 14, 16. By expelling theſe nations when their iniquity was full, God puniſhed the one, and made room for the other. Behold the goodneſs and ſeverity of God. Little do the propagators of infidelity in theſe days conſider the awful part they are taking in blinding and deceiving the nations, that the meaſure of their iniquity might be completed. The character and moral juſtice of God does not require their infidelity to ſupport it. His goodneſs and forbearance is now lengthened out. He calls on all men every where to repent. The deſtruction of Amalek is but a faint figure of the awful vengeance which will be poured out on the nations that know not God, when he ariſes to ſhake them terribly, and to give his ſaints the kingdom.

AMANA, either the mountain Amanus, which ſeparates Syria on the north-eaſt from Cilicia; for ſo far did the dominion of David and Solomon extend; or rather a mountain beyond Jordan, in the lot of the half-tribe of Manaſſeh, Song. iv. 8. See LEBANON.

AMASA, the ſon, perhaps the baſtard, of Jether or Ithra, and Abigail the ſiſter of David. He was general of the rebels under Abſalom; but David, diſpleaſed with Joab for killing of Abſalom, eaſily pardoned Amaſa, and made him general of his army inſtead of Joab. When Sheba, the ſon of Bichri, ſeduced the Iſraelites into a new revolt, Amaſa was ordered to aſſemble the men of Judah, and purſue the rebels with all expedition. But he took up more time than was aſſigned him. Abiſhai was therefore diſpatched with the houſehold troops to purſue the rebels before the reſt came up. Joab went along with his brother as a volunteer. They had juſt marched northward to the great ſtone of Gibeon, when Amaſa came up to them with his army. At meeting, Joab, with ſeeming kindneſs, inquired for his couſin's health; and took him by the beard to kiſs him: meanwhile he treacherouſly ſtabbed him under the fifth rib, ſhed out his bowels, and cauſed them to cover his body with a cloth, becauſe the army ſtopped, as they paſſed, to look thereon, 2 Sam. xvii. 25, and xviii. and xix. 13. and xx.

AMASA, the ſon of Hadlai. See AHAZ.

AMASAI, the ſon of Elkanah. It is probably he who was chief of the captains of Judah and Benjamin under Saul, and came to David, in his exile, along with a number of his friends. Informed of their approach, David went to meet them; aſſuring them, that, if they came peaceably, his heart ſhould be knit to them; and wiſhing that God might rebuke them, if they intended to betray him into the hand of Saul. Prompted by God, Amaſai replied in their name, 'Thine, are we, David,

* Paine's Age of Reaſon, Part II.

'and on thy side, thou son of Jesse; 'peace be unto thee, and to thine 'helpers.' David immediately received them, and gave them the command of some troops, 1 Chron. xii. 16,—19.

AMAZED; filled with wonder, or perplexity, Acts ix. 31. Judg. xx. 14.

AMAZIAH, the eighth king of Judah, son and successor of Joash. In the 25th year of his age he began his reign, A. M. 3169, and reigned 29 years. In the beginning of his reign he behaved well, but not with an upright heart. He quickly executed just punishment on the murderers of his father: but according to the law of Moses, and contrary to the then bloody custom of many countries, did no harm to their innocent children. Intending to reduce the Edomites, who about 54 years before revolted from king Jehoram, he levied 300,000 of his own subjects, and with an hundred talents of silver, or 34,218l. 15s. Sterling, hired 100,000 men of Israel. A prophet remonstrated to him, that the idolatrous Israelites would bring a curse on his undertaking unless he dismissed them: with no small grudge for the loss of his 100 talents, he sent them home. He then proceeded against the Edomites; attacked their army in the valley of Salt; and killed ten thousand on the spot. He next made himself master of Selah, their metropolis: ten thousand of his prisoners he barbarously threw from the top of the rock, whereon the city was built, and dashed them to pieces; and changed the name of the place into *Joktheel*, which, it seems, was its ancient name before the Edomites took it from Judah. He also carried off their idols, and quickly became a fond worshipper of them. A prophet rebuked him for worshipping such idols, as, he had seen, could not deliver their votaries out of his hand. He threatened to punish the prophet, except he desisted. The prophet forbore; but told him, that, for his obstinacy in his idolatry, the Lord had determined to destroy him.

Taking it as an high affront, and perhaps disappointed of the expected booty of Edom, the Israelitish troops he had dismissed, in their return home, fell upon the cities of Judah; burnt a great many of them northward from Bethlehem; slew 3000 of the inhabitants, and carried off much spoil. Proud of his victory over Edom, Amaziah demanded satisfaction for the injury done: that not being granted, he haughtily challenged JOASH, or Jehoash king of Israel, to a war. Joash returned him for answer a parable of a wild beast treading down a proud thistle, that demanded the daughter of a strong and stately cedar in marriage; and advised him to forbear war, if he consulted the welfare of himself or his subjects. Contemning this haughty but sensible answer, Amaziah immediately marched his troops to Bethshemesh. There Joash gave him battle, defeated his forces, and took himself prisoner: he carried him to Jerusalem; brake down the wall of that city, to the extent of 240 yards; carried off all the wealth of the temple and palace, and a number of hostages to secure the peace. After this, Amaziah reigned 15 years; but never returned to the Lord: his own servants were therefore permitted to form a conspiracy against him. Informed hereof, he fled to Lachish; but they dispatched a party after him, and slew him. His corpse was brought back and interred in the royal sepulchres, while Azariah or Uzziah his son reigned in his stead, 2 Kings xiv. 2 Chron. xxv.

AMAZIAH, the idolatrous high-priest of the golden calf of Bethel. When AMOS the prophet predicted the ruin of the high places of Israel, and the utter extirpation of the family of JEROBOAM the son of Joash, Amaziah accused the prophet to the king as a traitor, who discouraged and troubled the people; and advised the prophet to get home to his own country, if he consulted his safety, and prophesy no more at Bethel, where king Jeroboam had his chapel and court. The prophet boldly assured him, that his persecution of him should be resented of God; his wife, for baseness or poverty, should become a common prostitute; his sons and daughters be murdered; his inheritance become the possession of his enemies; himself die in exile; and Israel certainly go into captivity, Amos vii. 9,—17.

AMBASSADOR; a messenger sent by a king or state to carry important tidings, or transact affairs of great moment with another prince or state, 2 Chron. xxxii. 31. Eliakim, Shebna, and Joath, the servants of king HEZEKIAH, are called *ambassadors of peace*. In their master's name they earnestly solicited a peace from the Assyrian monarch; but were made to *weep bitterly* with the disappointment and refusal, Isaiah xxxiii. 7.

The apostles style themselves ambassadors of Christ, 2 Cor. v. 20. They were put in trust with the gospel, and were sent forth his chosen witnesses to bear his name among the nations. In their writings we have their ambassage; while they, in Christ's stead, beseech us to be reconciled to God.

AMBASSAGE; a message sent with an ambassador, Luke xiv. 32.

AMBER; a yellow transparent substance, of a gummy form and consistence, of a resinous taste, and a smell like oil of turpentine. There is an artificial kind of amber made of gold and fine brass. Bochart and Le Clerk will have this to be the *chasmal* or amber mentioned in scripture, Ezek. i. 4. and viii. 2.

AMBUSH, or AMBUSHMENT; the act of lying in wait to attack unexpectedly, Josh. viii. 2. Jer. li. 12. 2 Chron. xiii. 13. and xx. and 22.

AMEN; (1.) True; faithful; certain. Our translation often renders it *verily*; and especially when doubled, it approaches toward the solemnity of an oath, John iii. 3. (2.) *So be it; so shall it be*, Jer. xxviii. 6. Rev. i. 28. Christ is called the AMEN; he is the God of truth; is the substance of revealed truth; the infallible prophet, and the faithful and true witness, Rev. iii. 14. All the promises are *yea and amen* in Christ; they are infallibly established by his word and oath: are irrevocably ratified by his death, and sealed by his Spirit, 2 Cor. i. 20.

AMEND, (1.) To make better, Jer. vii. 3. (2.) To grow better, John iv. 52. *To make amends*, is to make restitution; to give the value of, Lev. v. 16.

AMERCE; to fine; to condemn to pay, Deut. xxii. 19.

AMETHYST; a precious stone of a violet colour, bordering on purple. It was the 9th in the high-priest's breast-plate, Exod. xxvii. 19.; and the 12th in the foundations of the new Jerusalem, Rev. xxi. 20.

AMMAH, a hill opposite to Giah, not far from Gideon, and which had a pool of water at the foot of it, 2 Sam. ii. 24.

AMMI, *my people*. The imposing of this name on the ten tribes after their rejection, imports, that in the latter days, or Millennium, God shall

redeem them from their misery and bondage, and bring them into special covenant-relation to himself, Hos. ii. 1.

AMMON, or BEN-AMMI, the son which Lot begat on his younger daughter. He was the father of the Ammonites, who dwelt on the south-east of Gilead, and northward of the country of Moab, Gen. xix. 38. They destroyed an ancient race of giants called Zamzummims, and dwelt in their stead; their capital was RABBAH; they were noted idolaters; their chief idol was Moloch, which might be the same with Baal, Milcom, Adrammelech, Anammelech, and Chemosh. They were dispossessed of part of their territories by Sihon king of the Amorites; but God permitted not the Hebrews to seize on any part which they retained. They were, however, excluded for ever from possessing any rule in Israel, because they joined in hiring Balaam to curse that people, Deut. ii. 19. and xxiii. 4. They joined Eglon king of Moab against the Israelites, and shared in the success of that war, Judg. iii. About 150 years after, they invaded the land of Israel, and for 18 years mightily oppressed them, chiefly these on the east of Jordan. At last, Jephthah, being chosen general by the Gileadites, sent an expostulatory message to the king of the children of Ammon relative to his conduct. That monarch replied, that he insisted for the restoration of what the Israelites had seized as they came out of Egypt. Jephthah remonstrated, that the Hebrews took no territories from the Ammonites on that occasion; and that if they had taken any, the Ammonites had sufficient time, for near 300 years, to settle these claims. The Ammonitish king being bent to war, Jephthah fell upon him near Aroer, routed his host, and took twenty cities from him, Judg. x. and xi. About A. M. 3009, Nahash, the king of the Ammonites, revived the old claim to the land of Gilead: he ravaged a great part of the country; the inhabitants of Jabesh-Gilead defended themselves against him; but upon his laying siege to their city, they offered to acknowledge his authority. He refused to grant them any terms, unless they would consent to have their right eyes digged out, as a reproach to their nation. He, however, allowed them several days to consider his terms. On the eighth, when he expected they should come forth, Saul, with a powerful army, attacked him in his camp, and entirely routed his host, that scarce two could be seen together, 1 Sam. xi. This Nahash, or rather his son, had shewed some favours to David, when exiled by Saul: David therefore, on occasion of his death, sent messengers with compliments of condolance to Hanum his son. Instigated by his servants, Hanum took them for spies, and rudely affronted them. To resent this abuse, David attacked the Ammonites in war: in the issue he defeated them and their Syrian allies; and conquered the whole country; and used their chief men with no small severity. They continued the tributaries of David and Solomon, and probably of the kings of Israel, till the death of Ahab, 2 Sam. x. xi. and xii. 1 Chron. xix. xx. They constituted a part of the grand alliance against JEHOSHAPHAT, but were divinely slaughtered by one another, 2 Chron. xx. 1, 23.

While the Syrians terribly oppressed the ten tribes, the Ammonites made the most inhuman ravages in Gilead, ripping up the women with child, Amos i. 13. Uzziah king of Judah rendered them tributary. Under

his ſon Jotham they rebelled; but were again obliged to ſubmit; and for three years paid a tribute of an hundred talents, and about 40,000 bolls of wheat and barley, 2 Chron. xxvi. and xxvii. When Tiglath-pileſer carried the moſt of the Reubenites and Gadites into the eaſt of Aſſyria, they ſeized on the country; but probably along with their neighbours of Moab, felt the fury of the Aſſyrians. Long after, Baalis their laſt king entered into a league with Zedekiah againſt the Chaldeans; but, when Jeruſalem was deſtroyed, they exulted over the ruins of the unhappy Jews. For this and former injuries to that nation, the prophets threatened them with judgments and ruin. About five years after the deſtruction of Jeruſalem, Nebuchadnezzar's troops ravaged their whole country: burnt Rabbah their capital, and carried the remnant into captivity, leaving the land deſolate. It ſeems Cyrus allowed them to return and re-inhabit their land. In Nehemiah's time one Tobiah was their chief. During the conteſts between the Grecian kings of Egypt and Syria, they were ſubject ſometimes to the one, and ſometimes to the other. Antiochus the Great took Rabbah their capital, demoliſhed its walls and put a garriſon in it. During the perſecution of Antiochus-Epiphanes, the Ammonites cruelly infeſted the Jews in their neighbourhood. To revenge this, Judas Maccabeus attacked them, routed their forces, burnt their cities, and carried their wives and children captive. In the ſecond century of the Chriſtian æra, Juſtin Martyr, I ſuppoſe by miſtake, calls them a numerous nation. It is certain that, quickly after, their poor remains were ſo blended with the Arabs, that their remembrance ceaſed from among men, Amos i. 11,—14. Jer. ix. 25, 26. and xxv. 21, 27. and xlix 1,—4. Ezek. xxi. 28,—32. and xxv. 1,—7. Zeph. ii. 9,—11.

AMNON, the eldeſt ſon of David by Ahinoam his ſecond wife. Conceiving a violent paſſion for Tamar his half-ſiſter, he grew lean by means of it. At the advice of Jonadab his couſin, a crafty fellow, he feigned himſelf ſick; and begged his father would allow Tamar to come and make him cakes in his ſight, and give him to eat out of her hand: his requeſt was granted. Tamar prepared the cakes, and brought them to him. He refuſed to eat, until every one but Tamar was gone out of the room. He then opened his luſtful deſign. Tamar remonſtrated againſt it as fooliſh and wicked; and either ignorant of the law, forbidding the marriage of brothers and ſiſters, or ſtupified with terror and perplexity, ſhe propoſed he ſhould deſire her from their father in marriage. Deaf to all her intreaties, he forced her and lay with her. His violent luſt thus gratified, was immediately changed into as violent hatred. He ordered her to be gone from his preſence; ſhe appearing averſe to expoſe herſelf to public view amidſt tokens of grief and confuſion, he ordered his ſervant to thruſt her out by force, and bolt the door after her. When DAVID heard of this affair, he was extremely afflicted; but a ſinful indulgence to his children made him quite averſe to violent meaſures with his eldeſt ſon. ABSALOM, the full brother of Tamar, met her all in tears, as ſhe was driven out by Amnon: he adviſed her to ſit quiet under the abuſe ſhe had received; himſelf appeared as kind to Amnon as ever, but reſolved on revenge. After two years he obtained his opportunity. Having a feaſt at the ſhearing of his ſheep, Abſalom in-

vited his father and brethren. David excuſed himſelf; but allowed his ſons to be preſent. Before-hand, Abſalom had ordered his ſervants to murder Amnon whenever they ſhould ſee him merry with wine: theſe orders were punctually executed, and Amnon died about A. M. 2974, 2 Sam. xiii.

AMON, (1.) A governor of Samaria, whom Ahab ordered to impriſon the prophet Micaiah, till he returned ſafe from the war at Ramoth-Gilead, 1 Kings xxii. 26. (2.) The ſon of Manaſſeh, by Meſhullemeth the daughter of Haruz. He was the 14th king of Judah. He began his reign in the 22d year of his age, and reigned two years: he was a very monſter of wickedneſs: nor did he, like his father Manaſſeh, repent, but ſtill waxed worſe and worſe. His own ſervants murdered him in his houſe; and it ſeems were in their turn murdered by the mob. Amon was buried in the garden of Uzza, and Joſiah his ſon ſucceeded him, 2 Kings, xxi. 18,—26. 2 Chron. xxxiii. 20,—25. (3.) Amon or Ami, a noted chief of the returning captives, Ezra ii. 57. Neh. vii. 59.

AMORITES, a tribe of the CANAANITES, ſprung from Emor the 4th ſon of Canaan. Many of them being GIANTS, were like cedars in height, and oaks in ſtrength, Amos ii. 9. They had two powerful kingdoms on the eaſt of Jordan governed by Sion and Og. The former had ſeized on a great part of the territories of Moab and Ammon: but Moſes conquered their whole country, and gave it to the Reubenites, Gadites, and half-tribe of Manaſſeh. There were other kingdoms of the Amorites, all along the ſouth of Canaan, weſtward of Jordan: theſe routed the Iſraelites at Hormah; but about forty years after, were ſubdued by Joſhua, and their land given to the tribes of Judah, Simeon, Dan, and Benjamin, Num. xxi. and 31. Deut. i. 44. Joſh. xii. xv. and xix. As the Amorites were the moſt powerful tribe, the reſt of the Canaanites were ſometimes called by their name, Judg. vi. 10, 2 Kings xxi. 11. The parents of the Jewiſh nation are repreſented as *Amorites* and *Hittites*; they were as unworthy before God, and as wicked in themſelves, as the two worſt of the Canaaniſh tribes; nay, Judah's wife, the mother of Shelah, and Tamar the mother of Pharez and Zerah, were both Canaanites, Gen xxxviii. with Ezek. xvi. 3.

AMOS, the 4th of the ſmall prophets. He was originally an herdſman of Tekoah, a city belonging to Judah, and a debaſed gatherer of ſycamore-fruit. God ſent him to prophecy to the ten tribes, during their great proſperity under Jeroboam the ſon of Joaſh, two years before the earthquake, and ſo in the latter part of Jereboam's reign. He began with predictions of ruin to the Syrians, Philiſtines, Tyrians, Edomites, Ammonites, and Moabites, chap. i. and ii. He next inveighs againſt the idolatry, the oppreſſion, carnal confidence, wantonneſs, ſelfiſhneſs, and obſtinacy of Iſrael and Judah; and threatens them with diſtreſs, ravage, captivity, and deſolation, on account thereof; and particularly, that the family of Jeroboam, however then proſperous, ſhould be quickly cut off by the ſword. By repreſenting him as a traitor to the government, and troubler of the people; and by threatening him, if he ſtaid at Bethel, Amaziah the idolatrous prieſt thought to intimidate him, and ſtop his mouth. He boldly averred to the prieſt, that ſudden ruin ſhould ſeize the family of Jeroboam, and the

kingdom of the ten tribes; and added a prediction of woe to AMASIAH's own family, Amos ii. to vii. He proceeded to threaten them with unavoidable ruin and captivity for their oppreſſion, their fraud, breach of the ſabbath, &c.; and ſhuts up his work with a prophecy of the Jews' return from Babylon; of the gathering of the Gentiles to Chriſt; and of the converſion of Iſrael and Judah; and their return to their land, in the beginning of the glorious Millennium, chap viii. and ix. Amos might live to ſee a great part of his predictions fulfilled, in the civil wars, and the captivity began of the ten tribes. It has been pretended that the ſtile of this prophet is of the low and vulgar kind; and that he was rude in ſpeech: but ſcarce can language be more lofty than his deſcription of God: 'Lo, he that 'formeth the mountains, and creaſteth the wind, and declareth unto 'man what is his thought; that 'maketh the morning darkneſs, 'and treadeth on the high places of 'the earth, the Lord, the God of 'hoſts is his name.' chap. iv. 13. How pitiful the raptures of Homer to theſe of the herdſman!

AMPHIPOLIS, a city of Macedonia, on the confines of Thrace. It was built by Cimon the famed Athenian, about 470 years before Chriſt. Paul and Silas paſſed through it in their way from Philippi to Theſſalonica, but we never read of any noted Chriſtian church there, Acts xvii. 1.

AMRAM, the ſon of Kohath. He married Jochebed his couſin, or rather his aunt, the daughter of Levi; and had by her Aaron, Moſes, and Miriam: he died in Egypt, aged 137 years, Exod. vi. 20.

AMRAPHEL. See CHEDORLAOMER.

ANAB, a city in the hill-country of Judah, ſouth of Jeruſalem: hence Joſhua cut off ſome Amoritiſh giants, Joſh. xi. 21. It is perhaps the ſame as NOB.

ANAH, the ſon of Zibeon the Horite, a duke of mount Seir, and father to Aholibamah, the wife of Eſau. While he attended the aſſes of his father Zibeon, he, according to our Engliſh verſion, found out the way to degenerate mules, by coupling of aſſes and horſes: but the word YEMIM is never uſed to ſignify MULES; nor does it appear to denote medicinal ſprings of warm water; but rather the Emims, a gigantic race, that dwelt in the neighbourhood of mount Seir. Theſe ravagers, it ſeems, Anah came up with, and defeated. In this ſenſe, the Chaldean and Samaritan verſion underſtand the text, Gen. xxvi. 24. Nor is it ſtrange, to take *matzah* or *found* in this ſenſe. See Judg. i. 5. 1 Sam. xxxi. 5. Pſal. xxi. 8. Iſ. x. 10.

ANAK, the ſon of Arbah, and father or chief of the gigantic Anakims: his ſons were Sheſhai, Ahinam, and Talmai. Theſe Anakims, or children of Anak, were conſiderably numerous, dwelling in Hebron, Debir, Anab, and other places, Joſh. xi. 21. Their fierce looks and extraordinary ſtature quite terrified the unbelieving ſpies, which Moſes ſent to view the promiſed land, Numb. xiii. 33. About 45 years after, Caleb begged to have their reſidence to be his portion in Canaan, that he might have the honour of rooting them out. Obtaining his deſire, and aſſiſted by his brethren of Judah, he cut them off from Hebron; and Othniel, his nephew and ſon-in-law, expelled them from Debir, Joſh. xiv. 6,—15. and xv. 13,—19. Judg. i.

ANAMIM, or ANAM, the ſecond ſon of Mizraim. His poſterity peo-

pled part of Africa, probably that weſtward from Egypt, where we find a temple ſacred to Jupiter-Ammon; and where the Naſamones or *men of Ammon* lived; and from whom probably ſprung the Amians and Garamantes, or *foreign and wandering Amans*, Gen. x. 13.

ANANIAS and SAPHIRA his wife were amongſt the firſt profeſſors of Chriſtianity at Jeruſalem. They ſold their eſtate, and pretended to give the whole price into the common ſtock of the believers, but retained part of it for their own uſe. Though he knew the apoſtles were qualified by the Holy Ghoſt with the gift of diſcerning ſecrets, he affirmed to Peter he had brought the whole price. Peter ſharply rebuked him for his diſſimulation; in that, when he might lawfully have kept the whole, he had pretended to devote all to the ſervice of Chriſt, and yet retained part to himſelf. While he ſpake, Ananias was ſtruck dead by the immediate vengeance of heaven, and was carried to his grave. About three hours after, Saphira came in and being interrogated, whether their land was ſold for ſo much as her huſband had ſaid, ſhe affirmed it was. Peter rebuked her for agreeing with her huſband to tempt the Lord, and put him to the trial if he could diſcern and puniſh their fraud; he told her, the perſons who had juſt interred her huſband ſhould immediately carry her to the grave. While he ſpake, ſhe was ſtruck dead in his preſence. This happened A. D. 33 or 34, a little after Chriſt's aſcenſion, and made an awful impreſſion on both friends and foes of the Chriſtian faith. Acts v. 1,—11.

ANANIAS, a diſciple of Jeſus Chriſt, perhaps one of the ſeventy. He preached the goſpel at Damaſcus; and being directed in a viſion to aſk at the houſe of Judas for SAUL of Tarſus who was juſt come to the place, he begged to be excuſed; as he was informed Saul was an outrageous perſecutor, and had come with orders from Jeruſalem to impriſon all the Chriſtians he could find in that city. The Lord aſſured him he was in no danger; for whatever Saul had been, he was divinely choſen to be a preacher of Chriſt to the Gentiles, and an eminent ſufferer for his ſake. Encouraged herewith, Ananias repaired to the houſe; found Saul blind; put his hands on him; and in Jeſus's name bid him receive his ſight, and be filled with the Holy Ghoſt; whereupon there fell ſcales from his eyes, and he recovered his ſight; was baptized, and received the Holy Ghoſt, Acts ix. 1,—18.

ANANIAS, the ſon of Nebedeus, about A. D. 48, ſucceeded Joſeph the ſon of Camith in the Jewiſh high-prieſthood. Quadratus, the Roman governor of Syria, having quelled ſome diſturbances raiſed by the Jews and Samaritans in Judea, ſent Ananias to Rome to give an account of his behaviour amidſt theſe commotions. The high-prieſt having cleared himſelf, to the content of Claudius the emperor, was diſmiſſed home to his country.

Some years after, Paul being apprehended and brought before this high prieſt, had begun, in the moſt diſcreet manner to ſpeak in his own defence, affirming that he had lived in all good conſcience before God to that day. Ananias, in a furious manner, ordered ſome of the byſtanders to ſmite him on the mouth. Not knowing him to be the high prieſt, or not acknowledging him ſuch, Paul replied, 'God ſhall ſmite 'thee, thou whited wall, thou hy-'pocritical perſon: for, ſitteſt thou 'to judge me according to the law,

'and yet commandeſt me to be 'ſmitten contrary to the law?' Ananias too, and others, encouraged a number of aſſaſſins to murder Paul ſecretly: but this being prevented by the apoſtle's tranſportation to Ceſarea, Ananias went thither to proſecute him. Paul's appeal to Ceſar put off the affair to Rome, Acts xxiii. 1,—5.

ANATHOTH, the ſon of Becher, and grand child of Benjamin. Poſſibly he gave name to the city of ANATHOTH, which ſtood about three miles north from Jeruſalem, and which was given to the prieſts by the tribe of Benjamin, 1 Chron. vii. 8. and vi. 60. Here Solomon confined Abiathar, the depoſed high-prieſt, 1 Kings ii. 26. It was haraſſed by Sennacherib, Iſa. x. 30. Here the prophet Jeremiah was born; and for their perſecution of him were the inhabitants terribly puniſhed by the Chaldeans, Jer. i. 1. xxix. 27. and xi. 23. 128 of them returned from Babylon, Neh. vii. 27. Ezra ii. 23. and rebuilt their city, Neh. xi. 32.

ANCESTORS, theſe from whom one is deſcended; ancient fathers, Lev. xxvi. 45.

ANCHOR, an inſtrument for faſtening or ſtopping the courſe of a ſhip at ſea. The anchors were anciently caſt from the ſtern or hinder part of the ſhip, Acts xxvii. 20. The modern anchor is a large piece of iron, in the form of a hook, which, by a ſtrong cable-rope, is faſtened to the prow or forepart of the ſhip. Hope is the *anchor of our ſoul, ſure and ſtedfaſt*, entering into that which is within the vail. Heb. vi. 19.

ANCIENT: (1.) Old; of former time, 1 Chron. iv. 22. (2.) Very old men, Job. xii. 12. ANCIENTS are either men of former times, 1 Sam. xxiv. 13. or governors civil or eccleſiaſtic, Iſa. iii. 14. Jer. xix. 1. God is called the *Ancient of days*, becauſe he exiſted from all eternity, Dan. vii. 9. The Lord's *ancients*, before whom he will reign glorioufly, are his ancient people of Judah and Iſrael, whom, in the glorious Millennium, he will bring again into their own land, and rule over as a glorious church, Iſaiah xxiv. 23.

AND, is a connective particle; but it were to be wiſhed that our tranſlators had ſometimes given us another word in its ſtead, which might have better expreſſed the ſenſe of the original. It ſignifies, (1.) Becauſe; for, 1 Cor. viii. 4. Col. i. 14. (2.) But; nevertheleſs, John vii. 30. Very often it ought to be ſo rendered, particularly when it is a tranſlation of the Greek particle DE. (3.) Even; that is, John iii. 5. Thus, *the great GOD* AND *our Saviour*, ought to run, *the great God, even* OUR *Saviour Jeſus Chriſt*, Tit. ii. 13. In like manner ought the texts, 2 Pet. i. 1. 1 Tim. i. 1. Jude, 4, &c. to be read and underſtood. (4.) Therefore, Mark iv. 26. *And they were aſtoniſhed*, might run, *therefore they were aſtoniſhed.*

ANDREW, the brother of Simon Peter, a native of Bethſaida, and apoſtle of Jeſus Chriſt. He was originally a fiſherman. When John Baptiſt commenced preacher, Andrew became one of his followers. Hearing him one day point forth Jeſus Chriſt as the Lamb of God which taketh away the ſin of the world, he, with another of John's diſciples, followed Jeſus, and continued with him all that night. Next day he met with his brother Simon, and introduced him to Jeſus. After paſſing a day with him, they returned to their ordinary employment of fiſhing. Some months thereafter, Jeſus found them ſo employed on

the sea of Galilee; he called them to be his followers, and promised to make them *fishers*, or gainers of the souls *of men*. They directly left their nets, and followed him; nor do they ever seem to have left him again, John i. 35,—44. Math. iv. 18,—20. About a year after, when Jesus asked his disciples, how he should find bread for the 5000 people who had attended him three days? Andrew replied, that a lad of the company had five barley-loaves and two small fishes; but *what*, said he, *are these among so many?* John vi. 9. Just before our Saviour's passion, some Greeks applied to Philip to procure them a sight of him. Philip and Andrew together informed Jesus; and the Greeks were, doubtless, admitted, John xii. 22. Two or three days after, Andrew and some others asked Jesus concerning the time of the destruction of the second temple, and the signs of his coming, Matth. xiii. 3, 4. After Christ's ascension, Andrew preached some years at Jerusalem. It is said, he at last preached the gospel in Scythia, and was crucified at Patræ of Achaia.

ANER, ESHCOL, and MAMRE, were three Canaanitish princes, who assisted Abraham in his pursuit and defeat of CHEDORLAOMER and his allies. Gen. xiv. 13,—24.

ANER, a city of the half tribe of Manasseh, on the west of Jordan. 1 Chron. vi. 70. Josh. xxi. 25.

ANGEL, or messenger, is the common name given to these spiritual and intelligent beings, by whom God partly executeth his providential work, and who are most ready and active in his service. The light of nature gives strong reason to suppose the existence of such beings; but scripture alone renders it indubitable. In vain a great many of the fathers, the Socinians, and other modern authors, pretend that they were created long before the foundation of the world: Moses, nay God assures us, that the hosts of heaven were created during the first six days mentioned by him, Gen ii. 1. Exod. xx. 11. When God founded the earth on the first or second day, they sang together, and shouted for joy, Job. xxxviii. 6, 7. They were created with eminent wisdom, holiness, and purity, and placed in a most happy and honourable estate; but capable of change. Their knowledge is great, but not infinite: they *desire to look* into the mystery of our salvation, and *learn from the church* the manifold wisdom of God. Nor can they search the hearts of men, nor know future things, but as particularly instructed of God, 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Matth. xxiv. 36. Their number is very great, amounting to a vast many millions, Psal. lxviii. 17. Matth. xxvi. 53. Rev. v. 11. Dan. vii. 10; and their names of archangles, thrones, dominions, principalities, and powers, suggest an order among them; though of what kind we know not, Col. i. 16. These, besides their honorary attendance on God, are, to their great satisfaction, subjected to Christ as Mediator, and by him reconciled to the saints; and sent forth *to minister to*, teach, reprove, comfort, direct, and protect *them that are or shall be heirs of salvation*; and transport their souls to heaven at death. Two companies of angels attended Jacob in his return from Mesopotamia, to protect him from the fury of Laban and Esau. Angels smote the first born of Egypt, and assisted the Hebrews in their going out of that country, and in their march through the wilderness. Thousands of them attended JEHOVAH at the giving of the law from Sinai; and perhaps formed the audible voice

in the air, by which it was expreſſed, Gen. xviii. and xix. and xxxii. Exod. xii. and xxiii. 20. Numb. xx. 16. Pſal. lxviii. 17. Acts vii. 53. Gal. iii. 19. Heb. ii. 2. An angel of the Lord feaſted ELIJAH in the wilderneſs of Judah; and afterward angels carried him ſoul and body to heaven. Troops of them protected ELISHA at Dotham. To puniſh DAVID's numbering of the people, an angel ſlew 70,000 of them in one day. An angel, in one night, cut off 185,000 of Sennacherib's army, and delivered Jeruſalem from his fury. Angels frequently converſed with Daniel, Zechariah, and John the divine, Exod. xxxiii. and xxxiv. 1 Kings xix. 2 Kings ii. 11. and vi. 7. and xix. 35. 2 Sam. xxiv. 16, 17. An angel, at times, troubled the waters of the pool of Bethesda, John v. 4.

An angel foretold the birth of Jeſus Chriſt, and of John Baptiſt. Multitudes attended our Saviour's birth, and publiſhed it to the ſhepherds of Bethlehem. An angel warned Joſeph and Mary to flee into Egypt with the divine babe; and to return thence into Judea. Angels miniſtered to Jeſus in the wilderneſs, when the devils left him. An angel aſſiſted him in his bloody agony. Two of them rolled the ſtone from the mouth of his ſepulchre, and informed the women that he was riſen from the dead. Multitudes of them attended him in his aſcenſion; ſome of whom informed the gazing diſciples, that they ſhould in like manner ſee him return from heaven. An angel liberated the Apoſtles at Jeruſalem, brought Peter from the priſon of Herod, and liberated Paul and Silas at Philippi. An angel aſſured Paul of the ſafe landing of him, and of theſe that were with him in the ſhip, Matth. i. 20, 21. ii. 13, 19. and iv. 11. and xxviii. 25. Luke i. ii. xxii. 43. and xxiv. 45. Acts i. 10, 11. and v. 19. and xii. 7,—10. and xvi. 26. and xxvii. 3.

Some would have every perſon to have an angel to attend him; every kingdom to have its particular guardian angel; if not every element of fire, water, &c. to have one to manage it: but none of theſe opinions are ſufficiently warranted from ſcripture. One angel is ſometimes repreſented as acting on multitudes; and multitudes of angels are repreſented as protecting one. What ſolemn conventions they have for giving account of their work, I dare not determine. It is, however, certain that their miniſtration to men no way interferes with their enjoyment of the beatific viſion of God; that all of them are ineffably delighted with the works of our redemption, and celebrate the fame in their higheſt anthems of praiſe; and that at the laſt day, all their unnumbered millions ſhall attend our Redeemer to judgment; ſhall gather the elect from the four winds of heaven to his right hand; and drive the damned into their horrid regions of eternal miſery, Acts xii. 15. Dan. x. 20. Rev. xiv. 18. and xvi. 5. Iſa. xxxvii. 36. Pſal. 34. 7. Gen. xxxii. 1. Job. i. 6. and ii. 1. Matth. xviii. 10. and xxv. 31. and xiii. 39, 49.

Vaſt numbers of angels, quickly after their creation, fell from their happy eſtate; but whether pride, envy of man's happineſs, or ſome other crime, was the cauſe, we are not clearly informed. Theſe are ordinarily denominated *devils, unclean ſpirits, Satan, &c.* Upon their ſin, they were immediately excluded the heavenly manſions, and irrevocably condemned to endleſs miſery: They were not, however, confined to the priſon of hell; but ſuffered to rove about in our world, for the

trial and punishment of mankind. Such is their desperate malice, that knowing every injury to mankind will certainly increase their eternal torment; knowing that every temptation of saints will issue in the welfare of these, and in their own aggravated unhappiness, yet they never cease going about seeking whom they may devour, 2 Pet. ii. 4. Jude 6. 1 Tim. iii. 8. John viii. 44. 1 Pet. v. 8. These apostate spirits appear to have one chief, in whom, perhaps, the apostacy began; or who, perhaps, had been an archangel in his happy estate. The rest are represented as angels or servants to him; and he is called the *Devil, Satan, Beelzebub, Prince of the power of the air, Prince and God of this world.* It was probably he, who, in the form of a serpent, seduced our first parents, and received an additional curse on that account, to be effected chiefly through our redemption by Christ. It was probably he who assaulted our Saviour in the desart and elsewhere, and tempted him to the vilest of crimes, Math. xxv. 41. Gen. iii. Matth. iv. Luke iv. John xiv. 30.

These evil angels perpetually deceive, or harass the children of men; and have, under different idols, been worshipped by the most of them. They oft enter into familiar correspondence with numbers of diviners, wizards, &c. deceiving them, and enabling them to impose on, or injure their fellows. These evil angels often assume the appearance of holiness, and warmly excite men to the semblances of uncommon religion; but it is always to promote some wicked and sinful design. God ordered a number of these angels to harass the Egyptians. One or more of them, permitted of God, by means of robbers, and by lightning and storms, and otherwise, destroyed the substance and family of Job, and smote his body all over with boils. Permitted of God, they tempted king David to number the Hebrews; and seduced the prophets of Baal to entice Ahab to go up and fall at Ramoth-Gilead. Vast numbers of them were permitted to take a formal possession of the bodies of men in our Saviour's time, that his power might be rendered conspicuous in casting them out, 1 Pet. v. 8. Eph. ii. 2. Deut. xxxii. 17. 1 Cor. x. 20. 2 Kings xxi. 6. 2 Cor. xi. 14. Psal. lxxviii. 49. Job. i. and ii. 1 Chron. xxi. 1. 1 Kings xxii. Acts x. 38.

It is one of the strongest evidences of the divinity of Jesus Christ, that it is incontestibly demonstrable from the Old Testament scriptures, that he often appeared of old, and was distinguished from all created angels, by the name of *The Angel Jehovah.* In this manner he instructed his people, as to his future manifestation in the flesh, and the purpose of that manifestation. An angel is a messenger, or servant, and the Son of man came as the Father's messenger, the messenger of the covenant. We are informed, Gen. xvi. 9. that he who appeared to Hagar, was the angel of the Lord. She called him God, and we are assured that he was Jehovah, ver. 13. She attributes omniscience to him, for she called him, *The God that saw her, and had heard her affliction*, ver. 11. Again, this is the angel who called to Abraham out of heaven, saying, "Thou hast not withheld thine only son from ME," Gen. xxii. 11, 12. Was Abram offering up his son to any created angel, any *fellow-servant*, as the angel whom John fell down to worship styled himself? In Gen. xxxii. 24. we are told, that Jacob wrestled with a man; Hosea xii. 3, and 4. assures us this man was the

angel, God. The same angel appeared to Jacob in a vision at Bethel, Gen. xxxi. 11, 13. "The angel of the Lord spake, saying, I am the God of Bethel," &c. and therefore Jacob, when dying, commends Joseph's children to the same angel, the Redeemer from all evil, Gen. xlviii. 16. The same uncreated, Almighty angel, appeared to Gideon, Judg. vi. 12,—22. Gideon saw the angel Jehovah face to face; to Manoah and his wife, Judg. xiii. 3, 9, 18, 21, and 22, and on many other occasions. He is sometimes styled the angel of God's presence or face, Isa. lxiii. 9. referring to him in that glorious character in which he was manifested to Israel in the wilderness. When Moses found the charge of carrying up the children of Israel to the promised land an undertaking vastly too important for him, the gracious promise was made, "Behold, I send an angel before thee, &c. My name is in him," Exod. xxiii. 20, 23. and xxxii. 34. And accordingly in Exod. xxxiii. 14, it is said, "My presence shall go with thee, and I will give thee rest." So that where this angel was, the divine presence or face was visible. And for this great purpose was the Son of God manifested as the angel who should go before his church, keep them in the way, and bring them into rest.

We shall not be able to adduce altogether so good authority for another opinion, viz. that ministers are denominated angels. The evidence for this adduced from scriptures chiefly rests on this, that the epistles to the seven churches are addressed to the angels of these different churches, which some say mean the bishops of the churches; others, the presiding rulers; and others ministers in general. Dr. Mede throws considerable light on this subject in his account of the ministration of angels. It is very evident that, as we have already mentioned, angels are employed in ministring to the heirs of salvation; so the churches of the saints, or bethels, are places where they are particularly resident. When Jacob saw the house of God at Bethel, he saw the angels ascending and descending, Gen. xxviii. Solomon enforces his exhortation to be watchful over our lips in the house of God, *before the angel*, Eccles. v. vi.; nay, Paul supports his direction for necessary decorum, when desiring the women to be covered in their assemblies, *because of the angels*, 1 Cor. xi. 10. If these invisible spirits minister to the saints individually, much more do they collectively; and their guardian care over the churches is frequently hinted at. It has been remarked, that when our translation reads, "*to the angel of the church*," it may be equally correctly read, "*by the angel, &c.*" In Rev. i. 1. we are told that "it was sent and signified *by his angel* to his servant John;" and in Rev. xxii. 16. it is said, "I Jesus have sent mine angel to testify unto you these things in the churches." What has been said in defence of the opposite view is, that they have a commission from God to publish his message, and execute his work, in bringing men to his Son; and, as the angels in heaven, so ought they to excel in knowledge, humility, holiness, harmony, zeal, and readiness to serve Jesus Christ and his people; and in prying into the mysteries of our redemption; in praising God, and rejoicing over the conversion of sinners, Rev. i. 20. and xiv. 6, 7, 8. A plurality of ministers are represented as one ANGEL, to denote their union and harmony, and their having one to preside in their judicative assemblies, Rev. ii. 1, 8, 12, 18, and iii. 1, 7, 14.

They are, perhaps, the *angels that come down from the temple and altar*, and who *have power over fire*. They serve in God's church and worship; they denounce God's *fiery* judgments, and the fall of Antichrist; and by their prayers and preaching accelerate his ruin, Rev. xiv. 16, 18. The ministers of God's judgment against his enemies are called ANGELS. The Turks are represented as *four angels* loosed from the river Euphrates, and appointed for a year, a month, a day, and an hour, to slay the third part of men. Though the Turks had, in the 11th century, established four sultanies, or kingdoms, near the river Euphrates, yet the invasion of the Tartars, the *sacred war* of the Franks, and their own civil broils, for a long time restrained them. At length, about A. D. 1281, or according to others 1302, Ortogrul, and his three sons, passed the Euphrates to the westward, and began their ravages on a great part of the Roman empire, and cut off prodigious numbers of Saracens, but chiefly of nominal Christians, in Asia, Europe, and Africa, for 391 years, from 1281 to 1672; or 396, from 1302 to the peace of Carlowitz, in 1698, Rev. ix. 14.

To ANGER; to provoke to anger, Rom. x. 19. ANGER is a violent displeasure, attended with an inclination to hurt or destroy. When pointed against sin, it is holy and lawful, Eph. iv. 26. When pointed against the person of our neighbour, or against the innocent creatures of God, it is wicked and sinful, Matth. v. 22. When it becomes very strong, it is called WRATH. When it renders one outrageous, and almost mad to destroy, it is called FURY. When it becomes more calm and fixed, it is HATRED. When fixed, violent, and even pointed against such as did not injure us, it is MALICE. When *anger*, *hatred*, *wrath*, and *fury*, are ascribed to God, they denote no tumultuous passion; but merely his holy aversion at, and just displeasure with, sin and sinners; and the evidence thereof, in his terrible threatenings or righteous judgments, Psal. vi. 1. and vii. 11. The Hebrews thought anger chiefly discovered in the nose; and so represented readiness or slowness to anger, as shortness or length of the nose, Deut. xxix. 20. Joel ii. 13.

ANGUISH; severe inward pain; torment, or perplexity, as of a travelling woman, Exod. vi. 9. Jer. vi. 24.

ANISE, or DILL, is a kind of the petandria digynia plants; and which scarce thrives but in warm climates. Its flower is of the rose kind, and the leaves are like those of fennel. It seems to have grown plentifully in Judea, Matth. xxiii. 23.

ANNA, the daughter of Phanuel, of the tribe of Asher; she had been only married, and lived seven years with an husband. After his death, she devoted herself to the service of God; and, at every morning and evening sacrifice, attended to pour forth her prayers. When she was fourscore years of age, she found the blessed virgin, with her divine babe, at the temple, and Simeon blessing God for him. Inspired of the Holy Ghost, she praised the Lord, and commended the babe, as the promised Messiah, to such as waited for his coming, and expected the redemption of Israel by him, Luke ii. 36, 37.

ANNAS, or ANNANUS, the son of Seth. He enjoyed the office of high-priest eleven years, and is reckoned the only one having five sons, who successively exercised that office. When he was turned out, he still retained a great share in the

public management. When Christ was apprehended, he was first carried to Annas, and then to Caiaphas his son-in-law, who was high-priest, or perhaps no more than sagan to Annas that year, John xviii. 13. Both the one and the other were malicious persecutors of the apostles, on account of their preaching of Christ, Acts iv. 6.

ANOINT. Anointing was a very ancient custom; and very significant of important truths of revelation. The first example of it in scripture is that of Jacob at Bethel, Gen. xxviii. 18. Anointings were very frequent under the law, and respected both persons and things. When kings, priests, or prophets, were set apart to their offices; because the offices were sacred, and those on whom they were bestowed were consecrated: the offices, and those who held them, were sanctified as to the purifying of the flesh, because they typified "Him whom the Father sanctified and sent into the world," to execute these great offices in the church of God, Exod. xxviii. 41. 1 Sam. ix. 16. and 1 Kings xix. 16. For this cause was Jesus called the Lord's *Christ*, his *Messiah*, or *Anointed One*. He was anointed with the Holy Spirit, the great Antitype of all the anointing oil under the law. (1.) When the Holy Ghost descended on him at his baptism in a bodily shape, and the Father's voice was heard, declaring, *This is my beloved Son, in whom I am well pleased*. But he was anointed *above all his fellows*, as the great *Anointed One*, upon his resurrection from the dead; then was he consecrated not only Lord, but also *Christ*. Aaron and his sons were anointed with very fragrant oil; but its odour fell infinitely short of that which was poured (to carry on the metaphor) on the glorified body of Jesus Christ, when he was anointed on the holy hill of Zion. The effects of the anointing of the chief Pillar were felt in Jerusalem; on the day of Pentecost, the whole fabric was anointed with the Holy Ghost as a rushing mighty wind.

ANOINTING, is mentioned in scripture in the following different acceptations, besides what is already mentioned. (1.) To make ready, Isa. xxi. 5. (2.) To daub or besmear, John ix. 6,—11. (3.) To anoint the head with oil, viz. The consolations of the Holy Spirit, Psalm xxiii. 5. (4.) *The yoke shall be destroyed because of the anointing*. The inroads of the Assyrian would be prevented because of the promised Messiah, Isa. x. 27.

ANON; instantly; by and by, Matth. xiii. 20.

To ANSWER; (1.) To reply to a question, or call, Prov. xxvi. 4. (2.) To make a defence, or apology, before a judge, 2 Tim. iv. 16. (3.) To speak after another, Deut. xxvii. 15. (4.) To begin to speak, Dan. ii. 26. (5.) To witness for, Gen. xxx. 33. (6.) To obey a call, Isa. lxv. 12. (7.) To grant what is prayed for, Psal. xxvii. 7. (8.) To account for, Job. ix. 3. and xl. 2. (9.) To render a suitable punishment, Ezek. xiv. 7. (10.) To suit; correspond to, Prov. xxvii. 19. Gal. iv. 23.—*Answerable*, correspondent to, meet for, Exod. xxxviii. 18. Matth. iii. 8. An *answer of peace*, is one importing peace, prosperity, or happiness, Deut. xx. 11. Gen. xli. 16.

ANT, or emmet, a very provident insect, which in the summer and harvest lays up provision for the winter. Solomon recommends their example to be considered and imitated by sluggards, Prov. vi. 6.

ANTICHRIST, an adversary of Jesus Christ. Heretics who denied the doctrine of the trinity, or the divinity or incarnation of Christ, &c.

were called *Antichrist*; of this sort there were many in the time of the apostle John, 1 John ii. 13, 22. and iv. 3. But one particular system of wicked persons, principles, and practices, is chiefly so designed; in the daily fear of which the primitive Christians lived. The scripture represents this ANTICHRIST as a very *man of sin*, and *son of perdition*; as a strong delusion over-spreading the whole Roman empire; as a terrible judgment introduced by ignorance and hatred of the truth and apostacy from it: as springing from the bottomless pit, amid terrible smoke of superstition and error; as sitting in the temple or church of God; as exalting himself above magistrates, angels, and every thing called God; as a contemner of the gods of the idolatrous Heathens, and the God of his professed fathers, in the primitive church, and setting up a new class of *Mahuzzim, deities to protect* his different dominions; as given to the vilest blasphemy, error, cruelty, and persecution; as possessing a civil and ecclesiastic power over the ten parts of the Roman empire, and seizing upon three of them for his proper domain; as establishing his abominations, unnumbered by false miracles, and lying wonders; as excluding from civil commerce such as do not more or less solemnly acknowledge, and submit to his power. United under one head, the *destructive angel of the bottomless pit*, the promoter of this delusion, were to be many and mischievous, as locusts and scorpions; ruinous to such as had not the true grace of God; having their conscience seared as with an hot iron; speaking lies in hypocrisy; propagating the doctrines of devils, forbidding to marry, or, on occasions, to use lawful and wholesome meats;—while their hearers had itching ears, heaped up teachers, and gave heed unto fables: they were to be lovers of themselves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, wallowers in all manner of uncleanness, intemperate, fierce, despisers of those that are good, traitors, heady, high-minded lovers of pleasures more than lovers of God, creeping into houses, and leading captive silly women laden with sins. This Antichrist began to work in the apostolic age, but was checked by the power of the Roman empire till that was destroyed, and a fearful apostacy from the faith happened in the church. His duration is 1260 years. At the end of his reign, he shall, with craft and fury, almost entirely cut off faithful witnessing for Christ:—but all of a sudden, by the pure preaching of the gospel; by the effusion of seven-fold plagues, or vials of divine wrath; by the revolt and opposition of his own subjects, shall he be terribly destroyed, to the consternation of his adherents, and the great joy of the saints, both Jews and Gentiles, Dan. vii. 8,—12. 20,—26. and xi. 36,—40. 2 Thess. ii. 3,—12. 1 Tim. iv. 1,—3. 2 Tim. iii. 1,—7. and iv. 3, 4. Rev. ix. 1,—11. 20, 21. and xi. and xiii. to xix. chapters.

ANTIOCH. Sixteen cities of this name were founded in western Asia, by Seleucus Nicator, the first Syrogrecian monarch, to perpetuate the memory of his father; but the scripture speaks only of two, viz. (1.) ANTIOCH, the capital of SYRIA. It is thought to be the same with Riblath in the land of Hamath, where Nebuchadnezzar spent his time during part of the siege of Jerusalem, and slew Zedekiah's children, and put out his eyes; and put to death some other chief men

of Judah. It ſtood on both ſides of the river Orontes, about twelve miles from the Mediterranean ſea; and near it was the famed temple of Daphne. It was about ten miles in circuit; was the reſidence of Alexander's Syrogrecian ſucceſſors, and one of the moſt flouriſhing, rich, and trading cities in the world. Here the Jews held equal privileges with the Greeks. Veſpaſian, Titus, and other Roman emperors, loaded this city with honours and privileges. Here Paul and Barnabas preached a conſiderable time; here Peter diſſembled, in refuſing to eat with the Gentiles; here the followers of our Redeemer were firſt called *Chriſtians*, a few years after his aſcenſion, Acts xi. 19,—27. and xiv. 26. and xv. 35. Gal. ii. 11. The church here continued famous for ſundry ages; and here one of the patriarchs had his ſeat; here the famed Chryſoſtom, in the end of the 4th century, preached with amazing applauſe and ſucceſs. This city was thrice almoſt deſtroyed by earthquakes in the 4th century, and as oft in the 5th. In A. D. 548, the Perſians took it, burnt the city, and put all the inhabitants to the ſword. The emperor Juſtinian rebuilt it more beautiful and regular than ever; but the Perſians quickly retook it, and demoliſhed its walls. In A. D. 588, ſixty thouſand of its inhabitants periſhed in an earthquake. It was ſpeedily rebuilt, but the Saracens took it A. D. 637; ſince which, Chriſtianity has there made but a very poor appearance. At preſent it is ſcarce any thing elſe than a heap of ruins.

(2.) ANTIOCH, the capital of Piſidia. Here Paul and Barnabas, permitted by the ruler of the Jewiſh ſynagogue, preached the goſpel with conſiderable ſucceſs, till the Jews raiſed a perſecution againſt them, and obliged them to leave the place, Acts xiii. 14,—51.

ANTIPATRIS, a city of Canaan, ſituated in a pleaſant valley, near the mountains, in the way from Jeruſalem to CESAREA; and about 17 or 18 miles diſtant from Joppa, 42 from Jeruſalem, and 26 from Ceſarea. It was embelliſhed and enlarged by Herod the Great; and from his father Antipater it received its name. Here Paul and his guard halted in their route to Ceſarea, Acts xxiii. 32.

ANTIQUITY, exiſtence a long time ago, Iſa. xxiii. 7.

ANVIL, a ſmith's tool for placing his work on to be beaten out and forged, is ordinarily mounted on a wooden block, Iſa. xli. 7.

APACE; ſwiftly; ſpeedily, Pſal. xviii. 12.

APART, aſide from others, Matth. xiv. 23. To *ſet apart*, is to ſeparate from others to a private place, Lev. xv. 19. or to a ſacred uſe, Exod. xiii. 12. Pſal. iv. 3.

APE, or monkey, a four-footed animal, ſomewhat reſembling the human figure. Of all the diverſified kind of apes, the ſatyrs moſt reſemble mankind; and, of old, were worſhipped as gods. Anciently the Egyptians worſhipped apes; and they are ſtill adored in many places of the Eaſt Indies. Among other rarities, Solomon's fleet brought from Ophir ivory and *apes*, 1 Kings x. 22.

APHARSACHITES, or APHARSATCHCHITES. See SAMARITANS.

APHEK, (1.) A city in the tribe of Judah, where the Philiſtines encamped when the ark of God was brought from Shiloh and taken; and which is poſſibly the ſame as APHERAH, 1 Sam. iv. 1. Joſh. xv. 53. (2.) A city in the tribe of Iſſachar, and valley of Jezreel, near the mountains of Gilboa, where Saul and his

sons were slain. It was probably the king of this which Joshua slew, 1 Sam. xxix. 1. Josh. xii. 18. (3.) A city of Asher, on the border of the Zidonians, and where they suffered the Canaanites to remain, Josh. xix. 20. Judg. i. 31. It was probably one of the two last into which Benhadad's affrighted troops fled, and were cut off, to the number of 27,000, by the falls of the walls on them: if it was not rather Aphek near Biblos in Syria, and where there was a temple of Venus, famous for the most notorious lewdness, 1 Kings xx. 26.

APIECE; every one; for every one, Numb. vii. 86. and iii. 47.

APOCRYPHA, a number of books often placed between the Old and New Testament; or otherwise bound up therewith. They were at least partly read in private by the ancient Christians, as useful; but not admitted into the canon of scripture. None of them were ever received by the Jews, to whom the oracles of God were then committed. None of them are found in Melito's catalogue of the canonical books in the 2d century; nor does Origen in the 3d, or Epiphanius in the 4th, in the least acknowledge their authenticity. Few of them were allowed to be canonical, till in the 9th and 10th centuries; nor was their divine authority ever established, but by the council of Trent, and by a few of the Papacy at Florence. Every attentive reader must perceive, that these books want the majesty of inspired scripture.

APOLLONIA. There was a city of this name on the west of Canaan; but that mentioned in scripture was a city of Macedonia, founded by the Corinthians. It stood near Amphipolis, to the south; Acts xvii. 1.

APOLLOS, a Jew of Alexandria, who came to Ephesus just when Paul set off on his third journey to Jerusalem. He was a very eloquent man; and had a great acquaintance with the scriptures. With distinguished fervour and diligence, he taught the things of the Lord Jesus, knowing only the baptism of John. Aquila and Priscilla having heard him boldly preach in the synagogue, and shewing that Jesus was the promised Messiah and Saviour, took him home with them, and instructed him more fully in the Christian faith. He departed thence, with letters of recommendation to Achaia; where he was very useful in strengthening the new converts, and demonstrating from scripture to the Jews that Jesus of Nazareth was indeed the Messiah promised to their fathers. Here, as at Ephesus, he watered the churches which Paul had planted. His knowledge and eloquence had nearly occasioned a schism at Corinth; some pretending to be of Paul's party, others of Apollos', others of Cephas', and others, pretending yet higher, to be of Christ's. Vexed hereat, Apollos left Achaia; and along with Zenas the lawyer sailed for Crete. Thence he went to Ephesus; and was there when Paul wrote his first epistle to Corinth; whither he could hardly be prevailed on to return, Acts xviii. 24,—28. 1 Cor. i. 12. and iii. 4,—6. and xvi. 12. Tit. iii. 15.

APOSTLE, implies a messenger sent on a very important business, and furnished with distinguished credentials. The great Apostle of the Christian profession is Christ Jesus himself; and his character as *Apostle* is worthy of much consideration, Heb. iii. 1. "The only begotten Son, in the bosom of the Father, he hath *declared* him." He came forth from God, as his Apostle to

A MAP of CANAAN or the HOLY LAND.
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1802.
THE WESTERN or GREAT SEA
SYRIA
Damascus
Pharphar R.
Abana R.
SIDON
Sarepta
Baal-gad
Kanah
Helkath
Tower of Lebanon
Zephrona
Henaan
Hammon
TYRE
Hali
Sedadah
Springs of Jordan
Mt HERMON called also SHENIR and SIRION
Saleah
Tichon
Ziddim
Dan Leish or Cesarea Philippi
Hauram
Allon
Geshur-Jetur
Maachathi
Rehob
Rakkath
Betan
Hosah
Adamah
Cinnereth
Heleph
Aram
Seleucia
Achziph
Alammelech
Abdon
Rabbath
Edrei
Nahamath
Kenath
Aphek
Amad
Ummah
Hazor
Cabul
Neiel
Beth Shemesh
Beth-anath
Adami Nekeb
Accho
Misheal
Hamath Dor
Jabneel
Argob
Astharoth
Jokneam
Maralah
Zebulun
Beth Dagon
Azmoth Tabor
Lakum
Edrei
Dabbasheth
Nahallal
Capernaum
Beth Saida
Golan
Sarid
Haphraim
Shimron
Bethlehem or Bethuliah
Dothan
Kedes
Nazareth
Gittath Kepher
Camon
Edrei
Cesarea
Chesulloth
Shihon
Tiberias or Gennzareth
Dalmanutha
Taanach
Aner
Jezreel
Taber
Daberath
Japhia
R. Kishon
Caphar Saba or Antipater
Gilgal
Rabbith
Gergesa
Gilead
Megiddo
Endor
Ibleam
Gath rimmon
Bethshittah
Salem
Penuel
Jabbok
Ramah
Gilead
Rabbah
Baal Shalisha
Mitchmethah
Shamir
Bethhoron the upper
Thebez
Zuphon
Ladabar
Sharon
Pirathon
Samaria
Tirzah
Abel-Meholah
Beth Nimrah
Joppa
Ozensarah
Sheehem
Jezreel
Taanath
Shiloh
Alimis
Arnon
Jamnia
Gath
Bethel
Arunah
Kibzaim
Tappuah
Janoah
Beth-haran
Ataroth-addar
Ramathaim
Gezer
Phamnathsur
Shiloh
Ataroth
Aroer
Askelon
Ashdod
Beth Dagon
Gath rimmon
Bene-berak
Jarkon R.
Rekem
Bethhoron the Nether
Ithpel
Taralah
Gibeon
Ramah
Zelah
Gaba
Ai
Naarath
Debir
Minnith
Gaza
Ekron
Ekteka
Baalah
Emmaus
Jordan R.
Beth Aven
Jericho
Galgal
Elealah
Heshbon
Aroer
Nebo
Shibmah
Sansannah
Madmannah
Lebaoth
Shalbim
Aijalon
Jethlah
Kirjath-jearim
Libnah
Makkedah
Jerusalem
Anathoth
Bethany
Hepher
Aburah
Lod
Ono
Medeba
Beer
Azem
Beer Sheba
Hazar Shual
Ziklag
Sharuhen
Adullam
Geder
Bethlehem
Eglon
Lahmas
Halhul
Bethhogla
Engedi
Ramoth-baal
Baal Meon
Beth-Pelet
Hashmonah
Kuckara
Moladah
Hormah
Ashon
Tanuah
Rimmon
Ether
Mareshah
Hebron or Kirjath Arbah
Jattir
Dannah
Lachish
Joktheel
Keilah
Herodium
Migdalgad
Ain
Rogannim
Cave of the Wilderness Timnah
Gibeah
Muddin
Hadashah
Zanoah
Zebojim
Cave of Machpelah
Debir or Kirjath Sepher
Eshtemoh
Aphekah
Jokdeam
Aman
Bealoth
Hazor
Telem
Beth-lappuah
Giloh
Ithnan
Jagar
Hezron
Geshuri
Kadesh-Hazor
Dimonah
Dumah
Eshean
Engedi
Juttah
Cave of Lot
Admah
Gerara
Kadesh-Barnea
Adadah
Kinah
Arad
Eder
Arab
Carmel
Maon
THE WILDERNESS OF MAON
Kabzeel
LAND OF EDOM
Bela or Zoar
ARABIA PETRÆA
THE SALT or DEAD SEA
Brook Zered
Waters of Nemrim
Almon-diblathaim
Diblathaim
Dibon-gad
Arnon R.
Beer or Well
Mayhuriah
Kirjathaim
Nebo
Pisgah
Ashdoth Pisgah
Mt Peor
Beth Peor
Beth Jesimoth
Shittim
Abel Shittim
Kedemoth
Mephaath
Aroer
Minnith
Jazer
Sibmah
Heshbon
Beer
Medeba
Ramoth-gilead
Mizpeh
Ramath
Jabesh-Gilead
Pella
Gadara
Carnaim
Ashtaroth
Edrei
Golan
Beth-shan-haveth-kar
Lakum
Capernaum
Beth Saida
Jabneel
Argob
Astharoth
Edrei
Golan
Kedes
Camon
Edrei
Dalmanutha
Gergesa
Gilead
Jabesh-Gilead
Pella
Gadara
Carnaim
Ashtaroth
Mahanaim
Rabbah
Ramath Gilead
Ramath Mizpeh
Penuel
Jabbok
Ladabar
Zuphon
Beth Nimrah
Alimis
Arnon
Aroer
Minnith
Jazer
Sibmah
Heshbon
Beer
Medeba
Ramoth-gilead
Baal Meon
Kedemoth
Mephaath
Pisgah
Nebo
Kirjathaim
Beth Peor
Beth Jesimoth
Shittim
Abel Shittim
Mayhuriah
Arnon R.
Beer or Well
Waters of Nemrim
Almon-diblathaim
Diblathaim
Dibon-gad
Brook Zered
THE SEA OF GENNESARETH or TIBERIAS
THE RIVER JORDAN
Mt CARMEL
Mt TABOR
Mt GERIZIM
Mts of EPHRAIM
Mts of JUDAH
VALLEY or REPHAIM
VALLEY or JIPHTHAH-EL
VALLEY or BLESSING
Brook BESOR
PHILISTIMS
TRIBE OF ASHER
TRIBE OF NAPHTALI
TRIBE OF ZEBULUN
TRIBE OF ISSACHAR
HALF TRIBE OF MANASSEH on this side JORDAN
TRIBE OF EPHRAIM
TRIBE OF DAN
TRIBE OF BENJAMIN
TRIBE OF SIMEON
TRIBE OF JUDAH
TRIBE OF GAD
TRIBE OF REUBEN
MYDIANITES
MOABITES
AMMONITES
HALF TRIBE OF MANASSEH beyond JORDAN
LAND OF GILEAD
BASHAN
ARABIA DESERTA
Scale of Miles
5 10 20 30
52 53 54 55
34 33 32 31

preach the good tidings to the meek, broken hearted, and captives; to them his meſſage is addreſſed, and by them he will be conſidered as a great Apoſtle. His character and office as *Apoſtle* can only be properly judged of by the gracious words which proceeded out of his mouth. Thoſe who conſider him as merely a teacher of *morality*, are ſtrangers to his office as Apoſtle.

He appointed *twelve*, whom he alſo named *apoſtles*, becauſe they were choſen, qualified to *bear his name*, Acts ix. 15. We may underſtand the import of bearing his name, by their deſignation, Rev. xxi. 14. *Apoſtles of the Lamb;* they were commiſſioned to go into all the world, and preach the *goſpel* to every nation; theſe glad tidings of great joy, that God had provided himſelf a Lamb for a burnt offering; that Chriſt had once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God. The doctrine of the twelve apoſtles concerning the Lamb forms twelve foundations for the New Jeruſalem; not a ſtone ſhall be laid on that building on any other foundation. The apoſtolic meſſage was a very important one. "He that believeth ſhall be ſaved, he that believeth not ſhall be damned." They were divinely qualified. They declared what they had *ſeen and heard*, yea their hands had handled of the Word of Life, 1 John i. 1. "For this very purpoſe have *I appeared* unto thee, that thou mayeſt be a *witneſs of what thou haſt ſeen*, Acts xxxi. 16. Laſt of all, he was ſeen of me," &c. 1 Cor. xv. 8. As the great truth they proclaimed hinged on the certainty of Chriſt's reſurrection, it was needful that the apoſtles ſhould have ſeen the Lord. Their preaching was accompanied with all the miracles and extraordinary effects of the Holy Spirit. They have had no ſucceſſors in office, but they continue to preach and teſtify in their writings: and reſpecting theſe, the Lord hath ſaid, *Lo! I am with you always to the end of the world.* This much as to the general nature of the apoſtolic office. In the New Teſtament we learn the following particulars concerning them. The names of the twelve firſt apoſtles were; Simon, Peter, and Andrew his brother; James the ſon of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew; James the ſon of Alpheus, and Jude his brother; Simon the Canaanite, and Judas Iſcariot. Of theſe apoſtles, Matthew had been a publican; the other four, if not all the reſt, Galilean fiſhers. The New Teſtament church not being founded till after our Saviour's reſurrection, their firſt miſſion was but temporary, confined to the cities of Iſrael; and in nothing ſuperior to that of the ſeventy diſciples, afterwards ſent on the ſame errand. Their work was to preach, that the *kingdom of heaven was at hand;* and to confirm their doctrine, by a miraculous healing of diſeaſes, and caſting out of devils: they were to provide no ſubſiſtence for their journey, but to expect it from their hearers; nor were they to uſe any fawning courteſy to gain favour; but were to ſhake off the duſt of their feet, as a teſtimony againſt the city or family which rejected them. In the execution of their miſſion, they had proper ſucceſs. When Jeſus travelled, they were his ordinary attendants; and when he multiplied the loaves, they, as his ſervants, diſtributed the bread to the multitude, Matth. x. Mark iii. and vi. 7, —13. Luke vi. Matth. xiv. and xv. At their requeſt, he ſet them a pattern to regulate their prayers: what he publicly preached to the multi-

tude, he privately explained to them; often discoursed to them of his sufferings; and committed to them the keys of the kingdom of heaven. When James and John marked their ambition for some high post in his government, the rest were highly offended, as yet they knew not the nature of his kingdom. Just before his death, Jesus informed them of the approaching destruction of the Jewish church and state, and of his own coming to judgment: he assured them, that, in a few days, one of them should betray him into the hands of his enemies, to be crucified. It seems the most of them at first concurred with Judas, in taking offence at Mary's expensive anointing of their Master. With all of them he celebrated his last passover: with all of them, except perhaps Judas, he observed his first sacred supper; and entertained them with a vast number of suitable exhortations, and consolatory promises, particularly of the Holy Ghost to be poured out upon them. They were so taken herewith, that whatever impertinent questions they had formerly asked, they now owned that he *spoke plainly*. When Jesus was apprehended, he desired his persecutors to forbear touching of them; they, however, ungenerously forsook him, and fled: his crucifixion threw them into prodigious perplexity, as they had all along dreamed of his erecting a temporal kingdom. Judas being dead, and Thomas absent, he, on the evening after his resurrection, appeared to ten of them, amid their perplexity; he renewed their mission, and breathed on them, as a token of his sending the Holy Ghost, Luke xi. Matth. xvi. and xx. and xxiv. to xxvi. John xii.—xviii. and xx.

After giving them repeated proofs of his resurrection, he, just before his ascension, gave them a formal commission, to *go into all the world, and preach the gospel to every creature*; and assured them of his presence and protection; and that he would confirm their doctrine by miraculous proofs; he bid them tarry at Jerusalem for the effusion of the Holy Ghost, which would happen in a few days. After they had witnessed their Master's departure to the heavenly mansions, they chose Matthias in place of Judas. On the day of Pentecost, a feast appointed to commemorate the giving of the law, the Holy Ghost, in the shape of cloven tongues of fire, descended on each of them; rendered them bold and infallible in preaching the gospel; qualified them with power to speak in every language, to discern mens tempers, and to confer the miraculous influence of speaking with tongues on others, by the laying on of hands. They preached to the multitude, and thousands were converted. They daily repaired to the courts of the temple, where, amidst vast numbers, they proved Jesus to be the true Messiah, who had risen from the dead, and was ascended to glory. They confirmed their mission by miracles unnumbered. Stung with indignation at their extolling one whom they had put to death as a malefactor, and at their bold charges concerning the guilt of his murder, the Jewish sanhedrim imprisoned them; an angel liberated them. They were again apprehended, and furiously discharged to preach in their Master's name. With amazing joy, they endured their sufferings; and went on with their work, both in public and private. When they were next apprehended, the sanhedrim had almost agreed to put them to death; but, advised by Gamaliel, they dismissed them with a solemn charge, never more to preach in our Saviour's name. Soon after this they ordained

a number of deacons to manage the alms of the church. A furious ſtorm of perſecution aroſe that ſcattered the other preachers, but the apoſtles abode at Jeruſalem.

After the apoſtles had continued about eighteen years in Jeruſalem, we find them calling together the whole church, Acts xv. 22, to conſider of a queſtion brought, for their conſideration, from the Gentile churches, concerning the authority of the law of Moſes on the conſciences of Chriſtians; this queſtion iſſued in the remarkable decree recorded, Acts xx. 29, importing, that as the law of Moſes was only the ſhadow of good things to come, it was no further uſeful; becauſe Chriſt, the body had been manifeſted, therefore no part of the ceremonial law was now binding, theſe neceſſary things excepted—The abſtaining from fornication, blood, and things ſtrangled.

Not long after, it ſeems, the apoſtles diſperſed themſelves into other countries; taking their courſes, as is ſaid by lot. Meanwhile, Paul, who amply ſupplied the place of James, travelled every where, preaching and teſtifying the truth concerning Chriſt, particularly among the Gentile churches, magnifying his office; thus we find him ſaying, the care of all the churches was peculiarly on him.

APOSTLESHIP, the office of an apoſtle. To conſtitute this, it was neceſſary to have ſeen the Lord; to have a commiſſion and right to go every where, and found and gather churches; to be poſſeſſed of an infallibility in doctrine; and a power to ſpeak with tongues never learned: work miracles; and confer the Holy Ghoſt by laying on of hands, 1 Cor. ix. 1. 2 Cor. xii. 2.

APOTHECARY, one who compounds, or prepares drugs or perfumes, Eccl. x. 1. Exod. xxx. 25, 35.

APPAREL; (1.) Cloathing; GARMENTS, Iſa. iii. 22. (2.) Appearance, Iſa. lxiii. 1.

APPARENTLY, in familiar viſions, as if face to face, Numb. xii. 8.

APPEAL; to decline the judgment of one, and refer the cauſe to another, Acts xxv. 11, 21. and xxvi. 32.

APPEAR; (1.) To be ſeen; become viſible, Gen. i. 9. (2.) To come before, Iſa. i. 12. (3.) To ſeem, Matth. vi. 16. God's *appearing*, denotes his giving a viſible token of his preſence; thus, he often appeared to the fathers under the Old Teſtament, 2 Chron. i. 7. Gen. xlviii. 3. Numb. xii. 6. or his making ſome viſible diſplay of his perfections in his work of providence, or ſome clear intimation of his will, Pſal. cii. 16. Acts xxvi. 16. Chriſt's *appearing*, denotes his coming in the fleſh, Heb. ix. 26.; his ſhewing himſelf alive to his followers after his reſurrection, Mark xvi. 9, 11, 14; his interceding with the Father in heaven for us, Heb. ix. 24; but chiefly his coming in the clouds, with power and great glory, to judge the world, when every eye ſhall ſee him; and he ſhall clearly unvail the myſteries and excellencies of God, 1 Tim. vi 14. Tit. ii. 13. Mens *appearing before God*, imports their coming into his courts of worſhip, Exod. xxiii. 15, 16. Pſal. xlii. 2.; or ſtanding before Chriſt's tribunal at the laſt day, to receive their final ſentence of damnation or happineſs, 2 Cor. v. 10.

APPEASE; to remove anger, Gen. xxxii. 20.

APPERTAIN; to belong to, Lev. vi. 5.; to relate to, Rom. iv. 1.

APPETITE; (1.) Deſire after food, Job xxxviii. 39. (2.) Strong

desire after worldly things, Isa. lvi. 11. To be *given to appetite*, is to be of a gluttonous and voracious disposition, Prov. xxiii. 2.

APPII-FORUM, a place in the south-west of Italy, about 50 miles south of Rome, and 18 from the *Three-taverns*. Thus far the Christians of Rome came to meet Paul in his way thither from Puteoli, Acts xxviii. 15.

APPLE-TREE. It is a well-known, large, comely, and fruitful vegetable. Jesus Christ is compared to an *apple-tree among the trees of the wood*; perhaps a *citron apple-tree*; to mark his glorious height; his comeliness, fruitfulness, and delightful shadow. Song ii. 3. The spiritual promises and blessings of the new covenant are called *apples*; they delight, nourish, refresh, revive, and heal our soul! Song ii. 5. Good words fitly spoken, are like oranges, or *apples of gold in pictures of silver*: have a most comely appearance, and delightful and edifying influence, Prov. xxv. 11. The lips of the righteous are, indeed, a well of life. The APPLE *of our eye*, is its small rolling ball. To keep a thing *as the apple of the eye*, is to preserve it with the utmost tenderness, care, and safety, Deut. xxxii. 10. Prov. vii. 2. The saints are likened to the *apple of God's eye*: in themselves they are weak and easily hurt, but are inseparably connected with, and infinitely dear to him. Zech. ii. 8. Psal. xvii. 8.

APPLY; to *apply the heart to wisdom* or *good works*, is, to study, by all means, to obtain wisdom and knowledge; and to perform good works, Psal. xc. 12. Eccl. viii. 9.

APPOINT; (1.) To command; order, 2 Sam. xiii. 15. (2.) To ordain; set apart to an office, Gen. xli. 34. Acts vi. 3. (3.) To assign; allot as a portion, or charge, Numb. iv. 29. (4.) To decree; purpose, Acts xx. 13. (5.) To settle; fix, Prov. viii. 29. (6.) To agree on, Acts xxviii. 23. (7.) To set; place, 2 Kings x. 24.

APPREHEND; to seize; to take fast and full hold of, 1 Kings xviii. 40.; to take one prisoner, 2 Cor. xi. 32. 'I count not myself to have 'apprehended; but I follow on, that 'I may apprehend that for which I 'am apprehended of Christ Jesus:' I do not reckon myself to have apprehended the prize, but I hold on my course, keeping under my body, lest, after having preached the gospel to others, I myself should be a cast-away, Phil. iii. 12.

APPROACH, sometimes imports to have carnal dealing, Lev. xviii. 6. and xx. 16.; but, ordinarily, to draw near in respect of place or time, 2 Sam. xi. 20.—Jesus Christ *approached* to God as an offended judge; he fully satisfied his law and justice, with the infinite oblation of himself, Jer. xxx. 21. To approach unto God as a kind sovereign and father, is to wait upon him in his ordinances; but chiefly to enjoy his fulness, Isa. lviii. 2. Psal. lxv. 4.

APPROVE; sustain as right; love; commend, Psal. xlix. 13. 1 Cor. xi. 19. Jesus Christ was *approved of God*, dearly beloved of him; his person and work accepted; and himself undeniably demonstrated by providence to be the true Messiah, Acts ii. 22. The apostles *approved* themselves as the ministers of God, by their acquitting themselves as became good soldiers of Jesus Christ, 2 Cor. vi. 4. 2 Tim. ii. 15.

APRON. With fig-leaves stitched together, or fig-branches properly applied to the fore part of their body, did our first parents supply the place of *aprons*, Gen. iii. 8. It was probably Ruth's *apron*, not her *veil*, into which BOAZ put the *six measures*

of barley, to carry to her mother, Ruth iii. 15.

APT; fit; able for; inclined to, and skilful in, 1 Tim. iii. 2.

AQUILA, a Jew born in Pontus. He, with his wife PRISCA, or PRISCILLA, had, for their business, to make leathern tents for the Roman troops. They were early converted to the Christian faith; perhaps by Peter's pentecostal sermon. After they had resided some time at Rome, the edict of Claudius, banishing all Jews from that city, obliged them to leave it, and return to Corinth: there Paul lodged with them, and wrought at their business, till, probably to please the Gentiles, he went and lodged with Justus. They attended Paul to Ephesus, and there exposed their lives to protect him: here they instructed Apollos in the way of the Lord more perfectly. They returned back to Rome; and in their house was a meeting of the Christians held; and there they were saluted by Paul, in his epistle to that church. They returned to Asia, and dwelt in or near Ephesus; and were there when Paul wrote his *second* to Timothy, Acts xviii. Rom. xvi. 4, 5. 2 Tim. iv. 19.

AR, the capital city of MOAB, near the river Arnon. Sihon king of the Amorites burnt it with fire, Numb. xxi. 28. Shalmanezer king of Assyria, or his successors, destroyed it in one night, Isa. xv. 1. It probably shared a similar fate from the Chaldees. About 300 years after our Saviour's death, it was swallowed up by an earthquake. In Deut. ii. 9. the whole land of Moab seems to be called AR, from the name of the capital.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward of Canaan. It is situated between 13 and 35 degrees of north latitude, and between 33 and 60 degrees of east longitude from London. Its greatest length from east to west, is about 1620 miles; and its greatest breadth from north to south, about 1350. And in the north parts, eastward of Canaan, it is far less than the half of any of these numbers. It has the Indian ocean on the south, the Red sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian gulf on the east. It is ordinarily divided into three parts. (1.) *Arabia Petræa*, or the rocky, on the north-west, and which is now called Hejiaz. In the south-west part of this now stand the famed cities of Mecca and Medina, so much visited by the Mahometan pilgrims. This division contained the land of Edom, the wilderness of Paran, the land of Cushan, &c.; and seems to have been first called *Arabia*, from its westerly situation, or the mixed tribes which inhabited it. (2.) *Arabia Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagaranes, &c. (3.) *Arabia-Felix*, or happy, on the south of the two former. The two last seem to have been called Kedem or the EAST, by the Hebrews. Scarce any part of Arabia is well watered: but Arabia-Felix is famed for vast numbers of fine spices and fruits.

Arabia-Felix seems to have been chiefly peopled by the numerous family of JOKTAN, a descendant of Shem: the other two parts seem to have been originally inhabited by the Rephaims, Emims, Zamzummims, Amalekites, Horites, and other descendants of CUSH, the eldest son of Ham. The Cushites were gradually expelled by the descendants of NAHOR, LOT, and

ABRAHAM. Ishmael first settled in Hejiaz, and formed twelve powerful tribes of Nabatheans, Kedarenes, Hagaranes, &c.; but they gradually spread themselves, at least into the whole north parts of Arabia; and the remains of the Uzites, or Ausitæ, Buzites, Ammonites, Moabites, Midianites, &c. incorporated with them. Paul preached in some part of Arabia; and ten tribes are said to have received the Christian faith in that or the following ages. Since Mahomet's rise, about A. D. 608, or rather his conquests, about A. D. 630, they have been generally followers of the Mahometan delusion.

To take particular notice of the Arabian tribes, &c. is not suited to the nature of this work. It is more to our purpose, to shew in what astonishing manner the ancient predictions of scripture have been fulfilled among them, for more than three thousand years past. It was prophesied, that the Ishmaelites should be *wild free men*; should have their hand against every man, and every man's hand against them; and yet should dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation; or, in other words, that however they should be harassed, they should never be utterly subdued; and that, in the latter days, they should push at the Roman empire; and, like so many locusts, plague the third part of men, Gen. xvi. 11. 12, and xvii. 20, and xxi. 10,—13. Isa. xxi. 11,—17. Numb. xxiv. 20. Jer. xxv. 23,—25. and xlviii. 28,—33. Dan. xi. 40. Rev. ix. 1,—11. Let us trace the fulfilment.

Ishmael had twelve sons, fathers each of a tribe; they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau the father of Edom. They gradually increased till they swallowed up their neighbours on the north and east, if not also most of the children of Joktan in Arabia-Felix. Numbers of them began early to trade with Egypt in spices, Gen. xxxvii. 27. and xxxix. 1. They, long after, traded with the Tyrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle, Ezek. xxvii. 15, 20.—22. Vast numbers of them roved about with their cattle, dwelling in tents, without any settled abode, Isa. xiii. 20. They oppressed the Hebrews, but were severely chastised for it by Gideon, Judg. viii. 24. They sent presents to Solomon, but there is no appearance that his father or himself had subdued them, 1 Kings x. 15. Sesostris, or Shishak, the Egyptian conqueror, had no Arabs in the vast and mingled army which he marched against Rehoboam; nay, he was obliged to draw a line along their frontiers, to protect his own country from their inroads and ravage. They sent a compliment of some flocks to Jehoshaphat; but soon after entered into the grand alliance against him, 2 Chron. xvii. 11. Psal. lxxxiii. 6. They terribly ravaged Judea under Jehoram, and murdered all his sons, except the youngest, 2 Chron. xxi. 16, 17. SHALMANEZER, or Sennacherib, hostilely ravaged part of their country, drove the Dedanites to their woods, where many of them perished by famine; the Kedarenes he murdered, and carried off their wealth for a spoil. Nebuchadnezzar entered and wasted their country; he murdered vast numbers of the Dedanites, Buzites, Temanites, Scenites, Kedarenes, Zamerenes; reduced Hazor, and other principal cities, to lasting ruins; and carried off their tents and cattle for a prey.

Cyrus ſeized the whole empire of the Aſſyrians and Chaldeans; and even reduced a body of Arabs, about the north point of Arabia-Deſerta; but, Herodotus aſſures us, that, under Darius Hyſtaſpes, who had farther extended the Perſian dominion, the Arabians were *free from tribute*. This people highly provoked the haughty Alexander, with ſome contempt which they had marked for him. He intended to conquer or ruin them; but death prevented the execution of his project. To chaſtiſe their depredations on his territories adjacent, Antigonus, one of Alexander's ſucceſſors, firſt by himſelf, and then by his ſon Demetrius, thought to have ſubdued their country. But he was obliged to make peace with them, almoſt upon their own terms. Pompey, the famed Roman conqueror, ravaged part of their country; but his army being recalled, the Arabs followed them at the heels; and, for ſome time thereafter, terribly haraſſed the Roman ſubjects in Syria, &c. About the 23d year before our Saviour's birth, Elius Gallus, another Roman general, ſailed up the Red ſea, to ſubdue their country: but his attempt miſcarried. About A. D. 120, Trajan, the Roman emperor, thought to have reduced Arabian Hejiaz, and ravaged a part of it. He beſieged Petra their capital; but thunder, lightning, hail, whirlwinds, ſwarms of flies, and the like, terrified and repulſed his troops, as often as they repeated their attacks. About A. D. 200, that famed warrior, the emperor Severus, twice beſieged it with a powerful hoſt, and a fine train of artillery. An unaccountable difference between him and his troops obliged him to raiſe the ſiege. In the next 400 years, we find part of the Arabs ſometimes allied with the Perſians, and others with the Romans; but no ſubjection of the nation to either of theſe mighty empires.

In the 7th century, Mahomed, an Arab of Hejiaz, commenced a noted impoſtor; and having contrived a new ſcheme of falſe religion, his countrymen, under the name of Saracens, to propagate it, ſubdued all Arabia; the moſt of weſtern Aſia; Africa north of the Senegal river; together with Spain, Sicily, and a great many iſles belonging to Europe; and conſtitute an empire, in length, about 7000 miles. Their own diviſions in Africa and Spain, the like in Aſia, together with the growing power of the Seljukian Turks, and at laſt the terrible ravages of the Tartars, &c. between A. D. 900 and 1260, gradually reduced this wide ſpread empire. In the next three centuries, the Ottoman Turks and Spaniards reduced the remaining fragments thereof in Africa and Spain. But Hejiaz, the original country of the Iſhmaelites, and its natives, were never ſubdued. To this day, the Turkiſh Sultans pay them an annual tribute of 40,000 crowns, for a ſafe paſſage to their holy cities of Mecca and Medina. And, if payment is neglected, the Arabs are ſure to pay themſelves by falling on the caravans, or companies of pilgrims; or by ravaging Meſopotamia or Syria; of which there have happened various inſtances in this and in the end of the laſt century.

ARAD. See HORMAH.

ARAM. (1.) The fifth ſon of Shem; and, (2.) the grandſon of Nahor, fathers of the Aramites, or Syrians, Gen. x. 22. and xxii. 24. And it is obſervable, that Heſiod and Homer, theſe ancient Greek authors, call the Syrians Aramæans. Aram is the Hebrew name of Syria; and hence we read of Aram-Naha-

raim, or Mesopotamia; Aram-Zobah, or Syria of Zobah; Aram-Damascus, or Syria of Damascus; and Aram-Bethrehob, or Syria of Bethrehob, &c. (3.) Aram, or Ram, the great grandson of Judah, and father of Amminadab, Ruth iv. 19. Luke iii. 33. 1 Chron. ii. 10.

ARARAT, or Armenia, a country in Asia, part of which is now called Turcomania, and the rest is included in Persia. It has Georgia on the north, Media on the east, Curdistan or Assyria on the south, and Natolia, or Lesser Asia, on the west. Here the famed rivers Euphrates, Tigris, Araxes, and Phasis, have their source. Here stand the famed mountains, the Moschic on the north-west, the east end of the Taurus and Antitaurus on the west, the mounts Niphates and Gordian, &c. Christianity was early introduced into Armenia, and continues there still. There are now about a million or more of Armenian Christians. The Armenians being great traders, about 40,000 of them reside in Persia to carry on trade, but sadly drowned in ignorance and vain superstition.

ARAUNAH, or ORNAN, the Jebusite: he had a threshing floor on MORIAH. When David perceived the angel of the Lord hover above Jerusalem, preparing to destroy its inhabitants, as the punishment of his numbering the people, he, warned by Nathan to build an altar, and offer sacrifice for stopping the plague, and instructed of God that the temple should be built on that spot, hasted to Araunah. The good Jebusite and his sons had hid themselves in a hole for fear of the destroying angel: but observing David coming, he ran to meet him; fell at his feet, and asked his will. Informed, that he wanted to purchase his threshing floor for the erection of an altar, and offering of sacrifice, that the destructive pestilence might be stopped, Araunah offered the king a free gift of the floor, and of wood and oxen sufficient for sacrifice. Resolved not to serve the Lord at the expence of another, David refused to accept them, till the price was fixed. For the floor itself and the oxen he gave him 50 shekels of silver, and for the whole field about 600 shekels of gold, 2 Sam. xxiv. 16,—25. 1 Chron. xxi. 15,—28.

ARRAY; when this word respects clothing, it signifies garments, or the manner of putting them on, 1 Pet. ii. 9. Esth. vi. 9. When it respects war, it denotes the proper arrangement of an army to defend themselves, and attack the enemy, 2 Sam. x. 9. *The terrors of God set themselves in array against* one, when they appear in great numbers, and ready to surround and destroy him, Job vi. 4.

ARBA. See GIANT and HEBRON.

ARCH, a building in form of a bow, such as is used in bridges, windows, vaults, Ezek. xl. 16, 29.

ARCHANGEL, the Prince or chief Angel. This name seems never to be applied to any created angel. It is true, that, in 1 Thess. iv. 16. "Christ the Lord is said to descend with the voice of the Archangel;" but we are not to understand this as importing, that he is to use the voice of any angel; when he comes, he brings the holy angels with him to gather together his elect; and his voice shall sound like the voice of the great Archangel,—the trumpet of God,—referring probably to the descent on Mount Sinai, at the giving of the law,—when the law was given and trumpeted by the disposition of angels.

ARCHANGEL is but once again mentioned in the New Testament, viz. in Jude ix. There the Arch-

angel is named, *Michael who is like God.* Daniel calls him (ch. xii. 1.) the Great Prince, who is to ſtand up for the children of his people at the reſurrection of the dead. Who can this be, but *the Reſurrection and Life himſelf?* His diſputing with the devil about the body of Moſes, is an evident reference to Zech. iii. 1,—9.

ARCHERS, ſuch as ſhoot with bows in hunting or battle. This method of ſhooting was almoſt univerſal in antient times, before the invention of fire-arms, Gen. xxi. 20. Jer. li. 3. The *archers that ſorely grieved Joſeph*, and *ſhot at him*, were his enemies, particularly his brethren and miſtreſs, who, with arrows of falſe accuſation, bitter words, and murderous attempts, ſought to deſtroy him, Gen. xlix. 23.

The *archers of God* that compaſſed Job, were afflictions, pains, and terrors ſent by God; and which, like ſharp empoiſoned arrows, wounded and vexed his ſoul, Job. xvi. 13.

ARCHELAUS, a ſon of Herod the Great, by Malthace his fifth wife. He was reckoned the moſt cruel and bloody of his father's children.

When Archelaus had governed about ſeven years, with the utmoſt violence and tyranny, the Jews and Samaritans jointly accuſed him to the emperor. His agent at Rome was ordered to bring him thither: his cauſe was heard, and he was baniſhed to Vienne in France; and continued there, in exile, till his death.—It was the cruel temper of this monſter that made Joſeph and Mary afraid to reſide in Judea, with their bleſſed babe, Matth. ii. 22, 23.

ARCHI, a city in the tribe of Ephraim, near Bethel: perhaps it ought to be joined with Ataroth, thus, ARCHI-ATAROTH; and is the ſame with ATAROTH-ADDAR, Joſh. xvi. 2, 5.

ARCHIPPUS, a noted preacher of the goſpel at Coloſſe. The church members there are required to ſtir him up to diligence, care, and courage, in the work of his miniſtry, Col. iv. 17. Paul ſalutes him by Philemon. 2.

ARCTURUS, the name of a northern ſtar of the firſt magnitude, at ſome diſtance from the great Bear, and between the thighs of the Bootes or Charles-wain: but it is quite uncertain whether the Hebrew HASH, or *round whirling ſtar*, be *Arcturus* or not. The leſſer ſtars around it may be called its ſons, Job. ix. 9. and xxxviii. 32.

ARE. See BE.

AREOPAGUS, the high court at Athens, famed for the juſtice of its deciſions; ſo called, becauſe it ſat on an hill of the ſame name, or in the ſuburbs of the city, dedicated to Mars the god of war, as the city was to Minerva his ſiſter.

At firſt, this court conſiſted of nine judges, who had been archons or chief rulers in the city, and, after a rigorous examination, had been found juſt in their management; but, afterwards, it ſometimes conſiſted of 30, or even 500. That they might be the more attentive, and biaſſed with no object of pity or regard, they ſat by night in the open air. Their juriſdiction was at firſt confined to criminal cauſes; but was gradually extended to other matters. The pleadings before them were to be expreſſed in a manner the moſt ſimple and plain. For preaching of Chriſt at Athens, Paul was cited before this court, as a ſetter forth of ſtrange gods; but he reaſoned ſo nervouſly, that he was diſmiſſed; and Dionyſius, one of his judges, became a convert to the Chriſtian faith, Acts xvii 19,—32.

ARETAS; many kings of this name, or, as the natives expreſs it,

Hareth, reigned in the Arabian kingdom of Ghaſſan, eaſtward of Canaan; but only the ſucceſſor of Obodas, and father-in-law of Herod-Antipas, is mentioned in ſcripture. Aretas's deputy at Damaſcus joined the Jews in their perſecution of Paul; and kept the gates ſhut night and day to apprehend him, Acts ix. 23, 24. 2 Cor. xi. 32, 33.

ARGOB, a county of the half-tribe of Manaſſeh in Baſhan. It was extremely fertile, and contained 60 walled towns, which Jair the ſon of Machir repaired, and called HAVOTH-JAIR. It was probably called *Argob* from its capital, or from ſome famed Amorite to whom it had pertained, Deut. iii. 4, 14. 1 Kings iv. 13.

ARIEL, *i. e. the lion of God.* Jeruſalem is ſo called for its warlike force; or Ariel may denote the temple and altar of burnt-offering. *Wo was to Ariel*, when the city and temple were deſtroyed by the Chaldeans and Romans. God *diſtreſſed Ariel, and it was to him as Ariel*, when the city and temple were made a ſcene of ſlaughter and blood, as the altar of burnt-offering was with reſpect unto beaſts, Iſa. xxix. 1, 2.

ARIGHT, agreeably to the command and honour of God, and the edification of men, Pſal. l. 23. But wine moves itſelf *aright*, when it appears very agreeable and enticing to the drinker, Prov. xxiii. 31.

ARIMATHEA, a city of Judea, where Joſeph the honourable counſellor dwelt. Some writers will have it to be the ſame with Ramathaim Zophim, in the neighbourhood of Bethel: but then it behoved to be a city of the Samaritans, not of the Jews, contrary to Luke xxiii. 51. Jerome, and others who follow him, are certainly more in the right, who place it near Lydda, about 36 or 37 miles weſt of Jeruſalem, and where the village Ramolah now ſtands.

ARIOCH; (1.) A king of ELLASSAR, one of CHEDORLAOMER'S allies, Gen. xiv. 1. (2.) A captain of NEBUCHADNEZZAR'S guard, who was appointed to ſlay all the wiſe men of Babylon: at Daniel's requeſt, he delayed the execution of his orders, and introduced that prophet to the king, to tell and interpret his dream, Dan. ii. 14.

ARISE; or RISE, (1.) To proceed; ſpring forth, Acts xx. 30. (2.) To ſtand up, Hab. ii. 19. (3.) To riſe from a ſeat, couch, or grave, John v. 8. Pſal. lxxxviii. 10. (4.) To appear in a glorious manner, Mal. iv. 2. (5.) To beſtir one's ſelf, Joſh. i. 2. 1 Chron. xxii. 16. (6.) To be advanced to honour and authority, Prov. xxviii. 12. (7.) To recover life, honour, power, and happineſs, Mark xii. 26. Jer. xxv. 27. Amos vii. 2, 5. (8.) To begin oppoſition or war, Matth. x. 21. God's *ariſing*, denotes his beſtirring himſelf in an eminent manner, and diſplaying his power, goodneſs, mercy, and juſtice, in the warning and relief of his people: and in the ruin of his enemies, 2 Chron. xxxvi. 15. Pſal. vii. 6. and xii. 5. Iſa. xxxiii. 10. Amos vii. 9. Chriſt's *ariſing*, imports his returning to life after his death, and coming out of his grave, Luke xxiv. 46.; and his beginning to manifeſt his glorious power and mercy, and other excellencies, in drawing the nations to himſelf, and enlightening, refreſhing, and comforting his people, Rom. xv. 12. Mal. iv. 2. Men *riſe*, when they receive quickening influences from Chriſt; and by being obedient to the ſpirit of truth, they are recovered from their ſpiritual death and miſery, Col. ii. 12. and iii. 1.; Eph. v. 14. Prov. vi. 9. Song. iii. 2. and ii. 10, 13. Nations *riſe*,

when they begin to be powerful; or are recovered from great diſtreſs and ruin, and become honourable and happy, Iſa. xliii. 17.; or when, with active fury, and terrible preparations, they make war one with another, Matth. xxiv. 7; or when they are in a terrible tumult and confuſion, Amos viii. 5. Jer. xlvi. 8. and xlvii. 2. *Riſing of the ſpirit*, denotes anger or wrath againſt one. Eccl. x. 4.

ARISTARCHUS, a native of Theſſalonica; he became a zealous Chriſtian, and attended Paul to Epheſus, where, in the tumult raiſed by Demetrius the ſilverſmith, he hardly eſcaped with his life. He attended Paul in his return to Greece; and in his journey thence to Aſia: and having gone with him from Jeruſalem to Rome, it is ſaid he was beheaded along with him, Acts xix. 29. and xx. 4. and xxvii. 2. Col. iv. 10.

ARISTOBULUS. He is ſuppoſed to have been the brother of Barnabas, and one of our Saviour's ſeventy diſciples, and to have preached with great ſucceſs in Britain: but it is really uncertain if he was ſo much as a Chriſtian; ſince not he, but his family, are ſaluted by Paul, Rom. xvi. 10.

ARK: (1.) The ark which Noah prepared to his own and his houſehold's ſalvation, is one of the moſt remarkable matters recorded in ſcripture. As the great truth of the goſpel is intimately connected with a proper view of this ſubject, we ſhall exceed our uſual limits in conſidering it. It may be proper to appriſe the reader, that it is neither our object to record the phantaſies and dreams of fabuliſts, nor to encounter the objections of infidels and diſputers.

Scripture informs us, that the wickedneſs of man had become great on the earth; every imagination evil; and that God purpoſed to deſtroy all animated creation from the face of the earth. While divine vengeance againſt man's wickedneſs is thus threatened, divine mercy beams through the cloud. A promiſe of deliverance is extended to Noah and all his family. Divine wiſdom planned an aſylum, and Noah is directed to conſtruct it. For this purpoſe, God intimates, that although his ſpirit ſhould not always (for ever) ſtrive with man, yet 120 years were to be allowed Noah to prepare the ark, and to inſtruct mankind about the intention of it. The ark was 300 cubits in length, or (according to D. Arbuthnot's calculation) 547 feet; its breadth 50 cubits, or 91,2 feet; its height 30 cubits, or 54,72 feet; and its ſolid contents 2,730,782 ſolid feet, equal to 81,062 ton. The form was an oblong ſquare, and flat bottom, with the roof ſloping about one cubit from middle to edge. It conſiſted of three ſtories, about 18 feet high each, and was, doubtleſs, divided into various apartments. We have a window mentioned, and it would certainly be ſo contrived as to admit light and air in various directions. There is alſo a covering ſpoken of, which Noah removed, and ſaw the earth dry, Gen. viii. 13. When the years of God's forbearance were ended, Noah, with his three ſons, and their wives, entered into the ark. The brute creation, who were to participate in the puniſhment of man's guilt, were alſo to ſhare in the deliverance. Two pair of every kind of unclean beaſts, and ſeven pair of every clean ſort, were, by the direction of God, ſhut up with Noah and his ranſomed family; then the fountain of the deep, and the windows of heaven, were opened, the rain deſcended, and the waters prevailed exceedingly upon

the earth; the mountains were covered; and all flesh died, man, beast, and creeping thing. At the end of 150 days, (Gen. viii. 1, 2, and 3.), when the divine vengeance had been fully manifested, God remembered Noah and all that were with him in the ark; and, by withholding the rain from above, closing the fountain of the deep, and causing a strong drying wind to pass over the earth, the waters abated, and the dry land appeared. On the first day of the tenth month, the tops of the mountains were visible; soon after the ark rested on the mountain of Ararat; and Noah, his family, and the various animals went out of it, and replenished the earth.

It may not be foreign to the subject to mention, that, as it is intended to shew, the deliverance from the deluge in the ark, was a figure like unto that which now saves us; the situation of the world, previous to the flood, was very similar to that we are to expect previous to the earth that now is being burnt up. "*As it was in the days of Noe, so shall the coming of the Son of Man be.*" The long suffering patience of God is represented as exhausted, and the divine opposition against iniquity was manifested. That "the wages of sin is death," and that, "although hand join in hand, sin cannot go unpunished," are truths which heaven has found it needful to impress on the minds of men, by many very awful preludes of the vengeance of eternal fire. The old world was destroyed.—Sodom and Gomorrah consumed with fire and brimstone.—The Egyptians drowned in the Red Sea, and wrath poured out upon Jerusalem to the uttermost, to enforce on the consciences of mankind, that though God is very pitiful, and of tender mercy, although his forbearance may be long extended, yet the day of vengeance is in his heart, and the year of his redeemed shall come. When the iniquity of the Amorites was full, their destruction hastened. When not ten righteous persons were found in the cities of the plain, the Lord rained fire and brimstone on them out of heaven. Blessed is he that watched! In such an hour as ye think not, the Lord cometh. When all the world were become guilty, Noah found *grace* in the eyes of the Lord,—and grace shall be manifested to the elect at the revelation of Jesus Christ. Noah, moved with fear of evils not seen but threatened, prepared an ark. Paul justly observes, that Noah did so *by faith*: he believed, *1st*, the divine threatening, *the end of all flesh is before me*: *2dly*, the promised deliverance by an ark. Reason could not have taught him to look for either the one or the other: and, therefore, his faith appeared in his preparing the ark; by which, and preaching righteousness, he condemned the world. The ark was a notable text from which he could preach divine righteousness; because that threatened deluge which made the ark necessary for preservation, eminently displayed divine righteousness in the punishment of iniquity; but more particularly, as it prefigured the *Righteous One*, who alone was able, in the greatness of his strength, to encounter the dreadful waves of the deluge of divine wrath; by whose coming, the righteousness of Zion went forth as a lamp that burneth. What mortal ingenuity could have contrived such an expedient as the ark of Noah? Noah was not the planner, but God himself. Salvation from the wrath to come, by Christ and him crucified, was no human device,—therein is manifested the *wisdom* of God and the *power* of God. Noah's ark doubtless appeared

a very ridiculous ſcheme to the old world,—not more ſo than the croſs of Chriſt, even at this day;—long has that doctrine been to the Jews a ſtumbling-block.

An *ark* ſignifies a *dwelling-place*, or *reſidence*; which is alſo applicable to (2.) That veſſel made by Jochebed, parent of Moſes; and in which ſhe put her infant ſon, to preſerve him from deſtruction, in conſequence of Pharaoh's edict. It was conſtructed of bulruſhes, to ſwim on the waters, on the brink of the Nile. Without much ſtraining, the preſervation of *Moſes's body*, in its early infancy, by an ark, might be demonſtrated to be not very diſtant, in ſignification, from that mentioned concerning Noah's ark. But the expreſſive import of the work is ſtill more ſtrikingly exhibited in

(3.) The ark of God, when Jehovah *dwelt* between the cherubims,—the glory of Iſrael. It ſtood in the holy of holies, in the tabernacle and temple. It was a ſmall cheſt of Shittim wood, overlaid with gold; four feet and a half long; two feet and nearly nine inches broad, and as much in height. Its lid, called the *mercy-ſeat*, becauſe above it hovered the Shechinah, or ſymbols of the divine preſence, was of pure gold; and out of the two ends of this lid, were hammered two golden cherubims, which, with their expanded wings, covered the whole mercy-ſeat above, and, with their faces, ſeemed to pore on it. Within this ark were depoſited the two tables of the moral law, and in ſome repoſitory, by its ſeſide, were placed the golden pot of manna, Aaron's rod that budded, and a copy of the Pentateuch or five books of Moſes. This ark had two rings of gold for fixing the ſtaves of Shittim wood, wherewith it was borne by the Levites, as occaſion offered. This veſſel was ſo ſacred, that it was death for any but the prieſt to look at it; and hence was carried under a cover, Exod. xxv. 10,—22. and xxxvii. 1, 9. Numb. iv. 5, 6, 20. and xvii. 10. Deut. xxxi. 26. 1 Kings viii. 9. Heb. ix. 4. This ark being conſecrated with ſprinkling of blood, and anointing of oil, was carried about with the Hebrews in their travels in the deſart. Carried into the channel of Jordan, the ſwollen waters of that river divided and opened a clear paſſage for the whole congregation of Iſrael. It was thence tranſported to Gilgal. Borne 13 times in ſeven days around the city of Jericho, with the ſound of rams horns attending it, the walls fell down before it. After the conqueſt of Canaan, it was fixed in the tabernacle at Shiloh, and there continued above 300 years. Juſt before the death of Eli, the Iſraelites, probably remembering its miraculous virtue at Jericho, carried it to the field of battle. The Philiſtines gained the victory, and ſeized on the ark: they placed it in the temple of Dagon their idol, as a ſacred trophy of his victory over the Hebrews' God. Their idol was broken to pieces before it; and, wherever they placed it, a plague of emerods on the people, and perhaps another of mice on the land, attended. The Philiſtines were glad to return it with divers preſents. It halted at Bethſhemeſh; where a multitude of Hebrews, perhaps fifty thouſand and ſeventy, were divinely ſtruck dead for their profane looking into it. It was thence removed to the houſe of Abinadab, at Gibeah, or the hill of Kirjath-jearim, where, except when Saul bronght it to the camp at Gibeah, 1 Sam. xiv. 18. it appears to have remained 50, if not 90 years; thence David attempted to bring it, not on the ſhoulders of

the Levites, but on a new cart, to Jeruſalem. The puniſhment of Uzzah for touching it, made him leave it, by the way, in the houſe of Obed-edom. But hearing, ſoon after, that Obed-edom's family was bleſſed on its account, David, with great ſolemnity, cauſed the Levites to carry it up to Jeruſalem, to a tabernacle which he had prepared for it, in, or near to, his own palace. Thence, about four years after, and perhaps 130 years after it had been ſeparated from the Moſaic tabernacle, Solomon cauſed it to be tranſported into the inmoſt apartment of his temple, Numb. x. 33,—36. Joſh. iii. 6. and xviii. 1. 1 Sam. iv. to vii. 2 Sam. vi. 1 Chron. xiv —xvi. 1 Kings viii. 11. When Manaſſeh, or Amon his ſon, ſet up their idols in the moſt holy place, probably ſome zealous prieſt carried out the ark, and kept it, till Joſiah ordered it to be replaced in the temple, 2 Chron. xxxv. 3. When the firſt temple was deſtroyed by the Chaldeans, we know not what became of the ark; but it is certain, that it, and its whole furniture, were wanting in the ſecond temple. This being the principal ſymbol of the divine preſence, the loſs of it preſaged the approaching abolition of the whole of the ceremonies, and was ſufficient to make the old men weep at the laying of the foundation of their ſecond temple, Ezra iii. 12. Hag. ii. 3. The Jews, after the captivity, it is ſaid, made one ſomewhat like it, and put a ſtandard copy of the Old Teſtament into it. The Jewiſh ark was called *the ark of the covenant and teſtimony*, becauſe it contained the tables of God's law, and the book of the covenant made with Iſrael; and itſelf was a pledge of the continuance of that covenant with them, Deut. xxxi. 25, 26. Exod. xxxix. 35. It was called *the ark of God's ſtrength*. It was the reſidence of the ſymbol of his almighty and glorious preſence, and the pledge of the manifeſtation of his power, Pſal. cxxxii. 8. and lxxviii. 61. It was probably in imitation of the Hebrews, that the Egyptians, Trojans, Greeks, Romans, &c. had their ſacred cheſts, in which they locked up the more holy things pertaining to their idols. Was not the Jewiſh ark typical of Jeſus Chriſt? How excellent and glorious his perſon! how marvellous the union of his natures! his Father's law was in his heart, and was magnified and made honourable by his divine and everlaſting atonement; he is the delightful reſt of his father: the great centre of all religious worſhip; the matter of both covenants; the wonder of angels, and the ſpirits of juſt men perfected. He was ſolemnly conſecrated to his work by the Spirit of grace: for a long time he had no ſettled abode on earth: having finiſhed tranſgreſſion, and made an end of ſin, he, with great ſolemnity, entered into the temple above; nor ſhall he be ever loſt, or change his reſidence. The *ark of God's teſtament is ſeen in his temple*, when Jeſus Chriſt, and the myſteries of his grace, are clearly diſcovered and known, Rev. xi. 19.

What a wonderful evidence of divine favour and protection to Iſrael, was the ark of the covenant! When Eli heard it was taken, he bowed himſelf, his neck brake, and he died; and his daughter-in-law exclaimed, *The glory is departed!* Here the ſacred oracles were given; for "Here," ſaid Jehovah to Moſes, "will I meet with thee, and commune with thee, from between the cherubims before the mercy-ſeat, upon the ark of the teſtimony," Exod. xxv. 22. Chriſt is the meeting place where God and guilty man

meet; there (in him) he communes with us, revealing all his purposes of grace. Let us, for a moment, consider the glorious marching through the wilderness; the priests and Levites bearing the ark, going before, searching out the way;—the parted waves of Jordan; the fallen walls of Jericho, confessed the ark of Jehovah's strength. In like manner the Great Breaker-Up, the Leader and Commander of the faithful, goes before his redeemed, ransomed throng; He explores the way; he conducts them through the wilderness; leads them triumphantly over death and the grave; vanquishes all their foes; and administers an abundant entrance to them into the everlasting kingdom. Once, it was a prisoner in a heathen temple: Short was your victory, Palestine! Short, indeed, your triumph! Soon were the proud enemies obliged to refund their spoil; and Dagon could neither defend himself nor his worshippers from perpetual infamy. Often has antichrist attempted to erect the cross of Christ in his worship; and whenever he appeared, his Dagon falls; but the heathen temple ill befits the Ark. In the church of Christ only, it resides in glory. How shall the songs of Zion be sung in the alien's land? Happy for the Israel of God, their Glory, their Ark, their Redeemer, their God, the Lord of Hosts is his name, after all his sorrows, entered triumphantly into the heavenly temple! Be lifted up, ye gates! Be lifted up, ye everlasting doors, that the King of Glory may come in. He hath taken his seat on high; angels, principalities, and powers subjected to him. No Philistine can now remove him. As the ark blessed the house of Obed-edom, when a stranger in it for a little time; so do blessings, which make rich indeed, accompany the true Ark wherever he goes. And to his blessed name be praise, Amen.

ARM, that bodily member by which we chiefly exert our strength, 2 Sam. i. 10. And hence power, and whatever qualifies one for an active performance of actions, is called *an arm*. God's high, holy, strong, or out-stretched *arm*, is his almighty power, displayed in a high, holy, vigorous, and remarkable manner, in the making of all things; in the bringing Israel out of Egypt; in effectuating our redemption; in converting his people; and in delivering his church, Jer. xxxii. 17. Exod. vi. 6. Isa. lii. 10. and lxii. 8, and lxiii, 12. God is the *arm* of his people, in giving them strength, support, protection, provision, Isa. xxxiii. 2. Christ is perhaps called *the arm of the Lord*, because, in and by him, God displays the exceeding greatness of his power, in our creation, preservation, and chiefly redemption, Isa. liii. 1. Christ's *arm*, wherewith he gathers his lambs, or people, is his saving power, mercy, and love, by the exertion of which he brings them to himself, Isa. xl. 11. Men's outward strength, riches, or other accommodations, are called their *arm*. They depend on them, and are by them qualified for an active accomplishment of their purposes, Psal. x. 15 and xxxvii. 17. Jer. xlviii. 25. Human power, and force of armies, &c. is called an *arm of flesh*; it is but weak and fading, 2 Chron. xxxii. 8. It seems the ancient warriors made bare their right arm, or both, when hotly engaged in battle: in allusion to which, God is said to make *bare his arm*, when, in a very noted and signal manner, he exerts his power and mercy for the deliverance of his people, and the destruction of his enemies; or when he openly reveals his Son to

and in men, as the power and wisdom of God, Isa. lii, 10. And Ezekiel's *uncovered arm* at his visionary siege of Jerusalem, imported the furious and active manner in which the Chaldeans would assault it, Ezek. iv, 7.—ARMS sometimes denote strong armies, or warriors, Dan. xi. 15, 22, 32.

TO ARM; (1.) To furnish with, or put on weapons or arms for war, Gen. xiv. 14. Numb. xxxi 5. (2.) To get and exercise such spiritual graces as are bestowed of God for the defence of our soul, 1 Pet. iv. 1.

ARMAGEDDON; the Hebrew name given to the place where Antichrist's and the Mahometan troops shall be destroyed under the sixth vial. Its name alludes to Megiddo, where Barak, with 10, 000 dispirited and almost unarmed men, entirely routed, and almost wholly slew, the mighty host of the Canaanites, and may be interpreted *the destruction of troops*. Whether this shall be in Italy, or in Judea, or perhaps rather in both, about the same time, we dare not positively determine, Rev. xvi. 13. 14. The present appearance of the world, whether Pagan, Catholic, or Christian, has suggested another view of the meaning of the text when this occurs. It is to be remembered, that the word *Armageddon* literally signifies *the armies of the subtile one*. In Rev. xvi 13. we find the operation of these unclean spirits mentioned; they are called the spirits of devils; and as they proceed from the mouth of the dragon, beast, and false prophet, the whole world of the ungodly included, and therefore their influence is universal, and "they go forth unto the *whole world*." So general is their doctrine, that the Head of the church earnestly warns his people to be on watch, lest their garments be defiled by them. In ver. 16. we have the effect of their operation; they are the means by which men are gathered together to the battle of the great day of God Almighty; they are gathered into *one place*, which seems figuratively to import, *one mind*; and so collected, they become the *armies of Satan* to fight in his cause. We pretend not to explain *in a positive manner*, this prophetical language; the following ideas are hinted, for the readers who approve, if any such there are, to follow out more fully, by comparing other parts of scriptures on the subject; those who disapprove, will perhaps forgive the insertion of them. The Editor of this work has been the rather induced to hazard what is now offered, because, as prophecies are best explained when fulfilled, so the present day seems to be that in which the fulfilment of this prophecy is to be looked for; it immediately precedes the *destruction* of Antichrist; his *consumption*, all men confess, is very far advanced. May we not attempt to elucidate this prophecy by a simple question, viz. Is there any one *characteristic doctrine* of the present day, by which mankind of all nations, ranks, and professions, seem universally tinctured, and which seems to be more and more gaining ground? Yes, *Infidelity*. The diffusion of knowledge, both as to *things spiritual*, by the circulation of the scriptures in the languages of the nations; and as to *things temporal*, by the art of printing, and various concomitant circumstances, tended to unfold the priestcraft, by which men had for many ages been kept in bondage. Jesus Christ assures us, that he only is the light which illuminates every man that cometh into the world; when men, therefore, follow this *ignis fatuus*, when they walk in the sparks of her kindling, becoming

vain in their imaginations, their fooliſh hearts will ſoon be darkened, even as to the eternal power and Godhead, ſee Rom. i. 21, 22. It is aſtoniſhing to ſee what miracles are performing by this ſpirit of the devil. It is not the doctrine of atonement only that is daily becoming more and more unfaſhionable; but righteouſneſs, temperance, and eternal judgment. Fancifully dreaming that an *age of reaſon* will realize the *golden age* of the heathens, men are dancing after the wild footſteps of their goddeſs. Turks, Jews, Mahometans, are each, in their degree, following thoſe who lately bore the name of Chriſtians. The contagion is ſpreading. Is there not room to fear there will ſoon be too many in the *one place?* The effect of infidelity is to fight with God Almighty —Behold I come as a thief! Bleſſed is he that watcheth.

ARMOUR; weapons of war. The offenſive arms which the Hebrews and other ancients had for attacking their enemies were ſwords, darts, lances, ſpears, javelins, bows, and arrows, ſlings; their defenſive arms, for protecting themſelves, were helmets, cuiraſſes, bucklers, coats of mail. In Deborah's time, it is probable, Jabin had diſarmed the Iſraelites; for neither ſword nor ſpear was to be ſeen among 40,000 of them, Judg. v. 8. In Saul's time the Philiſtines had done the ſame, and entirely prohibited ſmiths to them; hence, no more than Saul and Jonathan had ſword or ſpear, 1 Sam. xiii. 22. It was common to hang up arms in ſtrong or ſacred places: Goliah's ſword was hung up in the tabernacle, as a trophy ſacred to the honour of God, 1 Sam. xxi. 9. A *thouſand ſhields of mighty men* were depoſited in David's tower, Song iv. 5. The Tyrians, Perſians, Lybians, and Lydians, hung up their helmets and bucklers on the walls of Tyre, Ezek. xxvii. 10. When the Maccabees retook the temple from Antiochus, they hung the portal of it with golden crowns and bucklers.

There are various kinds of armour mentioned in ſcripture, which conſtitute *the armoury of God.* This is ſpoken as it reſpects God, becauſe he is a man of war, the Lord of Hoſts is his name. Jeſus Chriſt is the great Captain of ſalvation; he leads the armies of God; and, as was ſaid of David, he fights the battles of his God and King; the armies in heaven follow him; and his armour is a ſharp two edged ſword. He arms all his people whom he calls to follow him, fighting the good fight of faith; "Put on," ſays Paul, "the whole armour of God," viz. the *ſhield* of faith, or confidence in the truth concerning Jeſus Chriſt, which can only ſhield our hearts from all the fiery darts of the devil; the *helmet*, viz. the hope of ſalvation; the *breaſtplate* of righteouſneſs, viz. the divine righteouſneſs of the Son of God; the *girdle* of truth ſtrengthens the loins, as the goſpel of peace *ſhoes* the feet for all we may be called to ſuffer in the cauſe of Jeſus Chriſt. Thoſe are the defenſive parts of the armour; the only offenſive weapons is the *ſword* of the ſpirit, viz. the word of God. In 2 Cor. vi. 7, it is called the *armour of righteouſneſs, on the right hand and on the left*, importing, that in every ſituation, in all circumſtances, in life or in death, it is ſufficient to protect and defend. It is the *armour of light*, Rom. xiii. 12, and thus calculated to withſtand and oppoſe the attacks of the powers of darkneſs. The apoſtles were eminently furniſhed with this armour; they ſtood in the front of the battle; and Paul tells us, 2 Cor. x. 4, they were "not carnal, but

mighty through God to the pulling down of ſtrong holds," &c. We read of Satan's armour wherein he truſted, Luke xi. 22; but all his armour and ſtrong holds are inſufficient to reſiſt the power of Chriſt, who is *ſtronger than he*.

ARMOURY; an arſenal, or repoſitory of armour. Before David's time, every man of the Hebrew nation ſeems to have been trained for war, and to have kept his own arms. David laid up one collection of armour in a tower he built for that purpoſe, Song iv. 4. Another collection, probably the chief of theſe which he had taken in war, he laid up in the tabernacle, conſecrated to the ſervice of God; with theſe, Jehoiada furniſhed the Levites and others at the coronation of Joaſh, 2 Chron. xxiii. 9. Solomon ſtored up collections of armour in the houſe of the foreſt of Lebanon, and in his fortified cities, and even obliged ſome tributary princes to forge arms for his ſervice, 2 Chron. ix. 16. and xi. 12. 1 Kings x. 25. King Uzziah furniſhed his armoury with ſpears, helmets, ſlings for caſting large ſtones, &c. 2 Chron. xxvi. 14. Hezekiah, after his deliverance from Sennacherib, ſtored up a vaſt deal of armour, *id.* xxxiii. 27. God's *armoury* is his treaſures of awful judgments, ready to be brought forth for the execution of his wrath, Jer. l. 25. The word of God, which unites the church and her true members to Chriſt, is likened to a well-furniſhed *armoury*, which richly ſupplies us with proper weapons wherewith to oppoſe our ſpiritual enemies, Song iv. 4.

ARMY or HOST, a multitude of armed men or warriors, marſhalled into proper order under different commanders. The greateſt army of which we read, in ſcripture, was Jeroboam's of 800,000; Zerah's of 1,000,000; but it is ſurpriſing, that in Jehoſhaphat's kingdom, of ſo narrow extent, there ſhould be near 1,200,000 warriors, 2 Chron. xiii. 3. xiv. 9, and xvii. 14,—18. The armies with which Xerxes king of Perſia invaded Greece, and wherewith Bajazet the Turk, and Tamerlane the Tartar engaged, were ſtill greater. Before David's reign the Iſraelites fought only on foot, and every man generally provided for himſelf. Nor had the moſt of his ſucceſſors any but militia and a life-guard. When the Hebrew army was about to engage an enemy, proclamation was made, that whoever had built a houſe, and not dedicated it; whoever had planted a vineyard, and not eaten of its fruit; whoever had betrothed a wife, and not married her; and whoever was cowardly and fearful, ſhould return home. At the ſame time the prieſt blew with his trumpet, and encouraged the remaining troops to depend on the aſſiſtance of God, Deut. xx.

The Hebrews are repreſented as *God's hoſt*. They were marſhalled under him as their prince and general: ſometimes he nominated their captains, and gave expreſs order for their method of war; and his prieſts, with ſound of the ſacred trumpets, gave the alarm to battle, Dan. viii. 10, 11. Joſh. v. 14. Angels, miniſters, upright profeſſors, heavenly luminaries, locuſts, Roman armies, and every creature in general, are repreſented as *God's armies*, becauſe of their great number; their orderly ſubjection to him; and readineſs to protect his intereſts and people; and to deſtroy his oppoſers: and he muſters them; he directs their motions, and aſſigns them their work, Pſal. ciii. 21. and lxviii. 12. Dan. iv. 35. Joel ii. 7, 25. Matth. xxii. 7. Angels, glorified ſaints, ſun, moon, and ſtars, are, from their reſidence,

called the *armies* or *hosts of heaven*, Luke ii. 13. Psal. xxxiii. 6.; and even the Christians, that contribute to the ruin of Antichrist, are called the *armies which are in heaven*, as they pertain to the true church, and are directed and assisted of God, Rev. xix. 14. The church and her true members are like an *army with banners;* for, having Christ as their head, and their spiritual armour put on, and rightly used, they are terrible to devils and wicked men, Song vi. 4, 10. The *two armies* in the church are hosts of divine persons and perfections, together with holy angels, protecting her true members; or armies of inward graces and lusts, warring with one another, Song vi. 13. The creatures which have their residence in heaven and earth, are called *their hosts*, for their number, and the order in which God hath placed them, Gen. ii. 1. Psal. xxxiii. 6.

ARNON, a small river that rises in the mountains of Gilead, and runs along the north border of Moab, to the south-west, till it discharges itself into the Dead sea, Judg. xi. 18. Isa. xvi. 2. Num. xxi. 13.

AROER. (1.) A city, partly on the north bank, and partly in an island of the river ARNON. Sihon the Amorite took it from the Moabites; Moses took it from him, and gave it to the tribe of Gad, who rebuilt it, Numb. xxxii. 34. When the Gadites were carried captive to Assyria, the Syrians seem to have taken possession of it; but were soon obliged to leave it to the Moabites, under whom the Assyrians appear to have rendered it a desert, Isa. xvii. 2. It had the same fate from the Chaldeans, under Nebuchadnezzar, Jer. xlviii. 20. (2.) A city on the south of Judah, to whose inhabitants David sent part of the spoil which he took from the Amalekites, 1 Sam. xxx. 28. But, perhaps, this may be the same with the former; the inhabitants of which may have been kind to David's parents, while they sojourned in the country of Moab. (3.) A city near Rabbah of the Ammonites, Josh. xiii. 25.

ARPAD, a city near Hamath in Syria. Some think it the same as Arvad in Phœnicia; but it is more likely it was a different place, situated on the north-east of Bashan, and is the same as Arphas there placed by Josephus. It and its idols were destroyed by the Assyrians, 2 Kings xviii. 34. Isa. x. 9, and xxxvi. 19, and xxxvii. 13; and it was entirely ruined by the Chaldeans, Jer. xlix. 23; but it seems afterward to have been rebuilt.

ARPHAXAD, the son of Shem, born about two years after the flood, and father of Selah and others. After a life of 430 years he died, A. M. 2088, Gen. xi. 10,—13, and x. 22. 1 Chron. i. 27. Luke iii. 17.

ARROGANCY; proud contempt of others, attended with boasting, and insulting speech or behaviour, 1 Sam. ii. 3. Prov. viii. 13.

ARROW, a missile weapon, slender, sharp pointed, barbed, and shot from a bow in hunting and war, 1 Sam. xx. 36. Divination by arrows was very common with the Chaldeans, Arabians, Scythians, &c. Undetermined whether to attack the Jews or Ammonites first, both of whose kings had laid schemes to shake off his yoke, Nebuchadnezzar divined by arrows, consulted his Teraphim, and looked into the livers of slain beasts, to collect thence what should be his route. In this divination, he probably wrote the names of the princes or places which he had a view to attack on different arrows; then shook the arrows together in a quiver. The prince or province whose name was on the

arrow first drawn, was thought to be divinely marked as the first to be attacked, Ezek. xxi. 21. On all important occasions of marriage, war, or journies, the Arabs divined by three arrows shook together in a sack. If that inscribed, *Command me Lord*, was first drawn, they proceeded in their purpose; if that inscribed, *Forbid me Lord*, was drawn, they desisted at least for a whole year. If that on which nothing was written happened to be drawn, they drew a second time.

What tends quickly to pierce, pain, or destroy, is called *arrows*. The *arrows of God*, are the terrible apprehensions or impressions of his wrath, which wound, pain, and torment the conscience, Job vi. 4. Psal. xxxviii. 2. And his various judgments, thunder, lightning, tempests, famine, and every other distress, 2 Sam. xxii. 15, Ezek. v. 16. Hab. iii. 11. Lam. iii. 12; and his word and spiritual influence, which are sharp and powerful in piercing and turning the hearts of sinners, Psal. xlv. 5. The *arrows of wicked men*, are their malicious purposes, Psal. xi. 2; and their false, abusive, and slanderous words, Prov. xxv. 18. Jer. ix. 8. Psal. lxiv. 3; and their means of doing hurt to others, Psal. lvii. 4. Prov. xxvi. 18; all which are very piercing, and painful to endure; and may do hurt of a sudden. The *falling of the Turks arrows out of their hand*, imports their being quite dispirited, and incapable to use their armour against the newly converted Jews, Ezek. xxxix. 3.

ARTAXERXES, Smerdis Mardus, Sphendadates, Oropastes. Ahasuerus Cambyses, while he ravaged Egypt, left Patizithes the Magus to govern the Persian state. Hearing that Cambyses had murdered his only brother Smerdis, Patizithes, considering how much his own brother Smerdis resembled the murdered prince, set him on the throne in Cambyses' absence, and gave out that he was the real brother of the king. Informed hereof, Cambyses marched homeward to dethrone him; but dying by the way, he begged his nobles to pull down Smerdis, who he affirmed was not his brother, but a Magian impostor. To clear the matter with certainty, Oftanes, a nobleman, who knew that the ears of the Magus had been cut off by Cyrus or Cambyses, procured information by his own daughter, a concubine of Smerdis', that his ears were really a wanting: he, Darius-Hystaspis, Gobrias, and four other princes, after binding themselves by an oath to slay the Magus, or perish in the attempt, rushed into the palace, and killed him and his brother.

During this impostor's short reign of five months, Bishlam, Mithredath, Tabeel, Rehum the chancellor, Shimshai, and their Samaritan tribes, wrote him a letter, bearing, that Jerusalem had been formerly a very powerful and rebellious city; and that if it was rebuilt, he might expect the Jews would quickly revolt, and deprive him of all his tribute, to the west of the Euphrates. His reply to this letter imported, that, upon inspection of the ancient histories, he found it to be as they had suggested; and ordered them to stop the Jews of rebuilding of either city or temple, till they had further orders from him, Ezra. iv. 7,—24.

Artaxerxes-Longimanus was the youngest son of Xerxes, and grandson of Darius-Hystaspis. Artabanus, captain of the guards, intending to seize the Persian throne for himself, privately murdered Xerxes his father, and persuaded Artaxerxes, that Darius his elder brother had done it, and intended to murder

him likewiſe. On this information, Artaxerxes flew directly to the apartment of his brother Darius, and, with the aſſiſtance of Artabanus and the guards, killed him on the ſpot. His ſecond brother Hyſtaſpis being in Scythia, Artabanus placed Artaxerxes on the throne, intending to pull him down at pleaſure, and ſeize it himſelf: but his murder and treaſon coming to light, he was quickly puniſhed with the loſs of his life. His friends raiſed an army to revenge his death, but were totally cruſhed. After a war of two years, Hyſtaſpis and his party were irrecoverably ruined: Artaxerxes then, to the joy of his ſubjects, applied himſelf to redreſs their diſorders.

In the 7th year of his reign, in which perhaps he made Eſther his queen, Eſth. ii. 16; he authoriſed EZRA, with as many Jewiſh attendants as pleaſed, to return to Judea. He allowed him to collect what money he could in Chaldea, for the uſe of the temple; he complimented him with a variety of ſacred veſſels; he ordered his collectors on the weſt of the Euphrates to pay him, from the public revenue, 100 talents of ſilver, 100 meaſures of wheat, 800 gallons of wine, and as much oil, and whatever ſalt was neceſſary for the uſe of the temple; he exempted from tribute all the prieſts, Levites, Nethinims, and he authoriſed Ezra to promote the ſervice of his God, and the welfare of his nation, to the utmoſt; and empowered him to fine, impriſon, or kill, every one that dared to oppoſe the laws of God or the king, Ezra vii. In the 20th year of his reign, he, perhaps inſtigated by Eſther, impowered Nehemiah to go and rebuild the city of Jeruſalem, and ordered Aſaph, the keeper of the royal foreſt, to allow him whatever timber he had uſe for. Neh. ii.

The Egyptians, weary of the Perſian yoke, had revolted about the 5th year of his reign, and made Inarus king of Lybia their ſovereign; and entered into a league with the Athenians. An army of 300,000, commanded by Achemenides, the brother or ſon of the king's mother, was ſent to reduce them. Inarus and his allies defeated this powerful hoſt, killed the general, and 100,000 of the troops. The reſt fled to Memphis, and there defended themſelves for three years, till Megabyſus and Artabaſus, with another Perſian army, relieved them; defeated the Egyptians, and reduced them to their wonted ſlavery; took Inarus, and many others of their chief men, priſoners. About the ſame time, the Athenians ſo terribly harraſſed the Perſian empire, that Artaxerxes was obliged to make peace with them, on theſe terms, That all the Greek cities of Aſia ſhould enjoy full liberty; that no Perſian ſhips of war ſhould enter the ſea between the Euxine and the Pamphylian coaſt; nor any of their land-forces approach nearer the ſhore than three days journey; and that the Athenians ſhould attack no place belonging to the Perſians. After five years importunity, Artaxerxes gave up Inarus, and the other Egyptian princes, to the will of his mother. To revenge the blood of Achemenides, ſhe put them to a cruel death. Megabyſus, who had taken them priſoners, and promiſed them ſafety, enraged hereat, retired to Syria, levied an army, to take revenge on the king and his mother. Twice he routed the royal army of 200,000, and obliged Artaxerxes to pardon and recal him to court.

ARTEMAS ſeems to have been a noted preacher. Paul intended to ſend him, or Tychicus, to Crete; probably to ſupply the place of Titus,

while he came to visit the apostle at Nicopolis, Tit. iii. 12.

ART, skill in any particular business, as compounding of spices, engraving, &c. Exod. xxx. 25.

ARTIFICERS, persons skilful in handy-work; as smiths, weavers, &c. 1 Chron. xxix. 5.

ARTILLERY, armour, 1 Sam. xx. 40.

ARVAD, ARADUS, a city of Phœnicia, situated in a small island, southward of Tyre, and about a league from the continent. The Arvadites, descended of Canaan, built and peopled it in the earliest ages after the flood. It was anciently famous for navigation and riches, and ordinarily shared in the fate of Tyre and Zidon. In Ezekiel's time, the Arvadites served as mariners in the Tyrian fleets, and as guards on their walls, Gen. x. 18. Ezek. xxvii. 8. 11. It is now called by the Turks Ruwadde; and though, by reason of the height of the island, it appears beautiful from the shore, yet, on the spot, it is very pitiful; having scarce any thing but a ruinous fort, and a few old cannon to defend it.

AS. (1.) Like, 1 Pet. iii. 8. (2.) While, Acts xx. 9. (3.) Because, John xv. 12. and xvii. 2.—As, imports, (1.) Likeness only in appearance, Matth. xxvi. 25. (2.) Sameness, John i. 14. Heb. xii. 7. (3.) Likeness in reality or quality, but not degree: thus saints are united to one another as really as Christ is to God; are perfect as God; righteous as Christ; and loved of him as he is loved of God, John xvii. 22. Matth. v. 48. 1 John iii. 7. John xv. 9. (4.) Likeness in both quality and degree, John v. 23.

ASA succeeded his father Abijah on the throne of Judah, A. M. 3049, and reigned 41 years. He was educated by Maachah, the daughter of Abishalom, a noted idolater; but was pious himself. The first ten years of his reign he had no war, and applied himself to reform his kingdom. He did not destroy the high places, where his subjects, contrary to order, worshipped the true God; but he abolished the idols, and the altars, high places, and groves, belonging to them; and commanded his subjects to worship only the true God. These abominable creatures, the Sodomites, he entirely extirpated. Mean while, he fortified the principal cities on his frontiers, took such care to train up his subjects in war, that he quickly had a militia of 300,000 Jews armed with shields and spears, and 280,000 Benjamites, armed with shields and bows. He had scarce reigned 12 or 14 years, when ZERAH, king of ETHIOPIA, invaded Judea with a million of foot, and 300 scythed chariots. After prayer to God, Asa attacked them at Mareshah with an army vastly inferior, routed them, pursued them as far as Gerar, on the south-west of Canaan, smote the cities thereabout in alliance with them, and returned home laden with booty.

In gratitude to God, and obedience to his prophet Azariah, Asa applied himself further to reform his kingdom. He and his subjects engaged themselves by covenant to serve the Lord; and agreed, that it should be held, according to the law, a capital crime to worship an idol. He deprived his grandmother Maachah of what authority she held, because she was a worshipper, if not priestess, to some idol, perhaps a very obscene one. Her idol and its grove he trampled under foot, burnt with fire in the valley of Hinnom, and cast the ashes into the brook Kidron, to mingle with the filth of the city. The dedicated things of his father, with a great part of his late spoils, he devoted to the service of God;

and having repaired the altar of burnt-offering, he sacrificed thereon 700 oxen, and 5000 sheep, of his Ethiopian booty.

The fame of his reformation, and the blessings attending it, encouraged vast numbers of the pious Israelites to transport themselves into his kingdom. To prevent the loss of his subjects, Baasha king of Israel, in the 16th year of Asa, and 36th from the *division* of the tribes, engaged in a war with Judah; took Ramah, and began to fortify it, as a means to prevent all communication between the two kingdoms. On this occasion, Asa digged a remarkable pit; but for what purpose, whether to hide himself, or rather to hide his wealth, or to entrap Baasha, we are not told, Jer. xli. 9. To thwart Baasha's designs, Asa took all the silver and gold he could find in his own exchequer, or in the temple, and sent it to Benhadad king of Syria; begging that he would break his league with Baasha, and enter into one with him. Instigated by the valuable present, and the hopes of extending his power, Benhadad fell upon the north parts of Baasha's kingdom, and took several cities thereof. Mean while, Asa from the south retook Ramah, and carried off the materials prepared for its fortifications, and therewith fortified Geba and western Mizpah.

Asa's distrust of the divine power and goodness, which had so lately rendered him victorious over a more formidable enemy, and his treacherous application for heathenish aid, highly displeased the Lord. By divine direction, Hanani the prophet sharply reproved him; and assured him, that henceforth he should have wars. Instead of thankfully receiving the admonitions of God, he outrageously imprisoned the prophet, and oppressed such of his subjects as, it seems, marked their displeasure with his conduct. He and Baasha continued thereafter in a state of war. In the last part of his life, he appears to have become extremely peevish; and in the 39th year of his reign he was seized with the gout, or some other ailment, in his feet. He rather applied to his physicians than to his God for relief. After two years illness he died. We are inclined to think, that the noisome smell of his corpse obliged them to fill his bed with odours and spices; nor can we say, whether his body was first burnt to ashes, and these only interred, 1 Kings xv. 2 Chron. xiv. xv. and xvi.

ASAHEL, the son of Zeruiah, and brother of Joab. He was one of David's thirty heroes, and was extremely swift of foot. At the battle of Gibeon he so obstinately pursued Abner, that he obliged that general to kill him. Joab afterward resented this slaughter in the murder of Abner, 2 Sam. ii. 18, 19. and iii. 26, 27.

ASAPH. His ancestors, reckoning upwards, were Berachiah, Shimea, Michael, Baaseiah, Malchiah, Ethni, Zerah, Adaiah, Ethan, Zimmah, Shimei, Jahath, Gershom, Levi; his sons were Zaccur, Joseph, Nethaniah, and Asarelah. He was one of the three principal singers, and his children constituted the 3d, 1st, 5th, and 7th class of the temple musicians, 1 Chron. vi. 39,—43. and xxv. 2, 9,—14. It seems their station was on the south side of the brazen altar. The 50th, 73d, and ten following psalms are inscribed to Asaph; but it is certain he could not compose them all, as sundry of them relate to latter times. Perhaps their title means no more, but that they were chiefly sung by his posterity.

ASCEND, to rise higher in place or dignity; to go or climb upwards,

Josh. vi. 5. God's essence being every where present, is incapable of motion; his *ascent* can therefore mean no more than the upward motion or departure of some visible token of his presence, Gen. xxxv. 12. Christ's *ascending to Jerusalem*, imports his going to a city in honour and situation, Luke xix. 28. His *ascending into heaven*, while he continued in his debased estate, denotes his perfect knowledge of every heavenly thing; of all the perfections, mysteries, and purposes of God, John iii. 13. Every where else, his *ascension to heaven* signifies the passage of his human nature thither, forty days after his resurrection, Eph. iv. 8. The *ascending and descending of angels* on Jacob's ladder, or *on the Son of man*, import their earnest prying into the mystery of our Saviour's incarnation and mediatorial work; and their active administration to him and his people, Gen. xxviii. 12. John i. 51. The Angel *ascending from the east*, having the seal of the living God, is Jesus Christ gradually exalting his name, and shewing his glory from Judea in the east, to the western parts of the world; and by his word and Spirit sealing his people up to the day of redemption, Rev. vii. 2. Some think it is Constantine, a professed Christian, ordering his governors every where to procure peace to the Christians. The *ascent of the smoke of the ceremonial sacrifices, and incense*, and the *ascent of the smoke of the incense before* God, *out of the angel's hand*, signify how savoury and acceptable the sacrifice, merit, and intercession of Christ is to his Father; and how effectual to procure his favour and blessings to us, Rev. viii. 4. *To ascend the hill of God*, Psalm xxiv. 3. respects the resurrection and ascension of Christ into the heavenly holy place. The *ascent* of the Chaldean king to heaven, imported his advancing himself to supereminent power, honour, and greatness, Isa. xiv. 13. The *ascent of the beast from the bottomless pit*, imports Antichrist's obtaining of great power and authority, by the contrivance and aid of Satan and his agents, Rev. xi. 7. Christ's revived WITNESSES *ascend to heaven in a cloud*; amid fearful confusions they shall, in a marvellous manner, constitute themselves into a glorious church-state, and therein enjoy great knowledge, purity, honour, safety, and fellowship with God, Rev. xi. 12.

ASCRIBE, to avow that a thing was done by, or belongs to one, 1 Sam. xviii. 8.

ASENATH, the daughter of Potipherah, and wife of JOSEPH. Some have imagined her the daughter of Potiphar; and that her discovering to her father her mother's wicked behaviour towards Joseph endeared her to that young patriarch, Gen. xli. 45.

ASH, a well known tree, which grows quickly, and is of almost universal use where the wood can be kept dry. Its flower is of the apetalous kind; and its stamina have usually double heads; the pistil at last becomes a fruit of the figure of a tongue; and which contains a seed of the same figure. Tournefort mentions four kinds of ash. Of part of this wood the idolaters formed their idols, and baked their bread, and warmed themselves with the rest, Isa. xliv. 14.

ASHAMED, filled or covered with SHAME. True *hope maketh not ashamed*, as it never will be disappointed of what good it expects; and has the love of God shed abroad in the heart as an earnest thereof, Rom. v. 5.

ASHDOD, or AZOTUS, a strong city of the south-east coast of the

Mediterranean sea, about 25 miles, or, according to Diodorus, 34 north of Gaza, 13 or 14 south of Ekron, and 34 west of Jerusalem. It was the property of the tribe of Judah, Josh. xv. 47.; but the PHILISTINES either retained or retook it. Here stood the famous temple of DAGON. Here the captive ark of God was first brought, and broke to pieces that idol, and plagued the inhabitants, 1 Sam. v. 1,—6. Uzziah demolished the walls of this place, and built some adjacent forts to command it, 2 Chron. xxvi. 6. Tartan, the Assyrian general, took it by force, and it seems, put a strong garrison into it, who held out 29 years against the siege of Psammiticus, king of Egypt, Isa. xxi. 1. Nebuchadnezzar's troops took and terribly ravaged it. Alexander and the Greek's forces did the same. Jonathan, the Jewish Maccabee, burnt it and the temple of Dagon to ashes; but it was rebuilt. Here Philip the evangelist early preached the gospel; and a Christian church continued till perhaps the ravage of the *Saracens*, Zeph. ii. 4. Zech. ix. 6. Acts viii. 4.

ASHER, the son of Jacob by Zilpha his maid, and father of one of the Hebrew tribes. His children were Jimnah, Ishua, Ishui, and Beriah, of whom sprung the Jimnites, Jesuites, Beriites, and Serah their sister. Forty and one thousand and five hundred of this tribe of war came out of Egypt, under the command of Pagiel the son of Ocran. Their spy, for searching the promised land, was Sethur the son of Michael; and their prince, for the division of it, was Abihud the son of Shelomi, Gen. xlvi. 17. 1 Chron. vii. 30, to 40. Numb. xxvi. 44. and i. 13, 40, and xiii. 13. and xxxiv. 27. They increased in the wilderness to 53,400, Numb. xxvi. 47. Their inheritance fell by lot in the N. W. of Canaan, where the soil was extremely fertile, and the mines plentiful; but, through faintness and cowardice, they suffered the Canaanites to retain the cities of Zidon, Ahiab, Achzib, Helbon, Aphek, and Rehob, Gen. xlix. 20. Deut. xxxiii. 24, 25. Josh. xix. 24,—31. Judg. i. 31, 32. This tribe was one of the six who echoed AMEN to the curses from mount EBAL. They tamely submitted to the oppression of Jabin king of Canaan; and some time after assisted Gideon in his pursuit of the Midianites, Judg. v. 17. and vii. 16, 23, Forty thousand of them, all expert warriors, attended at David's coronation to be king over Israel. Baanah, the son of Hushai, was their deputy governor under Solomon; divers of them joined in Hezekiah's reformation, 1 Chron. xii. 36. 1 Kings iv. 16. 2 Chron. xxx. 11.

ASHES, the remains of burnt fuel, Lev. vi. 10. Man is compared to *dust and ashes*, to denote his meanness, insignificancy, vileness, and readiness to be easily blown from off the earth, Gen. xviii. 27. To be *covered with ashes*, to *eat ashes*, to *become ashes*, and to be *ashes under the soles of the feet*, is to be reduced to a poor, contemptible, distressed, and ruinous condition, Lam. iii. 16. Psal. cii. 9. Job. xxx. 19. Mal. iv. 3. To *cast ashes on the head*, to *spread ashes under one*, or *wallow in dust and ashes*, imports great humiliation and grief, 2 Sam. xiii. 19. Isa. lviii. 5, and lxi. 3. Jer. vi. 26. Trusting in idols is called a *feeding on ashes*, to mark how vain, base, vile, shameful, and destructive it is, Isa. xliv. 20.

ASHIMA, an idol of the Hamathite Samaritans. Whether it was the same with the *Ashemath* of Samaria, by which the Israelites swore, Amos viii. 14.; or the SHAMAIM, or heavens; or whether it was an

idol shaped as a lion, and signifying the sun; or as a naked goat or ape, we are absolutely uncertain, 2 Kings xvii. 30.

ASKENAZ, the eldest son of GOMER. Probably the Ascantes, who dwelt about the Palus Mæotis; and the ancient Germans, if not also part of the Phrygians, were descended from him, Gen. x. 3. 1 Chron. i. 6.

ASHPENAZ, the governor of Nebuchadnezzar's eunuchs: he changed the name of Daniel, and his three companions, into such as imported relation to the Chaldean idols. He was afraid to allow these Jews to live on pulse, lest their leanness should discover it, and offend the king at him: but Melzar, his inferior steward, allowed them, Dan. i. 3,—17.

ASHTAROTH, ASHTORETH, or ASTARTE, a famous goddess of the Zidonians. Her name, in the Syriac language, signifies *ewes whose teats are full of milk*: or it may come from ASHERA, *a grove; a blessed one.* It may be in the plural number, because the Phenicians had sundry she deities. The Phenicians about Carthage reckoned Ashtaroth the same as Juno of the Romans: others will have her to have been the wife of Ham, the father of the Canaanites Lucian thinks, and I suppose very justly, that the moon, or queen of heaven, was worshipped under this name. Cicero calls her the 4th Venus of Syria. The Phenician priests affirmed to Lucian, that she was Europa, the daughter of their king Agenor, whom Jupiter carried off by force; and who was deified by her father's subjects, to comfort him for his loss. Perhaps she is the Aestar or Eostre of the Saxons, from whom our term of Easter is derived; and not far different from the British goddess Andraste. She is variously represented; sometimes in a long, sometimes in a short habit; sometimes as holding a long stick with a cross at the top: sometimes she is crowned with rays; at other times with a bull's head, whose horns, according to Sanchoniatho, were emblems of the new moon. Her temple at Aphek in Lebanon was an horrible sink of the most bestial lewdness; because there, it was pretended, Venus had her first intercourse with her beloved Adonis, or TAMMUZ. She was probably worshipped by the Amorites in the days of Abraham; and gave name to Ashtaroth-karnaim, *i. e.* the Ashtaroth with two horns, Gen. xiv. 5. Soon after the death of Joshua, the Israelites began to adore her; and in all their relapses into idolatry, as under Jephthah, Eli, and Solomon, &c. she was one of their idols. Jezebel, the wife of Ahab, settled her worship in all the shocking abominations thereof among the ten tribes; and appointed four hundred priests for her service. Under Manasseh and Amon, she was, with great pomp and care, adored in Judah; and the women wrought hangings for her residence. The remnant of the Jews left with Gedaliah obstinately clave to her worship; pretending, that their forsaking of it under Josiah had been the cause of all their subsequent disasters, Judg. ii 13. and x. 6. 1 Kings xi. 5, and xviii. 19. 2 Kings xxiii. 4, 13. Jer. xliv.

ASHTAROTH-KARNAIM, a city belonging to the half tribe of Manasseh, eastward of Jordan. It was about six miles from Edrei. Here Chedorlaomer smote the gigantic Rephaims: here was the residence of Og king of Bashan; Gen. xiv. 5. Deut. i. 4. But the place is long ago dwindled into a petty village, called Karnion or Karnia.

ASHUR. (1.) The son of Shem, and father of the ASSYRIANS. (2.

Aſhur ſometimes denotes Aſſyria, Numb. xxiv. 22, 24. Hoſ. xiv. 3. When I conſider that Eupolemus ſays, that David conquered the Aſſyrians in Galadene or Gilead; that Iſhboſheth was made king over the Aſhurites in Gilead; that Aſhur was in the alliance with the Ammonites and Moabites againſt Jehoſhaphat; that the Aſhurim made benches of ivory to the Tyrians, 2 Sam. ii. 9. Pſal. lxxxiii. 8. Ezek. xxvii. 6.; I cannot but think a colony of Aſſyrians had ſettled in Arabia-Deſerta, perhaps about the time of Cuſhan-riſhathaim.

ASIA. (1.) One of the four great diviſions of the EARTH. (2.) Leſſer Aſia, Natolia, or the Levant, lying between the Helleſpont and Euxine ſea on the north, and the eaſt end of the Mediterranean ſea on the ſouth. It was about 600 miles in length, and 320 in breadth, and contained the provinces of Myſia, Lydia, Ionia, and Caria on the weſt; on the eaſt of theſe, Bithynia, Phrygia, Piſidia, Pamphylia, Lycia; eaſtward of theſe were Paphlagonia, Galatia, and Lycaonia; on the eaſt of which were Pontus and Cappadocia. (3.) Proper Aſia, which Attalus bequeathed to the Romans. It comprehended Phrygia, Myſia, Caria, and Lydia. ASIA is perhaps always uſed in this ſenſe in the New Teſtament. Here the ſeven famed churches ſtood, Acts xvi. 6. Rev. i. 11. Here Paul, in his firſt journey northward, was divinely forbidden to preach the goſpel: and here a great part of the profeſſed Chriſtians, by means of falſe apoſtles, conceived a diſlike at him while he lay priſoner at Rome, Acts xvi. 6. 2 Tim. i. 15. Leſſer Aſia, Lydia perhaps excepted, was originally peopled by the offſpring of Japheth; and anciently parcelled out into a great many ſmall ſovereignties; the kingdoms of Troas, Lydia, Pontus, Cappadocia, and the Grecian ſtates, were the moſt noted. They do not appear to have been reduced by the Aſſyrian or Chaldean conquerors; but, no doubt, part of the others were ſubject to the Lydians in their flouriſhing ſtate. The Perſians extended their power over the greater part of it, which made it a ſcene of diſputes between them and the Greeks. About 330 years before our Saviour's birth, the Greeks under Alexander made themſelves maſters of the whole of it. It next fell under the Romans, and partly continued ſo, till the Saracens and Turks wreſted it from the emperors of the eaſt. For 300 years paſt it hath been wholly ſubject to the Ottoman Turks, by whoſe ravage and tyranny this once ſo glorious country is reduced to a comparative deſert, noted for almoſt nothing but ancient ruins.

No doubt this country was one of theſe denominated in ancient predictions, *The iſles of the ſea*; and here Chriſtianity was almoſt univerſally planted in the apoſtolic age; here, for a long time, were flouriſhing churches; and here the famed councils of Nice, Epheſus, Chalcedon, &c. were held. The ravages of the Arabians or Saracens began in the ſeventh, and continued in the three ſubſequent centuries; the conqueſts of the Seljukian Turks in the 11th; and not long after the marches of the Croiſades, and at laſt the enſlaving power of the Ottoman Turks, rendered their church-ſtate exceeding deplorable. At preſent, they have a number of biſhops; but theſe in a very poor and wretched condition, Iſa. xlii. 4, 10. Zeph. ii. 11.

ASIDE. (1.) To another part at ſome diſtance, 2 Kings iv. 4. Matth. vii. 33. (2.) From off one, John xiii. 4. Heb. xii. 1. (3.) Out of the

proper way, or from the right courſe of obedience to God, and of promoting our own true happineſs, Jer. xv. 5. Pſal xiv. 3.

ASK. (1.) To enquire, Gen. xxxii. 29. (2.) To demand, Gen. xxxiv. 10. (3.) To ſeek counſel, Iſa. xxx. 2. (4.) To pray for, John xv 7. (5.) To accuſe, Pſal. xxxv. 10, 11. Chriſt's *aſking* of the Father, imports his willingneſs and deſire to enjoy eternal life and glory in his manhood; and to a multitude of happy ſubjects under him, as King in Zion; and his pleading in our nature for favours to theſe, as the due reward of his obedience unto death, Pſal. xxi. 4. and ii. 8. We aſk under a conviction of our own unworthineſs, and believing in the infinite worth of Him who ſaid, "whatſoever ye aſk in my name, ſhall be done unto you;" aſking *in faith*, had originally a reſpect to the faith of miracles, John xiv. 13. Jam. i. 6. We *aſk amiſs*, when we pray for what God has neither commanded nor promiſed; when we requeſt any thing in an ignorant, careleſs, unbelieving manner; or ſeek it to anſwer ſome unworthy and ſinful end, Jam. iv. 3. The nation that *aſked not for* Chriſt, and were not called by his name, are the Gentiles, who, under the Old Teſtament, were deſtitute of the knowledge of Chriſt, void of deſire after him, and made no profeſſion of regard to him, Iſa. lxv. 1. We *aſk the beaſts, fowls, fiſhes, and earth, that they may declare unto us*, when we earneſtly obſerve how the divine power, wiſdom, and goodneſs, are manifeſted in their creation, preſervation, and government, Job xii. 7, 8.

ASKELON, a capital city of the Philiſtines on the coaſt of the Mediterranean ſea, about 16 miles north of Gaza, 9 ſouth of Aſhdod, and about 40 weſt of Jeruſalem. It was anciently famed for its fine wines, and other fruits; and for its temple and fiſh-pond, ſacred to the goddeſs Derceto. It was the ſtrongeſt city belonging to the Philiſtines; but, along with Gaza and Ekron, was wreſted from them by the tribe of Judah; under ſome of the Judges the Philiſtines recovered it, Judg. i. 18. and xiv. 19. It was taken and plundered by the Aſſyrians; deſtroyed by the Chaldeans; rebuilt and taken by Alexander and the Greeks; and afterward by the Jewiſh Maccabees, Amos i. 8. Jer. xlvii. 5,—7. Zech. ix. 5. Here a Chriſtian church was planted ſoon after our Saviour's aſcenſion, and continued for ſundry ages. Now, the place is ſcarce worthy of notice.

ASLEEP. (1.) Taking reſt in natural SLEEP, John i. 5, (2.) Dead, Acts vii. 60. (3.) Careleſs, unconcerned, ſpiritually drowſy or dead, Song vii. 9.

ASNAPAR, a famed prince, who, from different places, brought and ſettled the original Samaritans in the country of the ten tribes; but whether he was the ſame with Shalmaneſer, or rather with Eſarhaddon, or one of his noted generals, we are uncertain, Ezra iv. 10.

ASP, a ſmall poiſonous kind of ſerpent, whoſe bite gives a quick, but generally eaſy death, as if in a ſleep. There are reckoned three kinds of aſps; the Cherſea, Chelidonia, and Ptyas, the laſt of whoſe bite is judged the moſt fatal. Aſps are ſaid to kill by cauſing ſleep, thirſt, or loſs of blood. Immediately after the bite, the ſight becomes dim, the part ſwells, and a moderate pain is felt in the ſtomach. The bite is ſaid to admit of no cure, but by the immediate cutting off of the wounded part. What is meant by the aſp, (ADDER) *ſtopping her ear at the voice of the charmer*: whether

some asps be deaf, or stop their ears from hearing of human voices; or whether diviners only persuaded the vulgar they did so, when unaffected by their charms, we know not. It is certain wicked men are compared to *asps* for their subtlety; their carnal nestling in the earth: their gradual, but effectual, murdering of themselves and others, with the cruel venom, bitter gall, and destructive poison of sin that is in them, and always ready to appear in their speech and behaviour; and for their obstinate refusal to regard the engaging voice of Jesus Christ in the gospel, Deut. xxxii. 33. Job xx. 14, 16. Psal. lviii. 4.

ASS, an animal of the horse kind. The eastern asses are bigger and more beautiful than ours; and on them did even great men, as Abraham, Moses, Abdon's, and David's family ride: and on them did the princes of Israel under PEKAH generously send back the Jewish captives that were unfit for travel. Nor had the captives in their return from Babylon almost any beasts of burden, besides 6720 asses, Gen. xxii. 3. Exod. iv. 20. Judges xii. 14. 2 Sam. xvi. 2. 2 Chron. xxviii. 17. Neh. vii. 69. There are wild asses, that once were common in Canaan and Arabia, and are still so in Africa; they are extremely beautiful, transversely striped with white, brown, and some black; they live in deserts and mountains, and are exceeding swift, jealous of their liberty, libidinous, given to drinking, and usually seen in flocks, Job xi. 12. and xxxix. 5,—8. Psal. civ. 11. Jer. xiv. 6. And to them the Ishmaelites are compared, to represent their perpetual freedom, and their lustful, restless, wild, and savage temper, Gen. xvi. 12. Heb. On the banks of the Euphrates were asses altogether white; and on such the Hebrew princes rode in the days of Deborah, Judg. v. 10.

Under the law asses were unclean, and their firstlings were to be redeemed with a lamb, or to have their necks broken; and are emblems of wicked men, stupid, impudent, inconstant, untameable, disposed to feed on vain imaginations, and who must be redeemed by the death of Jesus Christ, the Lamb of God, or perish for ever, Exod. xxxiv. 20. Isa. i. 3. Job xi. 12. Jer. ii. 24. Hos. viii. 9. Of old the ass was remarkably honoured, in being miraculously assisted of God to rebuke the madness of Balaam, in striking her when stopt by the fear of an angel; nor ought men to ridicule this story, till they demonstrate the incapacity of infinite power to make this animal speak; or the impropriety of rebuking a proud diviner by such a stupid and contemptible creature, Numb. xxii. 2 Pet. ii. 16. But the chief honour of the ass is, that, when it had become most contemptible, our adored Saviour thereon made his triumphant entry to Jerusalem, Zech. ix. 9. Matth. xxi. John xii.

ASSAULT; to attack violently Esth. viii. 11.

ASSEMBLE; to meet or gather together, Numb. x. 3. Zeph. iii. 8. An ASSEMBLY is a meeting of divers persons to worship God jointly; or to expedite civil, or even wicked business, Isa. i. 13. Acts xxix. 32, 39. The *solemn assembly* of the Jews, was their meetings at their most noted festivals, sacrifices, or fasts, Isa. i. 13. and to be *sorrowful for it*, was to be grieved for the want of these public ordinances of God observed in a regular manner, Zeph. iii. 18. The *general assembly of the first born*, is the harmonious and large meeting of both Jews and Gentiles in one Christian church;

and of all the redeemed in the heavenly ſtate, Heb. xii. 23. *They ſhall come againſt* Aholibah *with an aſſembly*, with a great army, to deſtroy the Jewiſh nation, Ezek. xxiii. 24.

To ASSENT; to declare agreement in judgment and inclination with ſome others, Acts xxiv. 9.

ASSIGN; to ſet apart, or appoint for, Gen. xlvii. 22.

ASSOCIATE; to join together in fellowſhip or league, Iſa. viii. 9. Dan. xi. 6.

ASSOS, a ſea-port in the north weſt of Leſſer Aſia, ſouth of Troas, and over againſt the Iſle Lesbos. It ſeems to have been built on a hill. Near it were famed quarries of the Sarcophagus ſtone, which conſumes dead bodies, except the teeth, in forty days. Here Paul touched, in his fourth journey to Jeruſalem; but we read of no Chriſtian church in it till the 8th century, Acts xx. 13. 14.

ASSURE; (1.) To make certain; confirm, Lev. xxvii. 19. (2.) To embolden, 1 John iii. 19.

ASSURANCE; a certainty that renders one bold in adhering to what he has confirmed to him; as, (1.) An *aſſurance of life and proſperity*, when theſe are ſecured by the law of the land, or by the ſolemn diſpoſition of the former proprietor, Deut. xxviii. 66. Iſa. xxxii. 17. (2.) *Aſſurance* of evidence, is full evidence by miracles, and by the powerful operation of the Holy Ghoſt, Acts xvii. 31. (3.) *Aſſurance* of perſuaſion, which is oppoſite to doubting, as light is to darkneſs; and the more full the aſſurance is, the more fully are doubts excluded. The *riches of the aſſurance of underſtanding*, import a ſolid well-grounded knowledge of divine things, immediately founded on God's infallible word. The *full aſſurance of faith*, is being aſſured of the faith, with hearts in the truth, which the faith reſpects. N. B. *This is very oppoſite to any aſſurance about ourſelves.* The *full aſſurance of hope*, is a firm expectation that God will grant us the complete enjoyment of what future bleſſedneſs he hath promiſed, Heb. vi. 11.

ASSWAGE; to dry up; to abate, Gen. viii. 1. Job xvi. 5, 6.

ASSYRIA, an ancient kingdom of Aſia. It had Armenia on the north; Media and Perſia on the eaſt; Suſiana, a province of Perſia, on the ſouth; and the river Tigris or Hiddekel on the weſt, into which run through Aſſyria, by a ſouth-weſt courſe, the four ſmall rivers Lycus, Capros, Gorgus, and Silla. The moſt noted cities of it were Nineveh, Reſen, Calah, Beſſara, Cteſiphon on the eaſt bank of the Tigris; and Arbela and Artemias, &c. further eaſt the country. It is now partly called Curdiſtan: and being ſo oft the ſeat of war between potent emperors and nations, it has been generally on the decay for 2000 years; and is almoſt become a wilderneſs and deſart.

This country had its name, and the inhabitants their original, from Ashur. Offended with the tyrannic uſurpation of Nimrod at Babel, he removed to the north-eaſt, where he built Nineveh, Rehoboth, Calah, and Reſen, on the banks of the Tigris, Gen. x. 11, 12. Bochart, indeed, and others, will have Nimrod to have gone to Aſſyria and built theſe cities. But the text is more naturally underſtood in the manner we have hinted. Beſides, the prophet Micah repreſents the land of Nimrod as different from Aſſyria, Mic. v. 6.; and Diodorus plainly ſuggeſts, that the Babylonians were a diſtinct kingdom when the Aſſyrians conquered them.

Cteſias, Diodorus, Trogus, Juſtin, &c. would have the Aſſyrian empire to have been prodigiouſly populous juſt after the flood, and to have con-

tinued 1300 or 1400 years. Cteſias, from whom the reſt had it, was famed in his own times as an arrant fabuliſt, and his accounts are evidently romantic. Herodotus, a far more ancient and honeſt hiſtorian, aſſigns but 520 years to the Aſſyrian empire; and Halicarnaſſeus maintains that it was at firſt of a very ſmall extent; and we are convinced that it continued ſo till the age of Pul. In the time of Abraham, we find Chedorlaomer, and his three allies, poſſeſſing diſtinct kingdoms on the frontiers of Aſſyria, without the leaſt mark of dependance on that empire, Gen. xiv. 1. In the time of the JUDGES, we hear of a powerful kingdom in Meſopotamia on the weſt of Aſſyria, Judg. iii. 8,—11. Without the leaſt oppoſition from an Aſſyrian empire, David and Solomon reigned over all the country on this ſide the Euphrates, 2 Sam. viii. 10. 1 Kings iv. 24. In our accounts of the Aſian conqueſts of Shiſhak and Memnon, we hear of no oppoſition which they met with from Aſſyrian emperors. In the time of Jonah the prophet, about A. M. 3142, we hear of a king of Nineveh; but he is not called king of Aſſyria; and it ſeems his kingdom was ſo very ſmall, that, upon Jonah's alarm, they dreaded utter ruin within forty days from ſome of their neighbours. Homer, who lived about the ſame time, had heard of Bacchus or Shiſhak king of Egypt, and of Memnon king of Chuſiſtan or Ethiopia; but nothing of a potent king of Aſſyria, though the laſt was much nearer him. None of the prophets mention the king of Aſſyria, till after the days of Pul.

Under Pul the Aſſyrian kingdom began to be powerful; and extended itſelf further under his ſucceſſors Tiglath-pileſer, Shalmaneſer, Sennacherib, and Eſarhaddon. It ſeems that Pul, or Tiglath-pileſer, parted his kingdom at his death; and gave Babylonia to Nabonaſſar a younger ſon; but, as perhaps there was no great harmony between the two, Eſarhaddon, by conqueſt, or for want of immediate heirs, re-annexed Babylon to Aſſyria. At this time, the Aſſyrian empire was in its greateſt extent, comprehending Media, Perſia, Chaldea, Meſopotamia, Syria, Paleſtine, and part of Arabia.

Under Saoſduchinus and Chinaladan the Aſſyrian empire gradually decayed: firſt the Medes on the eaſt, and then the Babylonians on the ſouth-weſt, revolted, and made war on the empire. Chinaladan was ſo terrified with the alliance between Aſtyages the Mede, and Nabopolaſſar the Chaldean, againſt him, that he deſperately burned his palace on himſelf. After his death, the kingdom languiſhed about 25 years more; and at laſt was utterly overturned, and Nineveh deſtroyed by Cyaxares the Mede, and Nebuchadnezzar the Chaldean, A. M. 3463, 2 Kings xv. to xix. 2 Chron. xxxi. xxxii. and xxxiii. 11. Iſa. v. 26,—30. viii. x. xxxiii. xxxvi. xxxvii. and xvi. 12,—14. Nah. i. to iii. Zeph. iii. 13,—15. Ezek. xxxi.

The great Uſher, Rollin, and others, will have Nineveh to have been deſtroyed under one Sardanapul the ſon of Pul, by Arbaces the Mede, and Beleſis the Chaldean. But how improbable is it, that the Aſſyrian empire ſhould be then deſtroyed, and yet the very next Aſſyrian king be a more noted conqueror than ever Pul was? Beſides no ancient author mentions a double deſtruction of Nineveh; and the relations of its deſtruction, though by different authors, referred to different times, and placed under kings of a different name, are ſo ſimilar, that we cannot but ſuppoſe

they relate to the same event. Assyria fell under the power of the Chaldeans; and from them it passed to the Persians. Here, at Arbela, the Greeks gave the finishing stroke to the Persian empire, Numb. xxiv. 24. It has since successively belonged to the Romans, Parthians, Persians, Saracens, Turks; and at present is an almost useless part of the Persian empire; famed, as far as I know, for almost nothing but the robberies of the Curds, who have, for many ages past, inhabited the mountainous parts. In the early ages of Christianity, there was here a Christian church; but little more of that kind need be expected till the glorious Millennium, Isa. xix. 23,—25.

ASTONIED, or ASTONISHED, in the Old Testament, generally imports to be filled with wonder, mingled with perplexity, fear, and trouble, Ezra ix. 3. In the New, it generally signifies to be filled with delightful wonder and amazement, Matth. ix. 28.

ASTRAY; away from one's proper place or path. When applied to moral conduct, it signifies to wander from one's proper path of duty and happiness, Psal. cxix. 176. Prov. v. 23.

ASTROLOGERS; such as by observation of the stars and sky, and calculations relative thereto, pretend to foretel future events: they were famous among the heathens, chiefly at Babylon, Isa. xlvii. 13. Dan. i. 20, &c.

ATAD, was probably a noted Canaanite, and had a threshing-floor at ABEL-MIZRAIM.

ATHALIAH, the grand-daughter of OMRI, daughter of Ahab, and wife of Jehoram king of Judah. She was extremely wicked herself, and seduced her husband and son Ahaziah to follow the idolatrous courses of her father, 2 Kings viii. 18, 26. 2 Chron. xxi. 6. 13. and xxii. 34. Informed that Jehu had slain her son, and 70 others of the royal family of Judah, probably many of them her grand-children, she assumed the government; and, to secure it for herself, cut off all the remainder of the seed-royal, except Joash her infant grand-child, who was carried off by his aunt, and hidden six years in some apartment belonging to the temple; during which time Athaliah governed the Jews, and promoted the vilest idolatry with all her might.

In the seventh year, Jehoiada the high-priest, engaging the leading men of the kingdom in his interest, produced the young prince in a public assembly, in the court of the temple; he caused the people to take an oath of fidelity to him; and engaged both them and their king to serve the Lord. Arming the Levites and other friends with weapons reposited in the temple, he appointed one part of them to guard the royal person; the rest to secure the gates of the sacred courts: next he brought forth the young prince, put the crown on his head, anointed him with oil, and by sound of trumpet, attended with the shouts of the populace, proclaimed him king. Alarmed with the noise, Athaliah ran to the temple to see what had happened: shocked with the sight of the king on his throne, she rent her cloaths, and cried, *Treason, treason!* At Jehoiada's orders, the guard directly carried her out of the courts, and slew her at the stable-gate of the palace, A.M. 3126. 2 Kings xi. 2 Chron. xxiii.

ATHENS, a celebrated city of Greece, about 25 miles eastward from Corinth, situate in a very delightful plain. It is said to have been built 1580 years before our Saviour's birth, though that is probably to carry its antiquity too high by some

hundreds of years. The inhabitants were anciently famed for learning, wealth, and numerous conquests: they are said to have planted forty colonies in different parts of the world. They were governed by kings of the family of Cecrops, their Egyptian founder, for 17 generations, or 487 years. They were governed about 472 years more by Archons, perpetual and annual, before they settled into a commonwealth, about A. M. 3412.—This city produced Solon, Socrates, Aristides, and other famed philosophers; Demosthenes, and a vast number of other renowned orators; Miltiades, Cimon, Themistocles, Alcibiades, Phocion, and a great many other illustrious generals. The unhappiness was, that envy made it dangerous to excel, where the populace had so much power. The terrible struggles of this state with the Persians, the Lacedemonians, and others, often brought it to the brink of ruin. Twice the Persians burnt it to ashes; though in the end they paid dear for their labour.

About A. M. 3668, the Athenians were subjected to the Macedonians by Alexander. About 87 years before Christ, their city was taken by Sylla, and the most of the inhabitants put to the sword, and the place made subject to the Romans. In the 4th and 5th centuries of Christianity, it was pillaged by the Goths, and a great part of it was reduced to ruins. Since 1455, it hath been almost perpetually under the slavery of the Turks; and at present hath about eight or ten thousand inhabitants; and is scarce noted for any thing but the wit of the people, and the numerous remains of antiquity.

Amidst all their pretences to learning, the ancient Athenians were exceedingly given to the most vain curiosity, and the grossest idolatry. Beside their regard to the Grecian gods, which Hesiod and Varro reckon at 30,000, it seems they erected altars in their fields to the unknown gods, that they might be sure to fail in their duty to none. Here Paul preached the gospel, and disputed with their philosophers. But his success was small: his sensible remonstrance before the court of Areopagus, at least in the place where it met, converted Dionysius, one of the judges. He, and a lady called Damaris, and some others, were the first-fruits of a Christian church, which hath continued to this day, three parts of the inhabitants being Christians, and have a bishop at their head, Acts xvii. 16,—34. 1 Thess. iii. 1.

ATHIRST. (1.) Earnestly desirous of refreshful liquor to drink, Judg. xv. 18. (2.) Desirous of happiness, Rev. xxi. 6. and xxii. 17.

ATONEMENT. The word translated *atonement*, in the original, signifies *covering*; and intimates, that our guilt is *covered* from divine justice. We can form the clearest idea of the meaning of this word, from the covering of the ark, which was dyed *red*; and, as over this stood the propitiatory or mercy seat, justice and judgment were the establishment of God's throne in the earthly tabernacle. *What shall I give for the sin of my soul?* is a very interesting question. *This shall be an atonement for your souls*, are words which often occur in the law of Moses, evidently demonstrating, that although the sacrifices of the law "could never make the comers thereunto perfect," yet the law was the BRINGER-IN (the introducer) of a better hope. It served great purposes before the times of reformation. The law, by the atonement for the soul, which it brought to view in all the ordinances of her worship,

and service, was the schoolmaster to teach the doctrines of the cross of Christ. Christ died for our sins, and rose again for our justification. He hath *fulfilled* all the righteousness which the law prefigured; and thus we receive grace for grace. Those who deny the doctrine of *atonement*, had better renounce the scriptures at once. Cancel this invaluable doctrine from them, and the conduct of all the old Testament saints, in their sacrifices, &c. appears like that of fools. Happy for guilty man, the doctrine of atonement stands on a foundation, which all the philosophy and vain deceit of the wise in this world, the sneers of the wit, or the profanity of the deist, nay, which the gates of hell cannot prevail against!

The English word atonement is exceedingly expressive of the meaning of the original, *ad unum*, to one, or reconciliation. See *propitiation*.

ATTAIN; (1.) To get possession; to arrive at; to acquire; Psal. cxxxix. 6. Ezek. xlvi. 7. Acts xxvii. 12. (2.) To be equal to, 2 Sam. xxiii. 19. To *attain righteousness*, is that blessedness mentioned, Psalm xxxii. 1, 2. To *attain to the resurrection of the dead*, Phil. iii. 11. is to taste of the powers of the world to come, in the being quickened from the death that is in trespasses and sins, Phil. iii. 12.

ATTALIA, now Sattalia, a city of PAMPHYLIA, situate on a fair bay of the Mediterranean sea; or a city of Lycia; both of which were probably founded by Attalus king of Pergamus. Here Paul and Barnabas preached the gospel, about 16 or 17 years after our Saviour's death, Acts xiv. 25.

ATTEND; (1.) To hear with great care, Job xxxii. 12. (2.) To apply the mind earnestly to a thing, Acts xvi. 14. (3.) To wait upon one, as ready to hear or obey orders, Esth. iv. 5. God's *attention to our prayers*, imports his graciously regarding and accepting them for Christ's sake, and his speedy granting of what we request, Psal. xvii. 1. and cxxx. 2.

ATTIRE, cloathing, chiefly what is fine, splendid, and gay, Jer. ii. 32. *The attire of an harlot*, is that which, in its form or manner of putting on, tempts beholders to suspect the wearer unchaste; or is calculated to awaken improper thoughts or desires, Prov. vii. 10.

To AVAIL; to be useful, either as to pleasure, profit, or honour: thus, "neither circumcision, nor uncircumcision *availeth* any thing;" under the old covenant, circumcision availed much as to the privileges and advantages of the Jew; now, the middle wall of partition is broken down, and Jew, Greek, Barbarian, Scythian, bond and free, are all one in Christ Jesus.

AUDIENCE, hearing, Gen. xxiii. 13.

AVEN, On, BETHSHEMISH, or Heliopolis, *the city of the sun*; a city of Egypt, almost straight westward from the north point of the Red Sea, and eastward from the Nile, about a day's journey south-east of the Egyptian Babylon, and the capital of a nome or county. Here were worshipped sundry images of the sun; and oxen were dedicated to him and the moon. Here, or at another city of the same name, a famed mirror was so placed as to enlighten a temple all the day long, with the solar rays which it collected and refracted. This city, standing at the entrance of Egypt from the east, was exposed to frequent disasters. Nebuchadnezzar's troops murdered most of the inhabitants able to bear arms, and brake the images

to pieces. Probably Cambyſes uſed it no better, Ezek. xxx. 17. Jer. xliii. 13.

2. AVEN, a plain in Syria. It ſeems to be the ſame with that of Baal-beck, or valley of Baal, where was a magnificent temple dedicated to the ſun; and is called the *valley of Lebanon*, Amos i. 5. Joſh. xi. 17. It lies between Lebanon and Antilibanus, and is a part or the whole of Cœloſyria, one of the moſt pleaſant and fertile ſpots on the earth. About thirty miles north of Damaſcus ſtands Baal-beck, the ruins of whoſe temple is, to this day, the wonder of every beholder.

3. Bethel is called AVEN, or BETH-AVEN, becauſe of the idolatry and other wickedneſs there committed, Hoſ. x. 8. and v. 8.

AVENGE, to puniſh an affront or injury, Lev. xix. 18. It is not the perſon puniſhed, but he that received the injury, that is ſaid to *be avenged*, Numb. xxxi. 2, 3. God has a ſovereign, and magiſtrates a ſubordinate, power, and right to avenge injuries, Pſal. xciv. 1. He who proſecuted the man-ſlayer under the law, was called *the avenger of blood*, and had right to ſlay him, if he found him without the city of refuge. In ſuch manner Jeſus takes vengeance on all that injure his people, if they flee not to himſelf as their refuge, Joſh. xx. 5, 9.

AUGMENT; to make greater. We *augment the fierce anger of the Lord*, by ſinning more and more, and thus provoking him to increaſe our puniſhment, Numb. xxxii. 14.

AUGUSTUS CESAR, the ſecond emperor of Rome. He ſucceeded his uncle Julius, A. M. 3965. After being partner with Mark Antony, he defeated him at the battle of Actium, A. M. 3975, and aſſumed the ſole ſovereignty. No ſooner had he eſtabliſhed univerſal peace and order in his vaſt empire, than he appointed all his ſubjects, and the value of their property, to be enrolled in the public records, that he might perfectly know what ſubjects he had fit for war or otherwiſe; and what tax might be reaſonably impoſed. He made three ſuch enrolments; the ſecond was begun about ſeven years before our Saviour's birth, and was not then finiſhed, but was the occaſion of his mother and ſuppoſed father's journey to Bethlehem, at the very inſtant of his nativity, Luke ii. 1,—6.; although no tax was drawn till ſundry years after. To relate this emperor's wars with Brutus, Caſſius, and other enemies of his uncle; his wars with Antony, with the Spaniards, Rhetians, Parthians, and Arabs; to mention his friendſhip to Herod the Great, and to the Jews of Egypt and Cyrene; or his ſorting of the Sybilline books, and deſtroying whatever he thought forged and corrupted, is not our preſent purpoſe. His mild government made happy a great part of the known world, and almoſt extirpated the Romans prejudice againſt abſolute monarchy. But the whoredoms of his daughter Julia, and her children, and other family diſorders, rendered his life a burden to himſelf. At laſt, after declaring TIBERIUS his ſucceſſor, and tendering him a number of excellent inſtructions, he cauſed himſelf to be dreſſed as a ſtage-player, and then aſked his friends, if he had acted his part well. He no ſooner heard that he had, than he expired in the arms of Livia his beloved wife, in the 75th year of his age, 56th of his reign, and 15th after our Saviour's birth.

AVIM. See HIVITES.

AVITES, a tribe of the Samaritans, which came from Avah, or Ivah, which we ſuppoſe to have been ſomewhere on the north-weſt

of Chaldea, and was deſtroyed by Sennacherib; they worſhipped the idols Nibhaz and Jartak, 2 Kings xvii. 24, 31. Iſa. xxxvii. 13.

AVOUCH, to avow, or publicly to profeſs, Deut. xxvii. 17, 18.

AVOID; to ſhun; to keep far off; to withdraw from, Prov. iv. 15. 1 Sam. xviii. 11.

AUSTERE, of a ſtern and diſmaying countenance; churliſh; greedy; cruel; hard; unreaſonable, Luke xix. 21.

AUTHOR, the firſt cauſe of any thing. Jeſus Chriſt is eminently called, the *author* and finiſher of faith, becauſe all proceeds from him, and all is completed by him. I am Alpha and Omega, the beginning and the ending. When he died on the croſs, he declared with his laſt breath, that he had *finiſhed*, what as the *author*, had been hid in him before the world began. God is ſpoken of as *author*, in other reſpects, 1 Cor. xiv. 33. he is called the author of peace, becauſe as the God of peace, his word will always produce peace, not only in the conſcience, but in his churches, where his peace rules.

AUTHORITY. (1.) Power, RULE, dignity, Prov. xxix. 2. (2.) Majeſty and efficacy, tending to awaken the conſcience, and gain the heart, Matth. vii. 29. (3.) A warrant, order, or permiſſion from a ſuperior, Matth. xxi. 23. Acts ix. 14.

To AWAKE; (1.) To rouſe one's ſelf or another from natural ſleep, Gen. xxviii. 16. 1 Kings xviii. 27. (2.) To beſtir one's ſelf, Judg. v. 12. (3.) To raiſe, or ariſe from death natural or ſpiritual, John xi. 11. Job xiv. 12. God *awakes to the judgment he hath commanded*, when he openly and eminently diſplays his power and other perfections in puniſhing his enemies, and reſcuing his people, Pſal. vii. 6. His ſword of juſtice *awaked*, when terribly diſplayed in full execution of the vengeance due to our ſin, on Chriſt, Zech. xiii. 7. Chriſt is *awaked before he pleaſe*, when any thing is done to diſturb or interrupt his ſenſible fellowſhip with his people, Song ii. 7. and iii. 5. and viii. 4. The north wind *awakes, and blows on our garden*, when the Holy Ghoſt powerfully convinceth our conſcience, and that of others in the church, Song iv. 16.; but ſome underſtand it of the ceaſing of trouble. We *awake* out of the ſnare of the devil, "awake becauſe our ſalvation is near, awake that Chriſt may give us light, awake to righteouſneſs." Man is naturally aſleep as to his great and important concerns; looking at the things which are ſeen and are temporal, he is aſleep as to thoſe which are not ſeen and are eternal. When his conſcience is properly alarmed with the fear of evils not ſeen; when death and the judgment bear home their terrors on his mind, and when amidſt all this, he yields obedience to the convictions of God's ſpirit, breaks off his ſins, and believes in the Lord Jeſus Chriſt with an heart unto righteouſneſs, he finds him to be a covert to him from the ſtorm, and a hiding place from the tempeſt, then is he awakened to righteouſneſs.

AWARE, taking notice, Luke xi. 44.

AWAY, at a diſtance, 2 Chron. xxxv. 23. It ſignifies alſo deteſtation, and deſire to have one cut off, John xix. 15. God could not *away with* the Jewiſh *new moons, ſabbaths*, and *calling of aſſemblies*, when he diſreliſhed or deteſted them on account of the wickedneſs of the obſervers, and the carnal, hypocritical, and wicked manner of obſervation, Iſa. i. 13.

AWE, reverential impreſſion of fear, Pſal. xxxiii. 8. An awe of

God's greatneſs, power, juſtice, holineſs, and mercy, and of eternal things, deters and diſſuades one from ſinning, Pſal. iv. 4.

AWL, a ſmall boring inſtrument uſed by ſhoe-makers and others, Exod. xxi. 6.

AX, a ſharp inſtrument for cutting or hewing of wood, Deut. xix. 5. The Aſſyrians and Chaldeans are likened to *an ax*; by them God cut down, deſtroyed, and ſcattered the nations around, Iſa. x. 15. Jer. l. 21. The *ax was laid to the root of the tree* with the Jews. In Chriſt's time the deſtructive judgments of God were ready to be executed on their church and ſtate, if they did not ſpeedily receive Chriſt, repent of their ſin, and bring forth good works, Matth. iii. 10.

AZARIAH. See AHAZIAH.

(2.) AZARIAH, or UZZIAH king of Judah. At 16 years of age he ſucceeded his father Amaziah, A.M. 3194, and reigned 52 years; his mother's name was Jecholiah. His perſonal behaviour was right before God, but he neglected to demoliſh the high places, or reſtrain the people from ſacrificing therein. In the firſt part of his reign he was extremely ſucceſsful; he terribly mauled the Philiſtines, brake down the walls of Gath, Jabneh and Aſhdod, and built forts for himſelf in their country: he routed the Arabs of Gurbaal, and the Mehunims, both which, I ſuppoſe, dwelt on the ſouthweſt of Canaan; and ſpread his terror to the entrance of Egypt. The Ammonites, though at a conſiderable diſtance, were glad to court his favour with preſents. His army amounted to 310,000, 2600 of which were valiant commanders; and Jeiel, Maaſeiah, and Hananiah were chief generals. He built a vaſt many forts: he fortified his cities; and furniſhed his army with ſhields, ſpears, helmets, harbergeons, bows and ſlings. He cauſed his artificers to make for him curious engines, to throw huge ſtones to a great diſtance, and to ſhoot arrows with uncommon force. Meanwhile, by his example, he encouraged every kind of huſbandry. While the pious ZECHARIAH continued his counſellor, Uzziah's conduct was regular: but, after his death, his proſperity rendering him proud, he ruſhed into the temple to burn incenſe. Azariah the high prieſt boldly checked him, and told him, that his unhallowed attempt to burn incenſe ſhould iſſue to his ſhame. While Uzziah ſtood enraged hereat, the leproſy began to appear in his forehead; the prieſts thruſt him directly from the temple; nay, himſelf haſted to get out. He continued a leper till he died, dwelling in a ſeparate houſe, and his ſon Jotham managed the affairs of the kingdom, 2 Kings xv. 2 Chron. xxvi. Joſephus will have the great earthquake to have happened that moment in which Uzziah was ſtruck with the leproſy; nothing can be more evidently falſe. The earthquake happened two years after Amos began to propheſy; and conſequently, during the reign of Jeroboam, and in, or before, the 15th year of Uzziah, twelve years at leaſt before Jotham was born, and about thirty before he was capable to govern the ſtate; compare Amos i. 1. 2 Kings xiv. 23. and xv. 33.

(3.) AZARIAH, the ſon of Oded, a prophet, who, after the defeat of the Cuſhites, remonſtrated to ASA the low ſtate of religion, and that happineſs was only to be expected in the way of ſerving God; and encouraged him to proceed farther in reforming the kingdom: his admonition was obeyed, 2 Chron. xv.—JEHOSHAPHAT had two ſons of this name; they and their brethren Jeheil, Zechariah, Michael, and She-

phatiah, were portioned out before their father's death; but soon after murdered by JEHORAM their elder brother, 2 Chron. xxi. 2,—4, 13. We find four other princes of this name; two under Solomon, the one the son of Nathan the prophet, 1 Kings iv. 2, 5, 15.—Another, who, along with Berechiah, Jehizkiah, and Amasa the son of Hadlai, at the instigation of Oded the prophet, opposed the bringing of the Jewish captives taken from AHAZ into Samaria; they represented the guilt of the ten tribes to be already too great; and that the retaining of these captives of their brethren would add to it. They got such of them, as needed, to be cloathed and shod, and all of them sufficiently supplied with victuals; for such as were weak, they provided asses: and thus, in the most generous manner, carried them back to Jericho, 2 Chron. xxviii. 11,—15. Another prince of this name, and son of Hoshaiah, along with Johanan the son of Kareah, accused Jeremiah of dissembling; and contrary to the warning of God, went down into Egypt, and carried Jeremiah along with them, Jer. xliii. 2. We find six priests of this name, a son and a grandson of Zadock; which last is by some thought the same with Amariah the high-priest under Jehoshaphat, 1 Kings iv. 2. 1 Chron. vi. 9. 2 Chron. xix. 11.; the third a grandson of the last mentioned; the next withstood UZZIAH in the manner related; the 5th was high-priest under Hezekiah; and the 6th under Joshiah, 1 Chron. vi. 1, —14. 2 Chron. xxxi. 10. There were others of this name after the captivity; one of whom attended Ezra from Babylon; another repaired part of the wall of Jerusalem, under Nehemiah, Ezra vii. 3. Neh. iii. 23.

The frequency of this name, which signifies *the help of the Lord*, tempts me to think that the pious Hebrews lived much under a sense of their dependence on God, and the favours which he shewed them.

AZAZEL. Our version rightly renders it *the scape-goat* led to the wilderness on the great day or FAST of EXPIATION. Some think it denotes a horrid precipice, over which the goat was thrown headlong. Witsius, Cocceius, and others, will have it to signify Satan, to whom they say this goat was abandoned in the wilderness, as a type of Christ led by the Spirit into the desert, to be tempted of the devil; or led by Pilate and the Jews to have his heel bruised; his life taken without the gate, Lev. xvii. 10.

B

BAA

BAAL, which signifies *lord* or *husband*, did perhaps in the earliest ages signify the true God. It is certain that it was a very common name of the principal male-idols of the east, as Ashtaroth was a pretty common one for their female deities. The Moabites, Phenicians, Assyrians, Chaldeans, and oft the Hebrews, had their Baal; and which, from his place of worship, or supposed office, had often distinguishing epithets annexed; as Baal-berith, Baal-peor, Baal-zebub, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify, that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into *Bosheth*, which signifies *shame*; thus Jerubbaal is turned into Jerubbesheth; Eshbaal into Ishbosheth; Meribaal into Mephibosheth, Judg. vi. 33. with 2 Sam. xi. 21. 1 Chron. viii. 32, 34. with

2 Sam. ii. 12. and ix. 6. This idol is sometimes represented as a female-deity, Rom. xi. 4. Gr.; and, on the other hand, Ashtaroth is sometimes represented as a male. Baal is often named BAALIM in the plural, perhaps because there were many Baals, at least many images of him.

Who the first Baal was, whether the Chaldean Nimrod, or Belus, or the Tyrian Hercules, &c. is not so evident, as that the Phenicians adored the sun under that name; though perhaps their idolatry described to us by profane writers is not the most ancient, but a more recent form introduced by the Assyrians. Every sort of abominations was committed on the festivals of this idol, and of Ashtaroth his mate. In his chamanim or temples, was kept a perpetual fire: altars were erected to him in groves, high places, and on the tops of houses, Jer. xxxii. 35. 2 Kings xvii. 16. and xxiii. 4,—12. Hos. iv. 14.

The Moabites had begun their worship of Baal before the days of Moses; and the Hebrews began theirs in his time, Numb. xxii. 41. Psal. cvi. 28. They relapsed into that idolatry after the death of Joshua; and under the judges Ehud, Gideon, and Jephthah, Judg. ii. 13. and iii. 7. and vi. 25. and x. 6. Samuel seems to have quite abolished the worship of this idol from Israel, 1 Sam. vii. 4. but Ahab and Jezebel, above 200 years afterward, reimported it from Zidon, in all the abominations thereof: 450 priests were appointed to attend his service; and near as many for Ashtaroth. These priests of Baal were extremely disgraced at mount Carmel; their god appeared quite regardless of their cries, and slashing of their flesh, to move his pity. Nay, the impotence of their idol being discovered, they were, by Elijah's orders apprehended and slain. Jehoram the son of Ahab did not worship Baal himself, but his subjects continued to do so. After his death, Jehu, pretending a superlative regard for Baal, convened his prophets and priests into his temple, and there put them all to the sword. Not long after, Jehoiada abolished the worship of Baal from Judah; but Ahaz and Manasseh reintroduced it. Josiah reabolished it; but it was restored by his sons, 1 Kings xvi. 31. and xviii. 2 Kings iii. 1. and x. and xi. and xvii. 16. and xxi. 3. and xxiii. 3, 5. Jer. xix. 5.

BAALAH. (1.) Kirjath-Baal, or KIRJATH-JEARIM, Josh. xv. 9. (2.) BAALAH or BALAH, a city transferred from the tribe of Judah to the Simeonites, Josh. xv. 29. and xix. 3. These cities appear denominated from Baal, as well as the following.

BAALATH, a city of the tribe of Dan, Josh. xix. 44. Whether it was this, or Baalbeck at the head of the ABANA, that Solomon built, we know not, 1 Kings ix. 18. See AVEN.

BAALATH-BEER, BAAL, a city of the Simeonites, probably on the south-west border. If it be the same as south Ramah, or Ramoth, David sent to the inhabitants part of the spoil which he took from the Amalekites, Josh. xix. 8. 1 Chron. iv. 33. 1 Sam. xxx. 27.

BAAL-BERITH, the idol worshipped in his temple at Shechem, and by the rest of the Israelites after the death of Gideon, Judg. viii. 33. Perhaps it was the same as the Phenician Berith or Beroe, the daughter of their Venus and Adonis; or rather it is Baal as the *guardian of covenants*; the same with the Horkios of the Greeks, and the Jupiter sponsor, or Fidius ultor, of the Romans.

BAAL-GAD, a city at the north-weſt foot of mount Hermon, in the valley of Lebanon, at the north-eaſt point of the promiſed land; or perhaps a top of Hermon, Joſh. xi. 7. and xii. 7.

BAAL-HANAN, the ſon of Achbor, and 7th king of the Edomites: his name, which ſignifies the *grace and pity of Baal*, inclines me to think that the worſhip of Baal had then prevailed among the Edomites, as well as the Cannanites, Gen. xxxvi. 38.

BAAL-HAZOR, a city near Ephraim, about 8 miles north eaſt of Jeruſalem, between Bethel and Jericho. It is commonly thought to be the ſame as Hazor-hadattah, in the lot of Judah, Joſh. xv. 25.; but if ſo, its ſituation ought to be placed more to the ſouth. Here ABSALOM had his ſhearing-feaſt, and murdered his brother, 2 Sam. xiii. 23.

BAAL-HERMON, a part of mount Hermon, Judg. iii. 3.

BAALIS, king of the Ammonites: he ſent Iſhmael the ſon of Nethaniah to murder GEDALIAH, Nebuchadnezzar's deputy over the Jews, who were left in the land: but he paid dear for his conduct, when the Chaldeans ſoon after invaded his country, and reduced it to a deſert, Jer. xl. 17.

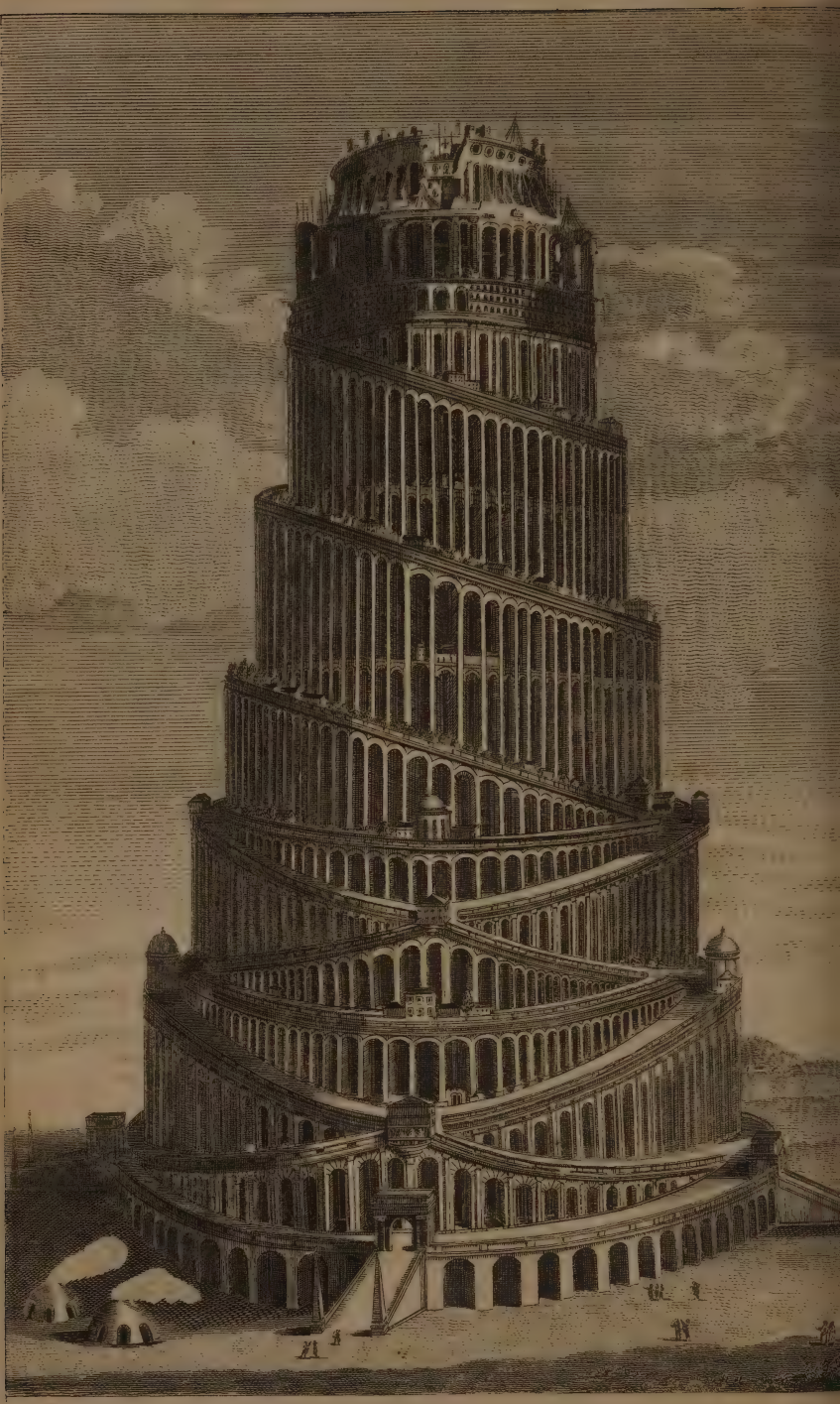
BAAL-MEON, BETHBAAL-MEON, BEON. Perhaps SIHON took it from the Moabites: the Hebrews took it from him, and it was given to the Reubenites; but the Moabites recovered it; and at laſt it was deſtroyed by the Chaldeans, Numb. xxxii. 38. Ezek. xxv. 9. It however ſeems to have been rebuilt, and to have been a city in the time of the Maccabees.

BAAL-PEOR, an idol of the Moabites and Midianites. Some think him the ſame with Miſraim or Oſiris of the Egyptians, or with Priapus of the Greeks. It is ſaid, that the filthieſt rites were uſed in his worſhip; but perhaps all this is fable: and he had the name *Peor* from the place of his temple, as Jupiter was called Olympius, from his being worſhipped on mount Olympus. Some will have him the ſame with *Chemoſh*, whom they ſuppoſe the ſun, or the Comus, or Apollo Chomius, the god of drunkards; and for whom Solomon built an high place on mount Olivet, 1 Kings xi. 7.; and who was carried off by the Chaldeans, Jer. xlviii. 7.: but we ſee no reaſon to unite theſe idols. In the worſhip of this *dead* deity the Hebrews joined themſelves, and did eat his ſacrifices, and were puniſhed with the death of 24,000, Numb. xxv. Pſal. cvi. 28.

BAAL-PERAZIM, a place in the valley of Rephaim, I ſuppoſe about three miles ſouth-weſt from Jeruſalem. Here David routed the Philiſtines, 2 Sam. v. 20.

BAAL-TAMAR, a place near Gibeah. It ſeems the Canaanites had here worſhipped Baal, *in a grove of palm-trees*. Here the other tribes almoſt utterly deſtroyed the Benjamites, Judg. xx. 33.

BAAL-ZEBUB, the idol-god of Ekron. This name, ſignifying *lord of flies*, doth not ſeem to be given him in contempt, ſince AHAZIAH his adorer called him by it; but either becauſe he was painted as a fly, though others ſay he was figured as a king on his throne, or becauſe he was ſuppoſed to chaſe off the hurtful ſwarms of flies: and might be the ſame as the god Achor at Cyrene, who was reckoned a preſerver from flies. As the prince of devils is in the New Teſtament called by this name BEELZEBUB, one is tempted to ſuſpect he might be the Pluto, or god of hell, of the Greeks, 2 Kings i. Matth. xii. 24. and x. 25.



TOWER OF BABEL.

BAAL-ZEPHON; whether this was an idol erected at the north point of the Red Sea, to watch the frontier of Egypt, or if it was a fortified place, we know not, Exod, xiv. 2.

BAANAH and RECHAB, the sons of Rimmon of Beeroth, Benjamites. Being officers of the army to king Ishbosheth, they entered his house at noon, cut off his head as he slept, and carried it to David, expecting some valuable reward. After representing to them the horrid nature of this treacherous murder, he ordered their hands and feet to be cut off, and these or their bodies to be hanged over the pool at Hebron, 2 Sam. iv. David had a Netophathite hero of this name; and Solomon two noted governors; the one the son of Ahilud, David's secretary, and the other the son of Husai, 2 Sam. xxiii. 29. 1 Kings iv. 12, 16.

BAASHA, the son of Ahijah, not the Shilonite, was commander in chief of the forces belonging to Nadab, the son of Jeroboam, the son of Nebat. A. M. 3051, he treacherously murdered his master and family, and usurped his crown. He continued in the idolatrous and other wicked courses of his predecessors on the throne. Jehu the son of Hanani, a prophet, was divinely ordered to tell him, that by the concurring, though not approving, providence of God, he had got the crown; but since he continued in the wicked ways of the family, which God had been provoked to deliver into his hand, he and his house should, by and by, be extirpated in like manner, and their unburied carcases given to the beasts to eat. Regardless of this heavenly warning, Baasha made war on ASA, and his kingdom of Judah; took Ramah, a place situated in a noted passage between their kingdoms, and began to fortify it, that none of his pious subjects might transport themselves out of his dominions to enjoy the pure worship of God. An invasion of Benhadad and his Syrian troops from the north, diverted him from accomplishing his project; they smote Ijon, Dan, Abel-beth, Maachah, Cinneroth, and all the land of Naphtali. After some years war with Asa, Baasha died a natural death, and was buried in Tirzah his capital, and succeeded by Elah his son, 1 Kings xv. and xvi.

BABE, a young infant. "Ye shall find the Babe, wrapped in swaddling bands, and lying in a manger," was the language of the heavenly host, respecting him whom the heaven of heavens cannot contain. The word is used in various senses in scripture. The Lord rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto *babes*:" so truly said Paul, 1 Cor. i, 26. "not many *wise* men," &c. And, not only are all those who are blessed with the revelation of these things considered as babes, when they are first illuminated, but Peter exhorts them, as new born babes, "to desire the *unmixed* milk of the word, that they may grow thereby."

BABEL. 1. A famous tower. About the time of Peleg's birth, in A. M. 1758, and 102 years after the flood, or perhaps later, the whole race of mankind, having gradually removed to the south-west of Ararat, came to the plain of Shinar. Here, being all of one language and religion, they, perhaps at Nimrod's motion, agreed to erect a tower of prodigious extent and height. Their design was not to secure themselves against a second deluge; otherwise they had built their tower on a high mountain, not in a low valley; but

to get themſelves a famous character, and to prevent their diſperſion to repleniſh the earth. No quarries they knew of at hand, in that rich ſoil; they therefore burnt bricks for ſtone, and SLIME had they for mortar. Three years, it is ſaid, they prepared their materials, and 22 years they carried on their building. Their haughty and rebellious attempt diſpleaſed the Lord; wherefore he, by a miracle, confounded their language, that but few of them could underſtand one another. This effectually ſtopped the building, procured it the name of BABEL, or CONFUSION; and obliged the offspring of Noah to diſperſe themſelves, and repleniſh the world. It is pretended, that the family of Shem did not concur in erecting this ſtructure; but of this we have no certain evidence. What became of this tower we cannot determine: about 1700 years after its erection, Herodotus ſaw a ſtructure at Babylon, conſiſting of eight towers, raiſed one above another, and each 75 feet high; above the higheſt of which was built the temple of Belus, the way to which winded about on the outſide, and was ſo broad that carts could have paſſed each other; but whether this was that mentioned by Moſes, or one built on its foundation, we know not. Modern travellers, who pretend to have ſeen the ruins of this ſtructure, differ ſo widely among themſelves, with reſpect to the ſituation and deſcription thereof, that we can hardly ſay that any of them have ſeen the genuine ruins of the famed tower.

2. BABEL, or BABYLON, the capital of Chaldea, was one of the moſt ſplendid cities that ever exiſted. Its form was an exact ſquare, built in a large plain; its circumference 480 furlongs or 60 miles, 15 on each ſide. The walls were in thickneſs 87 feet, in height 350; on which were built 316 towers, or, according to others, 250, three between each gate, and ſeven at each corner; at leaſt where the adjacent moraſs reached not almoſt to the wall. Theſe walls and towers were conſtructed of large bricks cemented with bitumen, a glutinous ſlime, which in that country iſſues out of the earth, and in a ſhort time grows harder than the very bricks or ſtones which it cements. Without the wall the city was ſurrounded by a ditch, filled with water, and lined with bricks on both ſides. This behoved to be extremely deep and large, as the whole earth of which the bricks for building the walls were formed, was dug out of it. The gates were an hundred in all, 25 on each ſide, and all of them of ſolid braſs. From theſe run 25 ſtreets, croſſing one another at right angles, each 150 feet wide, and 15 miles in length. A row of houſes faced the wall on every ſide, with a ſtreet of 200 feet between them and it. Thus the whole city was divided into 676 ſquares, each whereof was four furlongs and a half on every ſide. All around theſe ſquares ſtood the houſes fronting the ſtreets, and the empty ſpace within ſerved for gardens, and other neceſſary purpoſes; but it doth not appear that all theſe ſquares were ever wholly built and inhabited; though, from Curtius' account of it, when Alexander was there, we cannot ſafely infer what part might be inhabited in its meridian luſtre, before Cyrus took it.

A branch, if not the whole current of the Euphrates, running through the city from north to ſouth, divided it into two parts. On each ſide of the river was a quay and high wall of the ſame thickneſs with that of the city. In this, over againſt every ſtreet, were brazen gates, and from

them a descent by steps to the river. A magnificent bridge, of a furlong or more in length, and 30 feet wide, joined the two parts of the city in the middle. To lay its foundation and raise banks, they turned off the river westward into a prodigious lake which they had dug, of about 52 miles square, and 35, or, according to Megasthenes, 75 feet deep. To prevent the Euphrates from endamaging the city, when the melting of the Armenian snows swelled it into an yearly overflow of its banks, part of the current was then diverted into this lake, and afterward, on proper occasions, drawn forth to moisten the fields that lay below the level thereof. At the east end of this stately bridge stood the old palace, which took up four squares, and was about four miles in circumference. Next to it stood the magnificent temple of the god Bel or Belus, on the top of the tower above mentioned, and which took up one square. The riches of this temple, we read of, amounted to above 21 millions sterling. Its statues and vessels were all of massy gold. The statue of Jupiter Belus, probably that which Nebuchadnezzar erected in the plain of Dura, Dan. iii. was 40 feet high, and weighed 1000 Babylonian talents, or about three millions and a half of our money; two other statues of female deities were not much inferior in magnitude or value. They had a golden table before them of 40 feet long, and 15 broad. Here Nebuchadnezzar deposited the sacred furniture of the Jewish temple, and a great part of his other precious spoils. At the west end of the bridge stood the new palace, which took up about 9 squares, and was 7 or 8 miles in circumference. On the walls of these palaces an infinity of animals were represented to the life; and you entered by magnificent gates of brass. A vault below the channel of the river afforded a secret communication betwixt the two palaces.

But nothing was more stupendous than the hanging gardens. To gratify his queen Amyite, with a resemblance of her native mountains of Media, or to have a commanding prospect of the whole city, Nebuchadnezzar built them in his new palace. They contained a square of 400 feet on each side, and consisted of terraces, one above another, carried up to the height of the walls of the city: the ascent, from terrace to terrace, being by steps ten feet wide. The whole pile consisted of substantial arches upon arches, and was strengthened with a surrounding wall of twenty-two feet thick. The floors on each terrace were laid in this order: first, on the top of the arches was laid a bed or pavement of stones, each sixteen feet long, and four broad: over this, a layer of reed mixed with a great quantity of bitumen: over this, two courses of brick closely cemented with plaster: over all these, were thick sheets of lead; and on these the earth or mould of the garden, so deep, as to give sufficient root to the largest trees, with a variety of other vegetables pleasing to the eye. Upon the uppermost terrace was a reservoir, supplied by a certain engine, with water from the river, and from whence the gardens, on the other terraces, were supplied with moisture.

Nimrod, the first king of Babylon, and perhaps in the world, is generally allowed to have founded this city. Belus, who by some is made contemporary with Shamgar judge of Israel, and queen Semiramis, are said to have further enlarged and adorned it: but Nebuchadnezzar, or he and Nitocris his daughter-in-law,

finiſhed it, and made it one of the wonders of the world. The inhabitants of Babylon, and places adjacent, were exceſſively credulous, ſuperſtitious, lewd, and debauched; parents and huſbands expoſed to ſale the chaſtity of their daughters and wives: their women ſcarce retained the leaſt ſhadow of modeſty; expoſing themſelves quite naked in companies. They were bound, once in life, to proſtitute themſelves to ſtrangers, in honour of their goddeſs Succoth-benoth. The other idols of the Babylonians were Bel, Nebo, Sheſhach, Nergal, Merodach, and the Fire; and hence the idolatry, ſo prevalent in every place, appears to have had its origin. The Babylonians pretended to great ſkill in aſtrology, ſoothſaying, and magic, Dan ii. 2. and iv. 7. and v. 7. Iſa. xlvii. 12. From hence this pretended ſcience ſpread into Canaan, Iſa. ii. 6. if not into Egypt. After the death of Nimrod, Amraphel the ally, if not the tributary of Chedorlaomer, was king of Shinar, where Babylon ſtood. Long after reigned Belus, whom we take to be the ſame with Pul king of Aſſyria. He appears to have left Babylon to Baladan, Beleſis, or Nabonaſſar, his younger ſon: and hence his ſon Merodach, and other ſucceſſors, enjoyed their dominion, with the connivance of the elder branch of that family, who reigned in Aſſyria, and extended their conqueſts. Some, however, think that Baladan was not the brother, but a revolter from Tiglath-Pileſer. About A. M. 3323, Eſarhaddon king of Aſſyria, either for want of its male-heirs, or by force, ſeized on the kingdom of Babylon. After he and his poſterity had retained it about ſixty years, Nabopolaſſer, perhaps a deſcendant of Baladan, revolted, and ſet up for himſelf. He, along with Cyaxares, the Mede, began the overthrow of the Aſſyrian empire, and his ſon Nebuchadnezzar completed it. This laſt carried the Babylonian empire to its ſummit of glory. His conqueſts extended from Media on the north-eaſt, to Ethiopia beyond Egypt on the ſouth-weſt, comprehending the kingdoms of Aſſyria, Perſia, Syria, Phœnicia, Canaan, North Arabia, Idumea, Egypt, &c. Jer. xxv. xxvii. xlvi. xlvii. xlviii. and xlix. After his death, the empire of Babylon began to dwindle into ruin. Evil-Merodach his ſon ſucceeded him. Nerighiſſor, a ſon-in-law of Nebuchadnezzar, murdered him; and he and his infant Laboroſchard reigned a few years; the laſt being murdered, Belſhazzar, the grand-ſon of Nebuchadnezzar by Evil-merodach, mounted the throne; under whom, after a long war with the Medes and Perſians, Babylon was artfully taken by Cyrus; terrible ravage and murder committed therein; and the whole royal family ignominiouſly cut off, A. M. 3468.

About 15 years after, the Babylonians, enraged that the royal reſidence was transferred to Shuſhan in Perſia, and for other grievances pretended or real, prepared to revolt; and, after four years preparation, avowed their rebellion. Darius Hyſtaſpis king of Perſia, with a mighty army, marched to reduce them. Truſting to their walls, they ſhut themſelves up in their city, where they had amaſſed great ſtores of proviſion: and, that this might not be conſumed by uſeleſs mouths, they aſſembled their old people, their wives and children, and ſtrangled every body unfit for arms, except one beloved wife and a maid for every family. After Darius had, without ſucceſs, inveſted the city almoſt two years, Zopyrus, one of his generals,

cut off his own nose, mangled his face, pretending that all this had been done by Darius's orders, for speaking in favour of the Babylonians, he fled over to them, and was readily admitted: he so bitterly inveighed against the cruelty of Darius, that they made him captain of some troops, and at last governor of their city. This, on the first opportunity, he treacherously surrendered to his master; who, to reward his successful stratagem, loaded him with honour and wealth. Three thousand of the principal revolters were severely punished with impalement; the walls of the city reduced one third or one fourth of the former height; and the brazen gates carried off. About 40 years after, Xerxes pillaged the temples, and destroyed the idols of Babylon.—When Alexander was here, about A. M. 3672, Babylon was still large and wealthy, and he intended to restore it to its former splendour, and make it the seat of his empire; but, soon after, Seleucus Nicator having drained about 500,000 persons from it, to people his new city of Seleucia, 40 miles northward, it gradually dwindled into a desert. About A. M. 3870, one of the Parthian kings cruelly ravaged it, and demolished part of it. In Curtius's time it was reduced to a fourth part. The river Euphrates, changing its course, turned part of it into a fen, or standing pool of water. About the time of our Saviour's death, it was quite desolate; not 400 years after, it was an hunting park for the Persian kings. From the accounts of Rawolf, De la Valle, and Hanway, we are informed that now, and for ages past, it is so desert, that it is hard to say where it stood; and that the place assigned for it is so haunted with venomous and other doleful creatures, that one dare scarce go near it, except during the two cold winter months, Isa. xiii. xiv. xxi. xlvi. and xlvii. Jer. l, and li.

3. BABYLON, or Babylonia, was also the name of the country about this famed city; and sometimes also of Chaldea, Psal. cxxxvii. 1. Here Christianity was very early received by the Jews and others. Here the apostle Peter wrote one, if not both his epistles, to his dispersed brethren of Judah: here the Jews, since the destruction of their capital, have had famous synagogues, by one of the Rabbies of which their large Talmud was framed, Psal. lxxxvii. 4. 1 Pet. v. 13. This province contained the cities of Babylon, Vologesocerta, Borsippa, Idiccara, Coche, Sura, and Pombeditha.

BABBLE; to utter a vast deal of senseless and unprofitable talk, Prov. xxiii. 29. Acts xvii. 18. A *babler is no better* than a serpent that bites, except it be enchanted. Unless restrained by fear or favour, he will do mischief to mens' characters or interests, with the multitude of his unadvised words, Eccl. x. 11. *The vain babbling*, which ministers ought to shun, is all empty noise about words, sentiments, and customs, not allowed by Christ, nor calculated to the edification of men, 1 Tim. vi. 20.

BACA; this word signifies *mulberry trees*. It occurs but once in scripture, viz. in Psal. lxxxiv. 6. where it may be considered as referring to the valley of *Rephaim*, where the Jews, in their journeying to their solemn feasts at Jerusalem, stopped for refreshment, both because it was so well shaded, and also as it abounded with springs of water.

BACK, the hinder and strongest part of our body. God's *back parts*, denote the less glorious manifestations of his presence, Exod. xxxiii.

23. He casts our sins *behind his back*, when he fully forgives them, so as to place them no more in the light of his countenance, to punish them, Isa. xxxviii. 17. with Psal. xc. 8. Jer. xvi. 17. He *shews* men *the back, and not the face*, when he disregards them, and refuseth to smile on, or shew favour on them, Jer. xviii. 17. Christ's giving his *back to the smiters, and his cheeks to them that plucked off the hair*, imports his ready and cheerful exposure of himself to suffering for our sake, Isa. l. 6. Men *turn the back*, when they flee from a field of battle, Jer. xlviii. 39. Their turning *their back* on God or his temple, their *looking back, going back, drawing back, turning back, sliding back* from him, imports their contempt of him; their gradual and oft insensible revolt from the knowledge, love, profession, and practice of his truth, Jer. ii. 27. and xxxii. 33. Their *casting him* or his *laws behind their back*, imports their utmost contempt, and abhorrence of both, Ezek. xxiii. 35. Neh. ix. 26. The church hath her *back ploughed* on, when her members are cruelly oppressed and persecuted, Psal. cxxix. 3. The Jews, since their crucifixion of Christ, have their *back bowed down always*: the strength of their nation, their government, and great men are gone; and they are laden and grievously oppressed with slavery, oppression, and sorrow, Psal. lxix. 23. Rom. xi. 10.

BACK, or BACKWARD. In the metaphorical language, *to go* or *turn back* or *backward*, denotes wilful rebellion, and active apostacy from God, Isa. i. 4. Jer. vii. 24. and xv. 6. To be *driven, turned*, or *fall backward*, imports disappointment; and sudden, unexpected, and fearful destruction, Psal. xl. 14. and lxx. 2. Isa xxviii. 13. and xlv. 25. To *turn judgment backward*, is violently to pervert good laws and their sanctions, in order to promote and maintain wickedness, Isa. lix. 14.

BACKBITE, to speak evil of one in his absence. The Hebrew word for it, signifies to go to and fro, to gather and spread calumny, Prov. xxv. 23.

BACKSLIDE, is voluntarily, gradually, and sensibly, to turn from the knowledge, faith, love, profession, and practice of Christianity, Jer. iii. 6,—14. Hos. 4. 16. *Backslidings reprove one*, and *he is filled with them*, when the punishment due to them is laid upon him till he is convinced of his guilt, or is terribly oppressed with the weight thereof, Jer. ii. 19. Prov. 14. *Backslidings are healed* when they are freely forgiven, and one is recovered from them to a course of holiness, Hos. xiv. 4. A *backslider in heart*, is one who, however secretly, allows himself in a deliberate course of revolting from God, Prov. xiv. 14. To *be bent to backsliding*, is to be strongly set upon revolting from God, and disposed to take all opportunities of it, Hos. xi. 7.

BAD, EVIL, useless, disagreeable, hurtful, Matth. xxii. 10.

BADGER, a four-footed beast that burrows in the earth; perhaps it includes the Civet cat.—Some authors, perhaps from their mere fancy, describe a dog-badger; but that which is best known is the hog-badger, or brock.

BAG, a sack, or pouch, Deut. xxv. 13. 1 Sam. xvii. 40. Treasures of heavenly blessings that cannot be scattered, lost, or fade away, are called *bags that wax not old*, Luke xii. 23. Riches, blasted by the curse of God, are *wages put into a bag with holes*; they profit not the owner, but are secretly, insensibly, and unexpectedly consumed, Hag. i. 6. God *seals and sews up men's*

iniquity in a bag, when he exactly remembers every act and circumstance thereof, in order to charge it on them, and punish them for it, Job xiv. 17.

BAHURIM, a city of the Benjamites, about a mile, or perhaps considerably more, to the north-east of Jerusalem. It is said to be the same as ALMON; but it is certain, that thus far Phaltiel attended his wife Michal in her return to David her first husband, 2 Sam. iii. 16. Here David passed in his flight, just as the rebellious Absalom entered Jerusalem, and was grievously cursed by Shimei one of the inhabitants; and here Ahimaaz and Jonathan hid themselves in a well as they carried information to David, 2 Sam. xvi. 5. and xvii. 18.

BAJITH, a temple, or city where one was, in the country of MOAB, whither the king unsuccessfully went up to bewail the state of his nation, and supplicate his idol's assistance against the Assyrian invaders, Isa. xv. 2. It is possibly the same as BAAL-MEON.

BAKE. The baking of bread with human or cows' dung, signified the firing of it with such dung burnt above, below, or at the side of it. Such a custom still remains in Barbary and Arabia, Ezek. iv. Ten women *baking the bread* of a nation *in one oven*, imports great scarcity of provisions. Lev. xxvi. 26. The *baker* of the Israelites, who *sleeped all night*, might signify their secure and indolent kings, who did not attend to the danger the state was then in, of being inflamed with contentions, and destroyed by Assyrian invasion;—and many represent Satan and mens' lust, which, having inflamed the heart with temptation, restfully wait for its breaking forth into open wickedness on the very first occasion, Hos. vii. 6.

BALAAM, a noted prophet, or soothsayer, of the city Pethor on the Euphrates, was the son of Beor or Bosor. His history, as recorded in scripture, has occasioned much controversy; and the question, Whether Balaam was a prophet of the Lord, or merely an enchanter, whose powers originated from Satan? remains yet undecided among the learned. On the one hand, it is observed, that, in 2 Pet. ii. 14. he is called a *prophet*: he calls the God of Israel, *The Lord my God*, Numb. xxii. 18. So high was his character, that Balak enforced his message by saying, "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed," Numb. xxii. 6. The manner in which God spake to him, was as if familiar with, or accustomed to such revelations; most important discoveries were made to him; and lastly, by what Peter and Jude say of him, they consider him as an apostate from the truth, not a stranger to it. On the other hand, it is remarked, that he belonged not to Israel, among whom the knowledge of the true God was, in a great measure, confined: That he came from Aram or Mesopotamia, out of the mountains of the east, a country famous for soothsayers and diviners, Isa. ii. 6. That his mode of worship was contrary to the law of Moses; he built seven altars, Numb. xxiii. 1, 2. and went to seek for enchantments, Numb. xxiv. 1.; and is expressly called a *soothsayer*, Josh. xiii. 22. Let the Reader judge for himself.—It is abundantly evident, that the knowledge of the true God was not confined to the Jews: he revealed himself to Abimelech, Gen. xx.; to Pharaoh, Gen. xli.; and to Nebuchadnezzar, Dan. ii.: What striking language do we find in the book of Job! the principal events recorded concerning

him are: The king of Moab and the elders of Midian, alarmed by the powerful appearance and deeds of Iſrael, and anxious to ſtop their progreſs, ſent meſſengers to Balaam, promiſing him a valuable reward, if he would come and curſe the Hebrews; which, they hoped, would render them an eaſy conqueſt. It was a very general practice, among the nations of antiquity, to devote their enemies to deſtruction at the beginning of their wars. Even the Romans had public officers appointed to perform this ceremony; and the form of their execrations is ſtill preſerved; ſee *Macrobii Saturnalia, Lib. III. cap.* 9. Covetouſneſs, we have good authority to ſay, (Jude 11. 2 Pet. ii. 15.) was a ruling luſt with him; anxious to comply, he deſired the meſſengers of Balak to lodge with him that night, labouring, if poſſible, to ſerve God and Mammon. He, however, diſmiſſed them, becauſe of the Lord's refuſal to let him go. Balak, more and more anxious, ſent other, and ſtill more honourable princes, increaſed his promiſes, and intreated that nothing might hinder his coming. Balaam retained his fair ſpeeches; "If Balak would give me his houſe full of ſilver and gold, I will not go a whit beyond the commandment of the Lord." But the wages of unrighteouſneſs were earneſtly coveted; therefore he adds, "tarry here, *I pray thee*, this night alſo, till I conſult whether God had changed his mind." In the night God appeared, and permitted him to go, if the meſſengers inſiſted; but aſſured him, that he behoved to curſe or bleſs that people juſt as he ſhould direct him.

Without waiting any further ſolicitation, Balaam next morning roſe early, and rode off with the meſſengers. To puniſh his raging avarice, the Angel JEHOVAH placed himſelf in his way, with a drawn ſword in his hand. He perceived not the Angel, but his aſs did, and turned aſide: Balaam beat her back again into the road. The Angel removing into a place betwixt two vineyards, the aſs, for fear, ran againſt the wall, and cruſhed her maſter's foot. The Angel next poſted himſelf in a ſtill narrower paſſage: the aſs fell down for fear, and durſt not go forward. Enraged herewith, he unmercifully beat her. Meanwhile the Lord miraculouſly qualified the aſs to reprove him for his madneſs and cruelty, when he might eaſily have gueſſed that ſhe had ſome uncommon reaſon for her conduct. JEHOVAH immediately diſcovered himſelf with his drawn ſword; rebuked him for his abuſe of his beaſt; and aſſured him, that had it not been for her turning aſide, he ſhould have now periſhed in his wicked courſe. Balaam confeſſed his guilt, and unwillingly offered to return. He was permitted to proceed in his journey, providing he took heed to ſay nothing but as God directed him.—While leaving the Reader, as already mentioned, to judge for himſelf, in a queſtion ſo much diſputed as the character of Balaam, it would be blameable to omit mentioning, that, if he had been merely *an enchanter*, How was it, that God ſpake to and by Balaam? The magicians did their utmoſt in Egypt; but Heaven never employed them to prophecy: if merely *an enchanter*, his loving the wages of unrighteouſneſs would be no ſuch beacon to the church of God. The ſpeaking of the aſs, has been a rich fund of raillery for the infidel: we have a ſolid reply; "Balaam was rebuked for his iniquity; the dumb aſs, ſpeaking with man's mouth, forbade the madneſs of the prophet." The miracle was not ſuper-

fluous, (says Bishop Newon), it evidenced, that the same divine power, which caused the dumb ass to speak, compelled Balaam to utter blessings contrary to his inclination.

Informed of Balaam's approach, Balak met him on the frontiers of his kingdom; and kindly blamed him for not coming on the first invitation. He excused himself from the divine restraint he was under. Balak conducted him to Kirjath-huzoth his capital, and entertained him with a splendid feast. Next day he conducted him to an adjacent hill, sacred to the idol Baal, that he might thence view the Hebrew camp. To obtain the divine permission to curse them, Balaam desired seven altars to be reared, and a bullock and ram offered on each. His orders were directly obeyed. While Balak stood by his sacrifice, Balaam retired to meet with enchantments. He was divinely inspired with this unwelcome message, that, in vain, he had been brought from the east to curse the Israelites, whom God had not cursed; and that they should be the numerous and peculiar favourites of Heaven. In delivering this, he wished that his death and posterity might resemble that of Jacob.

The great foundation for doubt as to Balaam's character, in his manner of worship, which, chap. xxiv. 1. is called seeking enchantments; and it is beyond all controversy, that his whole conduct was *going astray*. Peter calls his followers "cursed children, who have forsaken the right way:" and, therefore, although it is probable he had been a prophet of the Lord, and spake by his inspiration, yet, seduced by his covetousness, he had recourse to enchantments to please Balak, in hopes of honour, if not to effect his purposes.

Balak was heartily vexed, but hoped that a change of place, and alteration of prospect, might produce better luck. He carried Balaam to the top of Pisgah, where he saw but a part of the Hebrew camp. Seven altars being erected, and a bullock and a ram offered on each, he again retired to procure some enchantment against them. God met him, and ordered him back to tell Balak, that the unchangeable and Almighty JEHOVAH had blessed the Hebrews; had forgiven their iniquities; took delight in them; had by miracles brought them from Egypt; and would enable them, as lions, to devour the nations, and seize on their property. Offended herewith, Balak begged that he would at least refrain from blessing them. He assured him, that he was divinely constrained to act as he did.

Still intent to have Israel cursed, both agreed to make a third trial. On the top of Peor seven other altars were reared, and a bullock and a ram offered on each. Determined by God, Balaam forbore to seek for enchantments, but turning his face to the Hebrew tents, he extolled the comely order of their encampments; he foretold that they should become a flourishing and mighty nation, far superior to every foe;—that such as blessed and favoured them, should be blessed; and such as cursed and hated them, be cursed and ruined. Transported with rage, Balak charged him to get him home to his country, since, by adherence to divine suggestions, he had abused him, and deprived himself of honour and wealth. Balaam replied, that, from the very first, he had told his messengers that he could do nothing but as God permitted.—He added, that, in after times, an Hebrew prince should subdue the country of Moab; an Hebrew Messiah, marked in birth by a star, subdue the world to the obedience of faith;—

that Idumea and Seir ſhould be ruined, while the Hebrews would do valiantly;—that Amalek, however powerful at preſent, ſhould, for their injuries to that people, periſh for ever;—that the Kenites, notwithſtanding their advantageous habitation among rocks, ſhould, after a variety of diſtreſſes, be carried captive to Aſſyria;—that the Greeks from Macedonia, and the Romans from Italy, ſhould ſeize on Aſſyria and its conqueſts; and at laſt periſh themſelves.

It has been juſtly remarked, that what Balaam failed in doing as a prophet, he accompliſhed as a politician. He taught Balak to caſt a ſtumbling block before the children of Iſrael, to eat things ſacrificed to idols, and to commit fornication. At his ſuggeſtion, the Moabitiſh women entered Iſrael, and three and ſeventy thouſand fell in one day. In an after war with Midian, Balaam died, falling into the pit which he had digged for others, Numb. xxii. xxv; Deut. xxiii. 4, 5; Joſh. xiii. 22, and xxiv. 9. Neh. xiii. 2.

Tho' not ſtrictly conformable to our plan, it may not be amiſs to conclude this article with a few remarks from biſhop Newton, on the preface to Balaam's third prophecy, Numb. xxiv. 4, and 16. Which has been very much miſunderſtood, chiefly by the inaccuracy of the Engliſh tranſlation. Mr. Brown calls it a haughty preface.

His latter prophecies Balaam uſhers in with a remarkable preface, "Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid; He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling into a trance, but having his eyes open," ver. 3, 4. and 15, 16. Which hath occaſioned much perplexity and confuſion, but the words rightly rendered will admit of an eaſy interpretation. "Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:" It ſhould be *the man whoſe eye was ſhut:* for the word *ſhātam* is uſed only here in Lamentations, iii. 8, and there it ſignifies *to ſhut;* and the word *ſatam*, which is very near of kin to it, I think, hath always that ſignification. St. Jerome tranſlates it *cujus obturatus eſt oculus:* and in the margin of our bible it is rendered *who had his eyes ſhut*, but with this addition, *but now open.* It plainly alludes to Balaam's not ſeeing the Angel of the Lord at the ſame time that the aſs ſaw him. "He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty;" for in this ſtory we read ſeveral times, that "God came unto Balaam and ſaid unto him;" and poſſibly he might allude to former revelations, "Falling into a trance, but having his eyes open;" in the original there is no mention of *a trance;* the paſſage ſhould be rendered, *falling and his eyes were opened*, alluding to what happened in the way, to Balaam's falling with his falling aſs, and then having his eyes opened: "And when the aſs ſaw the Angel of the Lord, ſhe fell down under Balaam.—Then the Lord opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way, and his ſword drawn in his hand; and he bowed down his head, and fell flat on his face," xxii. 27, &c. A contraſt is intended between having his eyes *ſhut*, and having his eyes *opened;* the one anſwers to the other. The deſign of this preface was to excite attention: and ſo Balaam proceeds to *advertiſe* Balak *what this people ſhall do to his people in the latter days*, by which phraſe it meant the time to come, be it more or leſs remote.

BALADAN. His name is com-

pounded of the names of the idols Baal and Anan, or Adonis. He is the same with Belesis, Belessus, Nanybrus or Nabonassar, the first king of Babylon in Ptolemy's canon. According to Diodorus, he and Arbaces the Mede revolted from Sardanapalus king of Assyria, levied an army of 400,000, and therewith ruined Nineveh and the Assyrian empire. But we, with Sir Isaac Newton, believe him to have been the son of Pul king of Assyria, who had the kingdom of Babylon assigned him for his portion; he was succeeded by his son Berodach; and his kingdom seems to have enjoyed peace with Assyria till the reign of Esarhaddon, Isa. xxxix. 1. 2 Kings xx. 12.

BALANCE, an instrument for weighing. To weigh with an unjust one, is *abomination* to the Lord, Prov. xi. 1. Men are *weighed in the balances*, when they are tried by the law, word, or judgments of God, and their goodness or badness clearly discovered, Dan. v. 27. Job xxxi. 6. Psal. lxii. 9. The *balances* in the hand of him that sat on the black horse appearing under the third seal, may denote the strict equity of divine providence; the famed equity of Severus, and other persecutors then living; and such scarcity of provision, temporal and spiritual, as obliged men to eat bread as by weight, Rev. vi. 5. The *balancings of the clouds*, is the manner how they are poised and supported in the air, and formed for their proper purpose, Job xxxvii. 16.

BALD, wanting HAIR on the fore or hind head, Lev. xiii. 40. *Baldness*, and *polling* or *cutting off the hair*, imported mourning or terrible distress, Isa. iii. 24, and xv. 2, and xxii. 12. Jer. xlvii. 5, and xlviii. 37. Ezek. vii. 18, and xxvii. 31. Amos viii. 10. Mic. i. 16. The children of Bethel's mocking Elisha, crying, *Go up, thou bald head*, implied contempt of his prophetic character, ridicule of his master's translation to heaven, and of God's providence toward his body; and so justly deserved their being torn to pieces, 2 Kings ii. 23. The Chaldeans besieged Tyre till their heads were made *bald* with wearing helmets, and their shoulders *peeled* with bearing burdens.

BALM, a precious, sweet-smelling, and medicinal rosin or gum, extracted from the balm-tree, which is cultivated in the manner of the vine, and grows in many places of Arabia the rocky: but that of Canaan near Engedi, and in Gilead, was reckoned the best. It is held useful in bringing forth dead births, preserving dead bodies, and healing venomous bites, and other dangerous wounds; but true and genuine balm is rarely found.

BAMAH, a high place where the Jews shamelessly worshipped their idols, Ezek. xx. 29.

BAMOTH, a place in the borders of Moab: but whether a city near the river Arnon, and the same with Bamoth-baal, which was conquered from Sihon, and given to the Reubenites, we know not, Numb. xxi. 19, 20. Josh. xiii. 17. Here the Hebrews had their 42d encampment; and perhaps the name *Bamoth* imports no more, than some rising grounds in that chain of mountains north of the river Arnon.

BAND. (1.) Material chains, or cords, Luke viii. 29. Acts xvi. 26. (2.) A company of soldiers, cattle, locusts, &c. So called, because connected together in their respective connections; a band of Roman soldiers consisted of about 1000, Acts x. 1, xxi. 31, and xxvii. 1. (3.) Bands of love are mentioned, Hos. xi. 4. referring to God's way with his church; when Israel was a child then

he loved him &c. (4.) Christ's bands, Psal. ii. 3. are his yoke, which is easy to those who have found rest to their souls in him, but a grievous yoke to all else. (5.) The body of Christ is said to be united to Christ the head, by *bands* and joints holding him, i. e. holding the faith concerning him is the great band, which, producing love, cements and unites the body together. By this, all men shall know Christ's disciples; this is the true mark of his church:—Behold! how good and how pleasant it is for brethren to dwell together in unity. (6.) The bondage of Egypt, and that of Antichrist, the counterpart, are called bands. Christ came to set at liberty them that are bound by the convictions of conscience, and fearful looking for of judgment. Lev. xxiii. 13. Ezek. 34. 27. Isa. xxviii. 22. and lii. 2. (7.) To have no *bands* in death, is to die without the fear of future misery, Psal. lxxiii. 4.

BANISHMENT; separation and expulsion from one's native country, Ezra vii. 26. God's church, in her captivity, is considered as banished, Lam. ii. 14. But the word is used most remarkably in Joab putting it into the mouth of Absalom's mother, 2 Sam. xiv. 13, and 14.

BANK. (1.) The sides or brink of a river or sea, Gen. xli. 17. (2.) A mount or heap of earth thrown up in the siege of a city, to shoot from, or for defence to the besiegers, 2 Sam. xx. 15. (3.) A treasury for exchanging, receiving, or giving out, money on interest, Luke xix. 23.

BANNER, ENSIGN, STANDARD; colours borne in times of war, for assembling, directing, distinguishing, and encouraging the troops. In the wilderness, every tribe of Israel had its particular standard; and they were again marshalled by three tribes apiece, under the standard of Judah, Reuben, Ephraim, and Dan. God's *setting up an ensign* to the Assyrians, or others, imports his providential leading them forth to chastise his people, and punish his enemies, by war and ravage, Isa. v. 26. and xviii. 3. The setting up *standards* in a country, imports approaching war and ravage, Jer. xlvi. 21. and l. 2. Christ is a *standard* or *ensign*; preached to Jews and Gentiles, he is the great means of assembling them to himself, and distinguishing them from others; he directs and animates them to their spiritual journey, and their warfare with sin, Satan, and the world; and enables them to oppose corruption and error: and, for the same reason, he is called a *standard-bearer*, Isa. lix. 19, and xi. 10. and xlix. 22. and lxii. 12. Song v. 10. *Heb.* Christ's love is called a *banner*; when displayed, it excites and draws men to him; and directs, encourages, and protects them in their spiritual warfare, Song ii. 4. God *gives a banner to his people, to be displayed because of truth*, when he accomplishes his promise, signally protects and delivers them; or affords them a valiant army to conquer their foes. Or may it not import Christ the promised Messiah, as the great security of the Jewish nation, Psal. lx. 4. The destruction of Sennacherib's army was like the *fainting of a standard-bearer*: it was very sudden, and so universal among the commanders, that scarce one remained to bear the colours, Isa. x. 18. The Jews, in these times, were as an *ensign on a high hill*; they were reduced to a small number, and obliged to flee to mountains and hills for safety, Isa. xxx. 17.

BANQUET, a splendid feast, where is abundance of wine and fine eatables, Esth. v. 5. Amos vi. 7.

Christ's word, covenant, church, and intimate fellowship with him, are called the *banqueting-house*, or *house of wine*; thereby the saints are largely refreshed, satisfied, strengthened, exhilarated, encouraged, and comforted, against all their fears and griefs, Song ii. 4.

BAPTISM, denotes washing in general, Mark vii. 8. *Gr.*; but the washing of persons in token of dedication to God, is peculiarly so called. Possibly this rite commenced immediately after the flood. Jacob and his family washed themselves before they approached to God at Bethel, Gen. xxxv. 2. The Hebrews washed themselves before they entered into covenant with God at Sinai, Exod. xix. 14. Aaron and his sons washed themselves before their consecration to the priest-hood, Exod. xxix. 4. After the Jews circumcised their proselytes, they washed them in water. In the ministry of John, baptism commenced a seal of the new covenant. His baptism comprehended the whole substance of what afterward obtained, tho' it did not so clearly represent the Trinity of persons in the Godhead, and the actual incarnation of Christ. Nor is there any evidence that any baptized by John were rebaptized by the disciples of Christ. Our Saviour, and perhaps most of his apostles, had no other but the baptism of John. Christ *baptized none* himself, that he might baptize none in his own name; that he might maintain his dignity as the sole Lord of the church, and baptizer with the Holy Ghost; and that the validity of baptism might appear not to depend on the worth of the administrator, but the authority of God; and perhaps, for this last reason, Paul shunned baptizing as much as he could, John iv. 2. 1 Cor. i. 14. Before his death, Christ had empowered his apostles to baptize in Judea: after his resurrection he empowered them to teach and disciple all nations, baptizing them in the name of the Father, Son, and Holy Ghost, John iii. 26. and iv. 1, 2. Matth. xxviii. 19. Paul's being sent *not to baptize*, imports no more, but that the preaching of the gospel, and not baptizing, was his principal work, 1 Cor. i. 17.

Israel's baptism unto Moses, in the cloud and in the sea, (1 Cor. x. 2.) merits particular attention, as exhibiting a very remarkable view of baptism in general, as well as a strong collateral evidence of the unscriptural nature of all opposition to *infant baptism*. Baptism has been justly defined an *initiating* ordinance. We can, by no means, consider the apostle as saying, that all Israel were baptized *in the name of Moses*, as Christians are now *in the name of* Jesus Christ. Moses was the servant, not the lord of the house; and Paul was as justly entitled to baptize in his own name, which he disavowed, as Moses could be. The Old Testament church, we have shewn in a former article, is called *The body of Moses*: because all the statutes, judgments, and ordinances of that law, upon which the Old Testament church was built, were given by Moses. The Lord spake to Moses face to face; and all the church of Israel evidenced their believing God, by their crediting his servant Moses, who was faithful in all his house. As baptism, in the name of Jesus Christ is confessedly that *beginning-ordinance* (if such a term is allowable) in which the whole doctrine of Christ, viz. the remission of sins, the washing and cleansing from guilt, which comes to the guilty conscience by the blood of Jesus Christ, is completely set before us; and, by submitting to this ordinance, we are

introduced to the church of Christ. In like manner, the pillar of cloud, and passage through the sea, exhibited a grand display of the whole doctrine of Moses; and, by this baptism, the whole church of Israel were initiated. Paul expressly assures us, Heb. xi. 29, "By faith they passed through the Red sea," &c.; and, therefore, as *faith* is connected with Christian baptism, *i. e.* faith in him in whose name they are baptized, and in the infinite dignity of his blood, to cleanse from all sin; so *faith*, in what the pillar of cloud and sea represented, was connected with the baptism of Israel; for Paul most forcibly adds, "which the Egyptians assaying to do, were drowned." Nor will it be admitted, as has been ignorantly advanced, that the faith, by which Israel passed, was merely a confidence in what Moses had said, as to the temporal safety of their bodies; and, therefore, at best, only *a typical faith*. It is true, that the whole transaction was *typical*; but *typical faith* is unscriptural jargon. Paul adduces the faith of Israel, in passing through the sea, as an example of that faith to which he is exhorting these Hebrews to hold fast. It is the same faith in which the Old Testament saints died; Was that a typical faith? The offering up Isaac was typical of the offering of Christ; but who will venture to say, that Abraham's faith was typical? One more, tracing out the history of Israel downwards, in 1 Cor. x. 4. the apostle expressly asserts, that the Rock, which followed Israel, was *Christ*. How? In the same manner as the elements of bread and wine, in the supper, are set before us, in that ordinance, as the body and blood of the Lord. We go about that ordinance *worthily*, when we eat and drink it in faith of the *worth* of the Lord. Israel, of old, eat and drank the manna and the water from the rock worthily, when, in the one, their faith respected the true manna, Christ; and, in the other, viz. the rock, they saw *Christ*. Thus, then, it is evident, the faith of old Israel, in worthily eating and drinking, was the same precious faith in which only we can eat the Lord's supper: So their faith in their baptism is the same faith in which Christians are now baptized. The cloud, sea, manna, and rock, were not more typical than the water, bread, and wine. But it may be asked, How comes the passage through the Red sea, under the cloud, to be particularly called *a baptism* or *washing?* The cloud, we are told, Exod. xiii. 22. was a pillar of fire by night, and a cloud by day; corresponding with the baptism of water and the Holy Ghost. Clouds consist of moist vapours or rain; and as, in that country, the heat of the sun is most distressing, nothing is more refreshing than the shelter and cooling effects of a cloud. The effects of the cloud are most beautifully depicted, Psal. lxviii. 9. when Jehovah marched gloriously through the wilderness, leading his hosts; and this he did as the pillar of cloud, he poured forth a plenteous rain, refreshing his congregation when he was weary. Israel, then, just come from Egypt, collected under this cloud, refreshed by the plenteous rain, was a like figure to baptism. The going down into the sea, and coming up on its banks safe, was highly descriptive of a baptism, and illustrates Paul's remarkable reasoning, Rom. vi. 3. The same truths, which are openly set before us in baptism, were set before Israel in the cloud and in the sea. And they were *all* baptized, young and old, infants and adults, male and female. The youngest infant among them partook in the be-

neficial effects of the cloud, and the glorious salvation through the sea: the parents, in bringing them along with them, trusted them into the bed of the Red sea; believing what the Lord had told them by Moses; hoping for the same salvation to them that they expected for themselves: and this exactly corresponds with the nature of Christian infant baptism. The guilty sinner, who looks for deliverance and purging from the blood of Christ for himself, brings his child under *the cloud* in the ordinance of baptism; knowing that the same Almighty power, which carries him through the Red sea, can carry his children. Who could have dared to have separated the little children from the camp of Israel, and said, we are now to be baptized, and we can only partake in this ordinance properly, believing in the Lord and his servant Moses; ye infants are incapable of this faith, and must, therefore, be left behind, and be separated from the church?—The Reader will excuse the length, perhaps tediousness, of this digression.

There were diverse *baptisms* or *washings* under the law, in order to demonstrate the manifold grace of God; the fountain opened in the house of David, for all manner of sins and uncleannesses. Before Christ entered on his public ministry, he was washed, like Aaron, at the door of the tabernacle of the congregation. He came a minister of the circumcision, and desired John to suffer it now, that all the righteousness, which the law prefigured, might be fulfilled. John came preaching the baptism of repentance for the remission of sins, thus preparing the way of the Lord, who was mightier than he, and should baptize with the Holy Ghost and with fire.

We read of, (1.) *Baptism for the remission of sins*, as already explained, Acts ii. 38. xvii. 16. (2.) *Baptism of repentance*, Acts xiii. 24. and xix. 4. as all who came to John's baptism, came to it confessing their sins, as they hoped for cleansing by what baptism represented. (3.) *Baptized into Christ and his death*, Rom. vi. 3, 4. and Gal. iii. 27. in the same sense as being baptized unto Moses, signifies being baptized unto the doctrine of Moses; so baptized into Christ and his death, is, baptized into that doctrine. (4.) *Baptized for the dead*, 1 Cor. xv. 29. is an expression which has produced much controversy: the simplest and most probable meaning is, that, as we have hinted, Israel's coming up out of the sea typified the resurrection from the dead, and they went down into the sea in the hope of this resurrection; in like manner, when Philip and the eunuch went down into the water, it corresponded with "being buried with Christ, by baptism, into death:" and it immediately follows, "that, like as Christ was raised up from the dead by the glory of the Father, even so we also," &c. In Cor. xv. Paul is proving the doctrine of the resurrection, from the resurrection of Christ: now, if Christ is not raised, and if the dead rise not, what shall they do who are baptized into his death? (5.) *Baptized into one body*, 1 Cor. xii. 13. respects baptism as already spoken of, viz. as connected with the church of Christ; and, therefore, an ordinance which can be refused to none whom we are bound to consider as belonging to Christ's body, the church. In this respect that ordinance succeeded circumcision, which connected together the one body of the Old Testament church, and was performed on the bodies of infants eight days old. The enemies of infant baptism exceedingly pervert scripture, when they endeavour to shift off this *unanswerable* argument, by saying, that

circumcision was merely a fleshly mark, distinguishing the heirs of an earthly inheritance, to which men were born of the flesh. Paul informs us, (and his authority is to be held good, in preference to the reasonings of any man or set of men,) "that it is a sign, or seal, of the righteousness which is by faith," even that faith which Abraham was blest with before he was circumcised: Abraham believed God's promise, respecting the coming of Christ, and his being *cut off*; and, as a sign or seal of that, he himself was circumcised: as the promise came to him and his children, he circumcised his little ones the eighth day. It is certain, the children of believers at Corinth were esteemed holy, 1 Cor. vii. 14. and members of the kingdom of God, Mark x. 14.; Why then refuse them the seal? The apostles went about baptizing not only those who professed to believe in the Messiah, but their households, Acts xvi. 15, 33. and 1 Cor. i. 16.

BAPTIST, one that baptizeth. John the son of Zecharias is so called, because he first administered baptism as an ordinance of God, Matth. iii. 1.; and his whole doctrine is called his baptism, Acts xviii. 25.

BAR. (1.) That whereby a door is bolted and made fast, Neh. iii. 3, 6. (2.) A narrow cross-board or rafter to fasten other boards to, Exod. xxvi. 26. (3.) A rock in the sea that runs across its bottom, Jon. ii. 6. (4.) The bank or shore of the sea, which, as a bar, shuts up its waves in their own place, Job xxxviii. 10. (5.) Strong fortifications and powerful impediments are called *bars*, or *bars of iron*, Amos i. 5. Isa. xlv. 2.

BARABBAS, a notorious robber, guilty of sedition and murder. He happened to be imprisoned for his felony when Christ's process was carried on. As it had, for some time, been usual to release some prisoner to the Jews at their passover-feast, Pilate put Jesus and Barabbas in the lest, that the Jews might choose one of them to be released. Contrary to his expectation and wish, they warmly begged the release of the noted malefactor, and the crucifixion of the blessed Jesus, Matth. xxvii. 17, 21. John xviii. 40. Mark xiv. 7,—15.

BARAK. See DEBORAH.

BARBARIAN, a rude unlearned person, or whose speech we understand not, 1 Cor. xiv. 11. The Greeks called all besides themselves *Barbarous*, or *Barbarians*; because they reckoned their language coarse, and their manner of life rude and savage, Rom. i. 14. Acts xxviii. 2, 4. Col. iii. 11.

BARBED, having points like hooks, or prickles of thorn, Job xli. 7.

BARE; (1.) Stripped; destitute of covering, Lev. xii. 45.; or deprived of outward comforts, Jer. xlix. 10. (2.) Pure; mere; so *bare grain* is grain of corn without any bud, straw, ear, or chaff, 1 Cor. xv. 37. To have the legs, thighs, heels, feet, head, or body, *bare* or *naked*, imports want of outward comforts, and mourning and grief on account thereof, Isa. xlvii. 2. and xx. 2. and xxxii. 11. Jer. xii. 22. and Ezek. xvi. 7.

BAR-JESUS. In the Arabic language, his name was Elymas or the sorcerer. He was a noted Jewish magician in the isle of Cyprus. When Sergius Paulus, the prudent deputy or proconsul of that place, under the Roman emperor, sent for Paul and Barnabas to hear from them the doctrines of Christianity, this sorcerer endeavoured to hinder the deputy's conversion. With holy indignation, Paul looked at him, and foretold, that his opposition to the light of gospel-truths should

quickly be punished with the loss of his natural sight. The threatning immediately took effect, and the sorcerer was obliged to seek one to lead him by the way. The view of this miracle determined the deputy to an immediate embracement of the Christian faith; and it is like he conferred his name PAUL on the honoured instrument of his conversion, Acts xiii. 8,—12.

BARJONA, a Syriac designation of PETER, importing that he was *the son of one Jona*, or Jonas, Matth. xvi. 17. John i. 42. and xxi. 15,—17.

BARK; (1.) To yelp; make a noise as a dog. But ministers that, as *dumb dogs, cannot bark*, are such as have neither conscience nor courage to reprove mens' sin, and publish the alarming truths of Christ, Isa. lvi. 10. (2.) To peel the bark or rhind off a tree, Joel i. 7.

BARLEY, is a well-known kind of the triandria digynia class of plants. In Palestine, the barley was sown about October, and reaped in the end of March, just after the passover. In Egypt, the barley harvest was later; for when the hail fell there, a few days before the passover, the flax was ripe, and the barley in the ear, and the wheat only in the blade, Exod. ix. 30, 31, 32. Barley was anciently held a contemptible grain, proper only for servants, poor people, and beasts. In David's flight from Absalom, his friends brought him wheat, *barley-meal*, pease, beans, and pulse, 2 Sam. xvii. 28. Solomon had *barley* for his horses; and sent *barley* along with wine, oil, and wheat, to his Tyrian servants, 1 Kings iv. 28. 2 Chron. ii. 15. One that came from Baal-shalisha presented Elisha with 20 loaves of *barley-meal*, and corn in the husk, 2 Kings iv. 42. Christ and his disciples seem to have lived on *barley-bread*, and with five loaves of it, and a few small fishes, he feasted above 5000 men, John vi. 9,—14. The jealousy-offering was to be of *barley-meal*, without oil or frankincense, to signify the base condition of one who had given occasion to suspect her unchastity, and that the offering merely called sin to remembrance, Numb. v. 15. Sometimes *barley* is put for a low contemptible reward or price. So the false prophets are charged with seducing God's people, for *handfuls of barley* and *morsels of bread*, Ezek. xiii. 19. Hosea bought his emblematic bride for fifteen pieces of silver, and an homer and half of *barley*, Hos. iii. 2.

BARN, a repository for grain, Prov. iii. 10. The blessing or filling one's *barns*, or his enlarging them, imports great plenty and prosperity, Deut. xxviii. 8. Luke xii. 18. Breaking them down, imports great scarcity and want, Joel i. 17.

BARNABAS; his ancestors were Levites, and had retired to Cyprus, perhaps to shun the ravages of the Syrians, Romans, or others in Judea. Here he was born, and was at first called Joses; but, after his conversion to the Christian faith, was called BARNABAS, *the son of prophecy*, from his eminent gifts and foresight of future things; or, *the son of consolation*; That he was one of the 70 disciples of our Saviour, or was educated by Gamaliel along with Paul, we have no certain evidence; but it was he who introduced Paul to the Christians of Jerusalem, and assured them of his conversion, Acts ix. 26, 27. He was sent to order the affairs of the church newly planted at Antioch in Syria; and, finding the work too heavy for him, he went to Tarsus, and engaged Paul to be his assistant: some time after, he and Paul carried a large contribution from Antioch to their famished brethren of Judea, Acts xi. 22,—30.

Not long after, he and Paul were divinely appointed to leave Antioch, and plant new churches among the Gentiles. After three years they returned to Antioch. In their second journey into Leſſer Aſia, Barnabas, at Lyſtra, was taken for JUPITER, probably becauſe of the comelineſs of his perſon, and his grave deportment. Some time after, he and Paul were appointed delegates from the Syrian church to the Synod at Jeruſalem; and were therein appointed to carry the decrees to the Gentile churches; at Antioch, Barnabas was led into diſſimulation by Peter. In their return to Leſſer Aſia, he and Paul having had a ſharp conteſt about taking Mark, Barnabas' nephew, along with them, they ſeparated; and Barnabas and Mark went to Cyprus, Acts xiii. xiv. and xv. Gal. ii. 13. What became of him afterward, whether he preached in Italy, and was ſtoned to death at Salamis near Athens, as ſome pretend, we know not.

A ſpurious goſpel and letter are aſcribed to him.

BARREN, without iſſue or fruit, Gen. xxv. 21. xxix. 31. Barrenneſs was, under the Old Teſtament, conſidered as a peculiar judgment from heaven; while, on the other hand, the wife, as a fruitful vine, and children, as plants round the table, were deſcriptive of the higheſt countenance of heaven. The great cauſe of the high value in which fruitfulneſs was then held, ſeems to have been, that as the hope of guilty man, from the promulgation of the firſt promiſe, all hinged on the *ſeed of the woman*; as it had been revealed, that the Lord of heaven and earth was to take part with his guilty people, by being made of a woman, *a mother in Iſrael* was a reſpectable character: for them, according to the fleſh, Chriſt came, who is bleſſed for ever. Many circumſtances in the hiſtories of Sarah, Rebekah, Rachel, Hannah, Michal, David's wife, Hezekiah, &c. cannot be underſtood without attention to this. Again, the barren woman, in the language of Old Teſtament prophecy, is the Gentile church, Iſaiah liv. 1.: ſhe brought forth no ſons to the church of God. In the manner in which our tranſlators have rendered Pſal. cxiii. 9. they have obſcured a remarkable prophecy on this ſubject: in that pſalm, the barren woman is clearly the church of the nations; ſhe had long no ſtanding in the houſe of God; but the time was propheſied of, when ſhe would have a dwelling in the houſe, and become a joyful mother, bearing children. Laſtly, barrenneſs, in the New Teſtament particularly, is expreſſive of unfruitfulneſs in the work of the Lord, 2 Pet. i. 8.

BARSABAS, (1.) Joſeph Juſtus, was perhaps one of Chriſt's 70 diſciples: it is certain he was an eye-witneſs of Chriſt's public work of the miniſtry. He ſtood candidate along with MATTHIAS for the apoſtleſhip, inſtead of Judas, but was not choſen of God, Acts i. 21,—26. (2.) BARSABAS Judas. He was a member of the ſynod at Jeruſalem; and was ſent along with Paul, Barnabas, and Silas, to publiſh the decrees thereof among the Gentile churches. After preaching a while at Antioch, he returned to Jeruſalem, Acts xv. 22,—34.

BARTHOLOMEW, one of our Lord's twelve apoſtles. As John never mentions Bartholomew but Nathanael; and the other evangeliſts, never Nathanael but Bartholomew; as John claſſes Philip and Nathanael, as the others do Philip and Bartholomew; as Nathanael is mentioned with the other apoſtles, that met with their riſen Saviour at the ſea of Tiberias; as Bartholomew is not a

proper name, but only signifies one to be *the son of Tolmai*; as Peter is called BARJONA, we suppose Bartholomew and Nathanael one and the same person. Informed by Philip concerning our Saviour as the true Messias, Nathanael doubted, how any good thing could come out of a place so notoriously wicked as Nazareth. Philip desired him to satisfy himself concerning Jesus's excellency, by conversing with him; he complied. On sight of him, Jesus declared him *an Israelite indeed*, without allowed fraud and dissimulation. Nathanael asked how he knew him? Jesus replied, that he knew what had passed under a certain figtree, whither he retired to his most secret devotion. Struck with this discovery of his omniscience, Nathanael, all in raptures, acknowledged him the Son of God, and the promised Messiah, or king of Israel. Jesus assured him, that his ready faith should be quickly rewarded with further proof of his Messiahship; he should see the angels of God attend on, and serve him as their high and sovereign Lord.—Some time after, he was sent along with Philip to preach and work miracles in the land of Israel; and, with the other apostles, had repeated visits from his risen Redeemer, John i. 45,—51. and xx. and xxi. Matth. x. 3. Mark iii. 13. Luke vi. 14.

After teaching about 18 years at Jerusalem, he is said to have preached to the East Indians, and committed to them the *gospel according to Matthew*. Thence, it is said, he travelled to Lycaonia; and at last, by the Albanians on the Caspian sea, was flayed alive, and crucified with his head downwards. A spurious gospel is ascribed to him.

BARTIMEUS, *son of Timeus*, a blind man, who sat begging by the way-side, as Jesus passed with a great multitude from Jericho to Jerusalem. Informed that Jesus was among this crowd, he cried out, "Jesus, thou son of David, have mercy on me!" Jesus stopped, and ordered him to be brought near. It was done. Jesus asked him, What he desired at his hand? He begged the recovery of his sight. Jesus bade him go his way, his faith had saved him. Immediately he received his sight, and followed his divine Physician, Mark x. 46,—52. Matthew mentions two blind men cured on this occasion, chap. xx. 30,—34.; but as Bartimeus was most noted, or expressed the greatest earnestness and strongest faith, Mark mentions him, and omits the other.—Luke relates the cure of another blind man, performed by Christ in his going to Jericho, Luke xviii. 35,—43.

BARUCH, a Jewish prince, son of Neriah, grandson of Maaseiah, and brother of Seraiah, one of Zedekiah's courtiers, attached himself to the prophet Jeremiah, and was sometimes his secretary or scribe. When king Jehoiakim had imprisoned that prophet, Baruch, according to the direction of God, wrote his prophecies from his mouth, and read them to the people, as they were assembled at some extraordinary fast. The courtiers, informed hereof by Michaiah, one of his hearers, sent for him, and he read them again in their hearing. Affected with what they had heard, the courtiers advised Baruch and Jeremiah to hide themselves; for they behoved to lay the matter before the king. Having laid up the writing in the chamber of Elishama the scribe, they waited on the king and informed him of its contents. By his order, Jehudi fetched and read it before him and his princes. Scarce were four or five pages read, when Jehoiakim in a

rage, and contrary to the interceſſion of ſeveral princes, took it, cut it to pieces, and caſt it into the fire. He gave orders to apprehend Jeremiah and Baruch; but they could not be found. Soon after, Baruch wrote another copy, more enlarged, at the mouth of the prophet. Baruch, having loſt all probable acceſs to honour and wealth, and being in danger of his life, was extremely dejected. Inſpired of God, Jeremiah chid him for his ambition after great things, when the ruin of Judah was at hand; and aſſured him of divine protection in every caſe, Jer. xxxvi. and xlv.

In the 10th year of Zedekiah, Baruch, by Jeremiah's direction, carried his charter of the field of Hanameel, and put it into an earthen veſſel, that it might remain ſafe, till after the captivity.—After Jeruſalem was taken, Nebuzaradan allowed Jeremiah and Baruch to remain in Judea with Gedaliah.—After the murder of that good deputy, Johanan, and other principal men, falſely blamed Baruch for enviouſly exciting Jeremiah to forbid their going to Egypt; and carried them both to that country. Whether Baruch, after the death of Jeremiah, removed from Egypt to Babylon, we know not. An APOCRYPHAL book is falſely aſcribed to him, Jer. xxxii. 12,—16. and xliii. 3, 6.

BARUCH, the ſon of Zabbai, under the direction of Nehemiah, earneſtly repaired a part of the wall of Jeruſalem. Perhaps too, he ſealed the covenant of reformation, and was the father of Maaſeiah, Neh. iii. 20. and x. 6. and xi. 5.

BARZILLAI. (1.) A Simeonite of Meholah, and father to Adriel the huſband of Merab, the daughter of Saul, 2 Sam. xxi. 8. 1 Sam. xviii. 19. (2.) A Gileadite of Rogelim, who plentifully ſupplied David and his ſmall hoſt with proviſions, as they lay at Mahanaim, during the uſurpation of Abſalom. On David's return to his capital, and to take poſſeſſion of his royal dignity, Barzillai attended him to the paſſage of Jordan. David inſiſted that he ſhould go and dwell with him at Jeruſalem. Barzillai pleaded his age and unfitneſs for the court. His excuſe was ſuſtained, and king David diſmiſſed him home with the kindeſt embraces; but, with his allowance, retained Chimham his ſon at court, 2 Sam. xvii. 27,—29. and xix. 31, 40. (3.) A prieſt deſcended from the daughter of the former Barzillai, and head of a number of prieſts who returned from the Babylonian captivity, Neh. vii. 63.

BASE, a foundation or ſettle for pillars, or the like, to ſtand on. The *baſes* of the altar and lavers, might repreſent the perfections and purpoſes of God, whereby Chriſt is ſet up for our ſurety and purification; or the diſpenſation of the goſpel, that lifts up and bears his name before the Gentiles, 1 Kings vii. 27. Ezra iii. 3. The viſionary ephah, and woman in it, being *eſtabliſhed on her own baſe*, in the land of Shinar, may ſignify, that the judgments of God ſhould, in a juſt and proper manner, fall, and, from age to age, reſt on Chaldea, where his people had been abuſed, and himſelf ſo diſhonoured; or rather, that the wicked Jews, in their preſent diſperſion, ſhould not be favourably ſupported by the promiſes and kindneſs of God, but, for a multitude of ages, be fixed in miſery, and loaded with due puniſhment, Zech. v. 11.

BASE; mean, contemptible; Job xxx. 8. Acts xvii. 5. Many of God's children are ſo in their outward condition, or before their converſion, 1 Cor. i. 28. Paul was repreſented by the falſe teachers as ſuch to thoſe

that saw him, 2 Cor. x. 1. Since the time of Ezekiel, Egypt has been a *base kingdom*, and *the basest of all kingdoms*; being almost always subject to the most grievous oppression, under the Chaldeans, Persians, Greeks, Romans, Saracens, Turks, and even Mamluke slaves, Ezek. xxix. 14, 15. Zech. x. 11.

BASHAN, or BATANEA, one of the most fruitful countries in the world, lying eastward of Jordan and the sea of Tiberias, northward of the river Jabbok, westward of the mountains of Gilead, and south of Hermon and the kingdom of Geshuri. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Moses took it from OG, and gave it to the half-tribe of Manasseh, Numb. xxxii. Josh. xvii. 1. 1 Chron. ii, 21.—23. Deut. xxxii. 14. Amos iv. 1. Ezek. xxvii. 6. *Bashan* and *Carmel* are used to represent fertile countries, or the flourishing condition of a nation or church, Nah. i. 4. Jer. l. 19. Mic. vii. 14. God's *bringing his people from Bashan-hill* on the east, and *the depths of the sea* on the west, imports his recovering the Jews from their captivity and dispersion, into which they were driven by the Assyrians, and Chaldeans, and others, on the east, and by the Romans and others on the west; and his redeeming his chosen from distress on every hand, Psal. lxviii. 22. The Jews *lifting up the voice in Bashan*, imported their mourning, as the Chaldeans made their noisy march through that country to ruin their kingdom, Jer. xxii. 20.

This mountain is mentioned in a very remarkable manner, Psal. lxviii. 15, 16. which is considered as descriptive of the towering height of mount Zion, even above Bashan and Salmon. But it is not the height of mount Zion that is here celebrated, it is the glory of the church of God. "*Why leap ye*," Bishop Horne justly translates, *Why look ye askance with envy?* The worshippers of Bashan were idolaters, foes to Zion, and looked with envy at the glory of Zion. And in the same manner, bringing back from Bashan and the sea's devouring deeps,—is delivering from the bondage of antichrist, yea from the grave itself.

BASKET, a light vessel for carrying victuals or the like, Exod. xxix. 23. In a *basket* Paul was let down over the wall of Damascus, that he might flee for his life, 2 Cor. xi. 33. In *baskets*, the noblemen of Samaria sent 70 heads of Ahab's children to Jehu at Jezreel, 2 Kings v. 7. The three *baskets* seen by the Egyptian baker in his dream, represented three days of life, Gen. xl. 16, 18. Basket is put for the provision in it, Deut. xxviii. 5, 17. When our Saviour feasted 5000 with five loaves, there remained twelve *baskets full* of fragments: when he fed four thousand with seven loaves, there remained seven *baskets* full. On both occasions, much more bread was left than was at the beginning, as a reward to the disciples for their liberality, Matth. xiv. 20. and xv. 37.

BASON, a small vessel for holding water, or other liquids, to wash or sprinkle with, John xiii. 5. The ceremonial *basons* which received the blood of sacrifices, or holy water for washing, might represent the ordinances of the gospel, that bring near to us the blood and Spirit of Christ, in their cleansing and sanctifying virtue, Exod. xii. 22. and xxiv. 6. 1 Kings vii. 40.

BASTARD, a child begotten out of a state of marriage. Perhaps the bastards, excluded from rule in

the congregation of Israel, were such as had an accursed Canaanite for father or mother, Deut. xxiii. 2. Jephthah, a bastard of extraordinary character, was deliverer and judge of Israel, Judg. xi. The *bastard that dwelt in Ashdod* might be Alexander the Great, whom his mother declared such; or rather, any foreigners who had no right to the place, Zech. ix. 6. *Bastards*, or *mother's children*, in the family of God, are those who, in respect of external profession, have the church for their mother, but were never savingly adopted and begotten of God, Heb. xii. 8. Song i. 6.

BAT, a four footed beast of the ravenous kind. In its upper jaw it has six fore-teeth, acute and distant from each other: in the lower, six acute, but contiguous. It has eight tusks, two above and two below on each side. Every foot has five toes, and these of the fore feet are connected with a membrane, and expand into a sort of wings. This animal has oft been ranked with birds; but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not feathers; it produces its young alive; not from eggs; and in general much resembles a mouse. The female has two paps, and brings forth two young ones at a birth: while these are incapable to provide for themselves, she flies about with them clinging to her paps, and sometimes hangs them on a wall. During the winter, bats cover themselves with their wings, and hang asleep in dry caves or old buildings. During the summer, they hide themselves in the day, and flutter about in the evening, catching moths, and other insects. Bats, being unclean under the law, might represent persons fearful, unbelieving, ignorant, and hypocritically wicked. But some render the word *Hatalaph*, a *swallow*, Lev. xi. 19. Deut. xiv. 19.

BATH, a measure for liquids, the same as the ephah for corn; it contained almost 1748 solid inches, was equal to above 17 Scotch pints, or three pecks three pints, and some more than 12 inches of the Winchester measure: or seven gallons, four and above an half pint English wine measure. Some think there was a common and sacred *bath*; the last containing a third more than the former; because, in one place, Solomon's brazen sea is said to contain 3000 *baths*, and in another 2000; but, without supposing this, that vessel might ordinarily hold 2000, and, at a stretch, when filled to the brim, hold 3000; or its foot might contain the third thousand, 1 Kings vii. 26. 2 Chron. iv. 5.

BATHE; to steep in water or other moisture, Lev. xv. 5. God's *sword is bathed in heaven* when his judgments are prepared for a terrible infliction, as swords are hardened for slaughter, being steeped in liquor, Isa. xxxiv. 5.

BATHSHEBA, or BATHSHUA, the daughter of Eliam or Ammiel, perhaps grand-daughter of Ahithophel, and wife of Uriah the Hittite. While her husband was employed in the siege of RABBAH, she happened to bathe herself it seems, in her garden; David espied her from the top of his adjacent palace; and, being informed who she was, sent for her, and lay with her. Falling with child, she informed king David thereof, that he might devise how to conceal their guilt. He sent directly for Uriah, as if he had intended to learn the affairs of the siege; but the real design was to give him an opportunity of being with his wife, and so be reputed the father of the child. Uriah came, and, after a few trifling questions concerning the state and

progress of the army, David ordered him home to his house, and sent a collation from his own table after him. Determined by Providence, and his own continence and bravery, Uriah thought it below him to riot in pleasure, while his fellow-soldiers encamped in the field; and so slept with the guards at the palace-gate. Informed hereof, David next day called him to his table, and, to inflame his appetite, made him drink heartily, and then ordered him home. Uriah again slept with the guards, and excused himself to the king, by alledging, that it was improper for him to enjoy the company of his wife, while Joab and the army, nay the ark of God, were encamped in the open field. Vexed with this disappointment, David sent him back to the army, with a letter, directing Joab how to accomplish his murder. Bathsheba hearing of her husband's death, and having mourned in the ordinary manner, David sent for, and married her. The child begotten in adultery was scarce born when it sickened, and, notwithstanding David's repentance and fasting, died, as had been declared by Nathan in the name of the Lord.—Bathsheba was, however, honoured to bear David four other sons, one Solomon, another Nathan, both ancestors of Jesus Christ, 2 Sam. xi. and xii. 1 Chron. iii. 5. Matth. i. 6. Luke iii. 31.

BATTLE, a warlike contest, or engagement, Deut. xx. 3. The wars of the Jews are called *the battles of the Lord*, because, as the Lord was the King of that nation, he was *Captain of the host*, and their battles were in his cause. Joshua, and the other leaders, were the deputies of the great Captain of Salvation. When David went out to fight Goliah, he says, "but I come to thee in the name of the God of Israel, whose armies thou hast defied." When Jesus Christ appeared in the likeness of sinful flesh, he came forth to engage with the strong man armed, who had defied the armies of the living God. How often do we hear him speaking in the Psalms, of the Lord who had girded him for battle? If the apostles could say, "we wrestle not with flesh and blood, but with principalities and powers, and the rulers of the darkness of this world;" how much more may we think of that battle as at its height, when the Son of God, agonizing, said, "This is your hour, and the power of darkness." He triumphed gloriously: yet, even now, when on the right hand of power, he rules amidst his foes; he manages and conducts all the battles of the Lord. He erected his standard at Jerusalem; he collected his soldiers by the first preaching of the gospel; and he rode forth before them, conquering and to conquer. His apostles were the leaders of his bands; and good soldiers of Jesus Christ they have proved. Sore has been the conflict; and the battle of the great day of God Almighty will complete it. Payne's sarcasms on this subject, copied from other infidels, again compel us to say, "Not knowing the scriptures, nor the power of God," he blasphemes the God of heaven, 1 Sam. xviii. 7. 2 Chron. xxxii. 8.—To *turn the battle to the gate*, is to fight valiantly and drive back the enemy, who hath got as it were into the heart of the city, Isa. xxviii. 6. The *battle is not to the strong*, is not always gained by the most powerful, Eccl. ix. 11. The Lord fought with Sennacherib's army *in battles of shaking;* by the shaking of his hand, an easy display of power, he cut them off with a terrible and alarming destruction, Isa. xxx. 32. and xxxvii. 36.

BATTLE-AX, a heavy ax to cut down trees, houſes, &c. in the way of an army; or to hew down whatever ſtood in the way of victory. The Chaldeans are called God's *battle-ax, and weapons of war*; by them he deſtroyed the nations around, Jer. li. 20.

BATTLE-BOW, either a bow to ſhoot with in war, or an army of archers and excellent warriors, Zech. ix. 10. and x. 4.

BATTLEMENT, a wall around the top of flat-roofed houſes, as thoſe of the Jews and ſome other eaſtern nations generally were, to prevent falling from them, or to fight from with an enemy; or it may ſignify the towers, walls, and fortifications of cities, Jer. v. 10. Whatever Jew had not a *battlement* on his roof, was held guilty of the death of him who fell from it, Deut. xxi. 8.

BATTER; to beat down, 2 Sam. xx. 15.

BAY; (1.) A reddiſh colour, inclining to cheſnut; but ſome render AMUTZTZIM, ſtrong, ſtarling-coloured; ſpeckled with black and white, Zech. vi. 3. (2.) BAY-TREE, is of that kind of plants which have nine ſtamina, and one ſtyle in the flower. This tree propagates, by ſeed, in moſt countries which are moderately warm. It ſpreads wide, and hath a moſt beautiful flouriſh. Unleſs the winter be ſevere, it retains its verdure, but quickly grows old, and decays. Tournefort mentions five kinds of it. Wicked men are likened to it; their power and influence is often extenſive; their victories, honour, and proſperity, make a glorious appearance; but how ſoon matters are changed, and they are reduced to wretchedneſs and contempt! Pſal. xxxvii. 35, 36.

BDELLIUM, a gum or roſin, ſomewhat reſembling myrrh. There was plenty of it near the river Piſon, Gen. ii. 12. and the manna reſembled it in colour, Numb. xi. 7.—Some will have BEDOLAH in ſcripture, to ſignify a precious ſtone, fine cryſtal, or ſteel; and the great Bochart contends that it denotes *pearls*, plenty of which are fiſhed not far from the mouth of the Piſon in the Perſian gulph.

BE; AM, IS, ARE; (1.) To exiſt; have a being, Rom. iv. 17. (2.) To exiſt in and of one's ſelf, independently of all others. Hence God's name, I AM THAT I AM, or I WILL BE THAT I WILL BE, denotes his eternal, independent, ſelf-exiſtence. (3.) To be made; become, Jer. xxxii. 38. (4.) To be openly manifeſted; appear to be, Rom. xiv. 9. Matth. v. 45. Luke vi. 35. John xii. 36. (5.) To be ſet apart to, Judg. xi. 31. To *be the Lord's*, or *for him*, imports that connection which he who was not aſhamed of the guilty ſons of men, *brethren*, has eſtabliſhed, Hoſ. iii. 3. Zech. ix. 7. The Lord's *being with us*, or *for us*, imports his favouring us with his love, aſſiſting us by his power, and ſatisfying us with his goodneſs, Judg. vi. 14. Rom. viii. 31. 1 Chron. xxii. 16. (6.) To be reputed; judged; eſteemed, 1 Cor. vii. 14. (7.) To be highly eſteemed among men; and hence what is contemned is repreſented as *not being*, 1 Cor. i. 28. (8). To be like unto; ſo Chriſt is called a roſe and lily, Song ii. 1. John xv. 1. (9.) To repreſent; ſignify: thus circumciſion is called God's covenant, becauſe a ſign and ſeal of it, Gen. xvii. 10.; the paſchal lamb—the paſſover, becauſe a ſign to commemorate the angel's paſſing over the houſes of the Hebrews, Exod. xii. 11. and xiii. 9.; the kine and ears of corn in Pharaoh's dream, were—years of plenty and famine, i. e. they ſignified them, Gen. xli. 26, 27.; ſo

the Sabbath was the covenant of the Lord, Exod. xxxi. 13, 16.; the Rock, which supplied the Hebrews with water, was Christ, 1 Cor. x. 4.; the candlesticks, churches, and stars, angels, Rev. i. 20. Baptism is the washing away of sins, Acts xxii. 16.; the bread and wine in the Lord's supper are Christ's body and blood, because they signified these things, Matth. xxvi. 27. 1 Cor. x. 16, 17. (10.) To comprehend and bring forth. Thus, to be carnally minded is *death*; it implies our lying under the power of spiritual death, and brings forth eternal death, Rom. viii. 6.

See this subject more fully treated of at the word JEHOVAH.

BEACON, a long piece of wood, erected on a rising ground or top of an hill, to give warning of the approach of an enemy; or on a place of danger, to warn passengers to avoid it. The Jews were like a beacon and ensign on a hill, when the judgments of God had rendered them few in number, and laid on them such alarming distress, as loudly warned others to avoid the like sins, Isa. xxx. 17.

BEAM, a large and strong plank of wood, such as these on which weavers roll their webs in the loom, 1 Sam. xvii. 7.; or which are used to support the walls, roof, or galleries of a house, 2 Kings vi. 2. The foundations of the earth are called God's *beams*, because of the strength, stability, and duration he gives them, Psal. civ. 3. Christ's word, promises, ordinances, are called *beams* and *rafters* of his and his people's *house*; they support, establish, and adorn his church; and, by means thereof, we have union and fellowship with him, and with one another, Song i. 17. Scandalous and more heinous crimes are called *beams in the eye*: they greatly hurt, and terribly torment the conscience, and hinder men to see the light of life, or to discern good from evil, who do not cease from them, Matth. vii. 3.

BEAR, (1.) To carry, Jer. xvii. 21, 2 Chron. ii. 18. (2.) To bring forth, Gen. xviii. 13. Jam. iii. 12. Song iv. 2. (3.) To uphold, Isa. xlvi. 4. Psal. lxxv. 3. (4.) To undergo the fatigue of ruling, Deut. i. 9. (5.) To endure; suffer, 2 Cor. xi. 1. Rev. ii. 2. To *bear witness*, is to declare our testimony concerning a point, Deut. v. 20. To *bear tribute*, is quietly to pay it, 2 Kings xviii. 14. To *bear the infirmities of the weak*, *bear one another's burdens*, is to assist them under distress, sympathize with their weakness, avoid offending them in points of indifference, or even despise them for their inadvertent slips, Rom. xv. 1. Gal. vi. 2. To *bear sin*, is to be charged with it in law, and suffer the punishment due to it, Numb. v. 31. and xiv. 34. 1 Pet. ii. 24. The priests and the scape-goat, *bearing* the *iniquities* of the Israelites, imports the typical imputation of them to them, and their enduring labour and travail ceremonially to expiate them, as they were figures of Jesus Christ, on whom the Lord laid the iniquities of a lost world, that he might make real and full satisfaction for it, Exod. xxviii. 38, 43. Rev. ii. 22. God's *bearing and carrying* his people, imports his care of them; his supporting, assisting, protecting, and comforting them, by his providence, power, and grace, Deut. vi. 11. Isa. xlvi. 4.

BEAR, a four-footed beast of prey. It is a large unsightly animal. Bears are found in most countries where there are woods; they were common in Palestine. David had one to attack, as he attended his father's flock; two she-bears tore to pieces forty-two of the children of

Bethel, who had mocked Elisha the prophet, 1 Sam. xvii. 34. 2 Kings ii. 23, 24.

God compares himself to a *bear bereaved of her whelps*, to mark his destructive judgments against his enemies, Hos. xiii. 8. Lam. iii. 10. Angry men are likened to *bears robbed of their young*; their reason is weakened and disturbed; they are disposed to tear the characters, properties, and persons of such as they are disgusted with, 2 Sam. xvii. 8. Prov. xvii. 12. Wicked men, chiefly tyrannic rulers, are likened to *bears*, because of their malice, revenge, fierceness, terribleness, and murderous influence, Prov. xxviii. 15. Isa. xi. 7. Desperate grief and sorrow is likened to the *roaring of bears*, Isa. lix. 11. The Persian monarchy is figured as a *bear raising up itself on one side, having three ribs between its teeth*, and *invited to devour much flesh*; less active and glorious than the lion-like empire of the Chaldeans, but no less cruel and bloody, it raised up itself on the east of the Chaldean, Dan. vii. 5. Antichrist is said to have *the feet of a bear*; he and his agents are qualified to climb to the highest in their ambition; his supporters and emissaries are active and unwearied in his service, and hold fast, and tear whatever they can, Rev. xiii. 2.

BEARD. In various countries different parts of the beard have been cultivated. The ancient Hebrews wore a beard on the chin, but not the upper lip; and were divinely forbid to cut off the angles and extremities of their beard, in the manner of the Heathens, Egyptians, or others, who wore only a tuft of hair on the chin. The modern Jews cherish a fillet of hair, all along from their ear, and the whole of it on their chin. Mens' *shaving their own heads and beards*; or *clipping* or *plucking the hair thereof*; or *neglecting to trim the hair of the beard*, was expressive of great mourning and grief, Isa. xv. 2. Jer. xli. 5. and xlviii. 37. Ezra ix. 3. 2 Sam. xix. 24. To *shave* the whole or half of the *beard* to one, was accounted the most horrid insult and contempt, 2 Sam. x. 4, 5. With the Lacedemonians, the punishment of fugitives from the field of battle was to have their *beard half shaved*.—God's *shaving* a people's *head, beard*, or the *hair* of their feet, imports his easy cutting off, in vast numbers, their principal men, and exposing them to the utmost ignominy, for the purging of them from their sinful leprosy, Isa. vii. 20.

BEAST, a living creature, devoid of rational consciousness, appointed for the service of man, and the ornamenting of the universe. Beasts possess sagacity in very different degrees. Oysters, and some other shell-fishes, have but a small sensation. Some animals have a far sharper sensation than men. Horses, dogs, beavers, foxes, ants, bees, apes, especially the satyric ourang-outang, have surprising sagacity, or approaches toward reason. The faculties of the different species of the brute creation frequently vary from climate. A dog in Newfoundland is very different from an English spaniel. The exact distinction between the spirit of a man which goeth upward, and that of a beast which goeth downward, Eccl. iii. 21. has occasioned much vain speculation and controversy. The soul or spirit of man is considered at some length under the article *Adam*, where the great difference between man and beast is considered as consisting in that *life*, which lies in God's favour; the exercise of conscience; knowledge of good and evil; hope of eternal, and fear of everlasting destruction. The knowledge, desires

and designs of brutes *go downward*; they are limited to the knowledge and discernment of what may contribute to their temporal happiness, the preservation of their bodies, and the multiplication of their species. They are capable of judging and distinguishing between heat and cold; what is advantageous, and what is hurtful to their health. When man, therefore, fears his conscience, he becomes like the brutes that perish When, therefore, infidelity roots out the natural language of conscience, and the certainty of the resurrection of the dead and eternal judgment is denied, man answers to Solomon's description, Eccl. iii. 18, 19.

God, in the beginning created the fishes of the sea, and the fowls of the air, on the fifth day of the world: he afterwards created beasts of the earth, and man upon the sixth day: lastly, he brought the fowls of the air, and the animals of the earth to Adam, that he might call them by their particular names, and thereby begin the exercise of that dominion, which God had granted him over all creatures. The Lord blessed man, the fowls, fishes, and beasts of the earth; commanded them to multiply, and gave them all the herbs and fruit of the earth for food. It was not till after the deluge that he granted the use of flesh meat to mankind; and even then he forbade the eating of blood, threatening to punish those who transgressed this his commandment, and to chastise even beasts who should shed human blood. So likewise, by the law of Moses, every beast that had either slain man, or been used in an unnatural manner, was punished with death, Exod. xxi. 28. Lev. xx. 18. As beasts are the property of sinful men, they are subjected to much distress on account of his sin: the most part of land animals perished by the flood; the cattle of Hebrew cities apostatising to idolatry, as well as of the Amalekites, were to be entirely cut off: and, in instances innumerable, God threatens and distresses beasts as well as men, Gen. vi. 17. and viii. 21. Deut. xiii. 15. 1 Sam. xv. 3. Ezek. xiv. 13,—31. Zeph. i. 5. Hos. iv. 3. How far the sufferings of the innocent animals may be balanced, when at last the creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God, we know not, Rom. viii. 20,—22. God entered into a covenant with Noah, extending to the beasts of the field, that a general flood should no more destroy them, Gen. ix. 10. He enjoins, that they partake of the rest of his Sabbath, Exod. xx. 10. and xxiii. 12. He warns against every semblance of cruelty to them, Exod. xxiii. 5, 19. Deut. xxii. 6, 7. Prov. xii. 10. Partly from regard to the cattle, he spared Nineveh, Jon. iv. 11. As sometimes he makes beasts his instruments to punish guilty nations, the Egyptians, Israelites, and others; so he makes a covenant of peace with them in behalf of his people, Exod. viii. and x. Ezek. xiv. and xxxiv. 25. Hos. ii. 18. No beasts naturally speak. It was Satan in the serpent that spake to Eve. It was by a miracle that Balaam's ass rebuked his master, Gen. iii. 1,—14. Numb. xxii. 28,—30.

We have but a very imperfect knowledge of the Hebrew names of many animals mentioned in scripture, though, no doubt, the ancient Jews understood them: and from what we know, the wisdom of Adam, in naming them so agreeably to their nature, plainly appears. *Beasts of the earth* sometimes denote ravenous beasts, Jer. xv. 3. Wild beasts of the desert and island, or *Tzim* and *Iyim*, are wild cats, and a kind of

wolves that make a terrible howling, Isa. xiii. 21, 22. Jer. l. 39.
In the fourth, fifth, and sixth chapters of the Revelations, we have much mention of *four beasts:* the word should be uniformly rendered *living creatures*, as in Ezek. i. Men in general are called *beasts*, for their carnality, earthlineſs, ignorance, unteachableneſs, contention, hurtfulneſs to one another, Eccl. iii. 18. And the mildeſt animals, as oxen, cows, calves, ſheep, lambs, doves, are emblems of the ſaints; while lions, bears, wolves, ſerpents, are made emblems of the outrageouſly wicked, Iſa. xi. 6, 7, 8. The moſt powerful animals, as eagles, lions, bullocks, he-goats, rams, leviathan, &c. are made emblems of kings and others, powerful and wealthy. The ſubjects of the kings of Aſſyria, Chaldea, and Egypt, are repreſented as *beaſts lodged under the ſhadow* of their protection, as animals under a tree, Ezek. xxxi. 6. Dan. iv. 14. The Gentiles and others are called *beaſts of the field*, becauſe of their diſtance from God; their want of fellowſhip with his people. The Chaldean, Perſian, Grecian, Roman, and Antichriſtian empires, are likened to *beaſts*; becauſe, by methods carnal, cruel, and unjuſt, they were erected and maintained, Dan. vii. 11. and viii. 4. Rev. xii. xiii. and xvii. The Hebrews' paſſage through the Red ſea and wilderneſs is likened to *a beaſt going down into*, or *along a valley*: it was eaſy and ſafe, under the protecting influence of God, Iſa. lxiii. 14.

BEAT; (1.) To ſmite; ſtrike, Deut. xxv. 3. (2.) To bruiſe; bray, Numb. xi. 8. (3.) To threſh, Ruth ii. 17. Iſa. xxviii. 27. (4.) To change; turn one thing into another, Iſa. ii. 4. Joel iii. 10. (5.) To overcome in battle, 2 Kings xiii. 25. (6.) To batter, demoliſh, Judg. viii. 17.

BEAUTY; (1.) COMELINESS; fineneſs of appearance, 2 Sam. xiv. 25; but in Dan. x. 8. it may ſignify *vigour, ſtrength*. (2.) A chief perſon or city, which is comely, and adds an air of glory to its fellows; ſo Saul and Jonathan were the *beauty* of Iſrael, Babylon the *beauty of the Chaldees*, Jeruſalem and the temple the *beauty of Iſrael*, 2 Sam. i. 19. Iſa. xiii. 19. Lam. ii. 1. (3.) Splendor; glory; dignity, Lam. i. 6. The *beauty of the Lord*, Pſal. xxvii. 4. xc. 17.; *the beauty of holineſs*, 1 Chron. xvi. 29. 2 Chron. xx. 21. Pſal. xxix. 2. and xcvi. 9. and cx. 3. require particular examination, as not only connected with very important paſſages of Scripture, but very little underſtood. Commentators think that the phraſe, *beauty of holineſs*, is expreſſive of the diſpoſitions of the mind requiſite for all the true worſhippers of God; but, if carefully attended to, the expreſſion will be found to allude to the *Shechinah*, the viſible glory of Jehovah, in which he appeared to the Old Teſtament church, and in which he dwelt between the cherubims. The Hebrew word *hedar*, here rendered *beauty*, properly denotes ſome external ſplendor or glory, and ſuch as belongs only to the object of worſhip. *See Leigh's Critica Sacra on the Word.* Agreeably to this, the beauty of holineſs is ſaid to be worſhipped or praiſed, 2 Chron. xx. 21. "He appointed muſicians to Jehovah, or, to praiſe Jehovah, and ſingers to the beauty of holineſs, or, to praiſe the beauty of holineſs:" in the Hebrew manner, repeating the ſame thing in different terms, Jehovah denotes the object of their worſhip, the beauty of holineſs, when it was to be addreſſed. The Septuagint render it *en aule hagia autou*, i. e. in his holy court. The Syriac and Arabic ver-

fions render it in the ſame manner. And this is the reaſon why all worſhip was directed to the holieſt of all. The *beauty of God's ornament ſet in majeſty*, was the magnificent temple of Jeruſalem, Ezek. vii. 20. Iſa. lxiv. 11. Jer. vi. 12. Pſal. xlviii. 2. and l. 2. Lam. ii. 1. The *glorious beauty on the head of the fat valleys*, was the fruitful crops, the wealth and proſperity of the ten tribes, chiefly of Samaria, which ſtood on a hill adjacent to fat vallies, Iſa. xxxviii. 4.

BEAUTIFUL, having much comelineſs; Gen xxix. 17. Chriſt the Branch of the Lord, is *beautiful and glorious*. In his perſon, office, and work, brightly ſhine forth, to his people's wonder and ſatisfaction, all the glorious excellencies of God, Iſa. iv. 2. The ſaints are a *beautiful flock: beautiful as Tirzah, comely as Jeruſalem*; they are adorned with Jeſus' righteouſneſs and grace: and the church is adorned with divine ordinances and influences, Jer xiii. 20. Song i. 5. and vi. 4. The *beautiful garments* of the church, and God's *comelineſs* put on her, are the glory, wealth, comfort, and ordinances, he beſtowed on the Jews; the ordinances he gives his church in every age, Iſa. iii. 1. Ezek. xvi. 14.

BEAUTIFY; to render comely. God *beautifies the meek with ſalvation*: his cloathing them with the righteouſneſs, grace, and glorious redemption, privileges, honours, and comforts of his Son, renders them comely before God, angels, and men, Pſal. cxlix. 4.

BECKEN: to give a ſign with the hand, Luke i. 22.

BECOME: (1.) To be made; to grow, Gen. iii. 22. (2.) To ſuit; agree with, Pſal. xciii. 5. Phil. i. 27. Tim. ii. 10.

BED. (1.) A place to ſleep or reſt on, 2 Sam. iv. 5. (2.) A ſmall piece of ground raiſed for flowers or plants, Song vi. 2. The *bed undefiled*, is the lawful uſe of the married ſtate, Heb. xiii. 4. The *bed too ſhort* to ſtretch one's ſelf on, and the *covering too narrow* to wrap ones's ſelf in, are the Jews carnal ſchemes of alliance with the Egyptians, and the like, that could procure them no ſolid reſt, no complete ſafety; and the carnal and ſelf-righteous methods which ſinners uſe to obtain happineſs, and that can yield no real comfort, eaſe, or ſafety to their ſoul, Iſa. xxviii. 20. Sore diſtreſs is called *a bed*; therein men are confined amid diſquiet and uneaſineſs, and rendered inactive, Rev. ii. 22. The grave, chiefly of the righteous, is called *a bed*; there our bodies continue at eaſe, and inſenſibly paſs the time, Iſa. lvii. 2. As anciently perſons ſat or lay on beds at their feaſts, the Jews *lying on beds of ivory, and ſtretching themſelves on couches*, imported luxury and carnal eaſe, Amos vi. 4. Their *enlarging of their bed*, ſignifies their increaſe of their ſpiritual whoredom or idolatry, and their ſinful leagues with the nations around, Iſa. lvii. 8.

BEDAN, a deliverer or judge of the Hebrews; but who he was is not agreed. Some will have him Barak; others Samſon, who was Ben-dan, a *ſon of Dan*. Perhaps he was rather Jair, and called Bedan, after his anceſtor, the great-grandſon of MACHIR.

BEE, a ſmall inſect bred from a worm, and very remarkable for ſkill and induſtry in gathering honey and wax from flowers. There are eight or nine kinds of wild bees that lodge in woods and fields; but the common bee has moſt attracted the conſideration of mankind. Among them are obſervable, (1.) The *queen-mother*, who is ſomewhat longer and redder than the reſt. She depoſites eggs into the combs, and ſo brings

forth a new ſwarm, perhaps to the number of ten or twenty thouſand in a year. There is but one, two, or three queens in a hive. (2.) The *drones*, which lurk about the combs, doing little or nothing, and often ſuffer death as a the reward of their lazineſs. (3.) The *labouring* bees, which collect the wax and honey, and rear the combs; and which are by far the moſt numerous. Aſſyria, Canaan, &c. were exceeding ly noted for the multitude of bees; which animals were legally unclean, tho' their honey was not, Lev. xi. 23. The armies of the Amorites, Aſſyrians, and David's enemies, are likened to *bees*. How vaſt their numbers! how readily they followed the hiſs, the call of divine providence! how haſtily they marched! and how grievouſly they diſtreſſed the objects of their hatred! Deut. i. 44. Iſa. vii. 18. Pſal. cxviii. 12. The ſwarm of bees, which, contrary to nature, took up their reſidence in the carcaſe of the lion, and occaſioned Samſon's riddle, is too remarkable a circumſtance to be overlooked. Samſon was raiſed up to be a type of Chriſt, as will be more fully ſhown under the article SAMSON. When he enigmatically ſaid, "out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs," referring to his killing the lion, &c. he propoſed that riddle which has perplexed many, beſides Samſon's friends—a Saviour *dying* to conquer—from the grave to bring forth fruit to eternal life. The Captain of Salvation, ſtronger than the lion, deſtroying him that had the power of death, is the true key to the ſubject, Jud. xiv. 8.

BEER, a city 12 miles northward of Jeruſalem, on the way to Shechem. Here Jotham the ſon of Gideon concealed himſelf from ABIMELECH, Judg. ix. 21.

BEER, or BEER-ELIN, a place in the country of Moab. As the name ſignifies *the well of the princes*, it was probably hereabouts that the Hebrew princes digged the well to ſupply their thirſty tribes; and here the howling of the diſtreſſed Moabites was heard, during the Aſſyrian invaſion, Numb. xxi. 18. Iſa. xv. 8.

BEER-LAHAI-ROI, *the well of him that liveth and ſeeth me*; a well between Kadeſh and Shur, ſouth of Canaan, ſo called by HAGAR, becauſe there the living God appeared to, and provided for, her and her ſon, Gen. xvi. 13.

BEEROTH. (1.) A city of the Gibeonites, given to the tribe of Benjamin, and where the two murderers of Iſhboſheth were born, Joſh. ix. 17. 2 Sam. iv. 2. The inhabitants of this place, or of ſome place near Abel-beth-maachah, are called Berites, 2 Sam. xx. 14. (2.) BEEROTH of the children of Jaakan, or Bene-jaakan, or the wells of the children of Jaakan, the 28th encampment of the Hebrews in the Arabian deſert, a little to the northward of Ezion-geber. It ſeems they marched from Moſera or Moſeroth to this place, and then again ſouthward to Moſera, Num. xxxiii 51, 32. Deut. x. 6.

BEER-SHEBA, *the well of the oath*, or *of ſeven*; a place ſo called, becauſe here Abraham *ſwore a covenant* with Abimelech king of Gerar, and gave *ſeven* ewe-lambs as a ratification thereof. In the adjacent wilderneſs of Arabia, Hagar wandered, Gen. xxi. 14. At Beer-ſheba, Abraham planted a grove for his retired devotion; here he and the patriarchs Iſaac and Jacob dwelt. From hence Jacob took his journey into Egypt, Gen. xxi. 14,—33. and xxii. 19. xxviii. 10. and xlvi. 1. Here a city was afterwards built,

which fell to the lot of the Simeonites, Josh. xix 2. It stood about 20 miles south-west from Hebron, and 42 from Jerusalem; and was on the southern border of the Israelites, as Dan was on the northern. Between the two were computed 156 or 160 Roman miles, 2 Sam. xvii. 11. and xxiv. 2. 1 Kings iv. 25. Judg. xx. 1.

BEETLE, a kind of insect extremely numerous, and distinguishable into more than 20 different sorts; but as common beetles are not eatable, nor have they legs to leap withal, the Hebrew word CHARGOL, which denotes an eatable animal, must either denote a kind of locust, or cock-chaffer; which, as they are great devourers of provisions, are not unwholesome food, Lev. xi. 22.

BEEVES; oxen, cows, Numb. xxxi. 28.

BEFORE; (1.) In sight of, Gen. xliii. 14. (2.) Free to one's view and choice, Gen. xx. 15. (3) Rather than, 2 Sam. vi. 21. (4.) At, Rev. iii. 9. (5.) Without commission from, John x. 8. (6.) Sooner than; first in order of time, place, dignity, Isa. xliii. 13. Josh. viii. 10. John i. 15, 27. (7.) On the east side, as that was before him who looked to the rising sun, and west was behind, Isa. ix. 12.—To be *before God*, is to enjoy his favour, and the smiles of his providence, Psal. xxxi. 22. To *come before him*, is to come to his temple and ordinances, and worship him, and have familiar fellowship with him, Psal. c. 2. and lxv. 4. and xlii. 2 To *walk before him*, is to behave as under his eye; depending on his strength, and aiming at his glory, as our chief end, Gen. xvii. 1. To sin *before him*, is to do it in his view, and with a bold and open contempt of him, Gen. xiii. 13. Isa. iii. 9. To *have other gods before him*, is to have them in his sight, and in opposition to him Exod. xx. 3. To *set the Lord before us*, is to make him the object of our trust, the pattern of our conduct; and to intend his glory, and to consider him as our witness and judge in all we do, Psal. xvi. 8.

BEFORE-HAND; before the time come, Mark xiii. 11. Some mens' sins and good works are *open* and *manifest before hand*, before they have opportunity of entrance into office in the church, and so it is easy to know whether to chuse or refuse them; and some mens' sins or good works *follow after*, are not known till they be in office, 1 Tim. v. 24, 25.—*Before time*, in former times, Josh. xx. 5.

BEG; to ask alms, or free favours. David, in his time, never saw the children of any godly man *begging* for want: and, had the divine laws been observed, it is like few or no Hebrews had ever been beggars, Psal. xxxvii. 25. Deut. xv. 4, 7.; but their disobedience introduced poverty; and many, particularly in the time of Christ, were beggars. A little before his death, he cured three near Jericho, Matth. xxi. 30,—34. Luke xviii. 35,—43. as he had before cured one at the pool of Bethesda, John v. 1,—13. Peter and John cured a lame one at the gate of the temple, Acts iii.

BEGET; (1.) To bring into existence, or form from animal seed; thus fathers beget their children, Gen. v. 3. Matth. i. (2.) To produce; so God begets the rain and dew, Job xxxviii. 28.—God the Father *begat* his divine Son, our Lord Jesus Christ, (1.) When the power of the Highest overshadowing the virgin, she conceived that holy thing which was called the Son of God.

This is the great myſtery of godlineſs, God manifeſt in the fleſh. (2.) When he raiſed him from the dead, and ſet him down at his own right hand, ſaying, "Thou art my Son, this day have I begotten thee." In the firſt ſenſe, he is the *only* begotten of the Father; none of all the ſons of God were ſo begotten; this was a *new* thing in the earth. And, therefore, although God, the Son, humbled himſelf to be found in faſhion as a man; yet he thought it not robbery to compare himſelf with God. In the ſecond ſenſe, he is the *firſt* begotten of the many ſons who ſhall be raiſed from the dead, and made like the Firſt-born, ſeeing him as he is. They ſhall be conformed to his image; and if ſons, then heirs; heirs of God, and joint-heirs with Chriſt.

BEGIN; (1.) To be at firſt, Luke xxi. 28. (2.) To give firſt riſe to, Neh. xi. 17.

BEGINNING, denotes, (1.) The firſt part of time in general, Gen. i. 1. (2.) The firſt part of a particular period: as of the year; of the duration of the ſtate or kingdom of the Hebrews, Exod. xii. 2. Iſa. i. 26. (3.) The firſt actor, or the cauſe of a thing, Numb. x. 10. Micah i. 13. (4.) That which is moſt excellent, Prov. i. 7. and ix. 10. *From the beginning*, is, (1.) From eternity, before any creature was made, 2 Theſſ. ii. 13. Prov. viii. 23. (2.) From the very firſt part of time, 1 John iii. 8. (3.) From the beginning of a particular period; as of Chriſt's public miniſtry, John viii. 25. Chriſt is called the *beginning*, and *the beginning of the creation of God*: he is from eternity, and gave being to time and every creature, Rev. i. 8. and iii. 14. Col. i. 18.

BEHALF; to do or ſpeak in one's behalf, is to do it for his honour or advantage, Exod. xxvii. 21; or upon one's account; for his ſake, Phil. i. 29.

BEHAVE; to carry or conduct one's ſelf, and order actions, Pſal. ci. 2. Mens' *behaviour*, is either holy, juſt, wiſe, blameleſs; or ſtrange, proud, uncomely, unſeemly, valiant, &c. 1 Theſſ. ii. 10. 1 Cor. vii. 36.

BEHEAD; to cut off the head, Matth. xiv. 10. It is put for the ſuffering of death in general, Rev. xx. 4.

BEHEMOTH, one of the moſt noted four-footed beaſts. To convince Job of his inſignificancy before him, God requires him to conſider this animal. He repreſents it as made together with him, or near to his abode; as harmleſsly feeding on the graſs of mountains, lying among lotice-trees, willows, reeds, and fens; as extremely fierce and courageous, indifferent though a river ſhould burſt forth upon him; as having a tail or trunk ſtrong as a cedar-tree, or able to rend one; as having his ſtrength in his loins, and in the warped ſinews of his belly; as having the ſinews of his thighs or ſtones wrapt together; as having bones ſtrong as bars of iron, and pipes of braſs, Job. xl. 15,—24. It ſeems agreed that this animal is either the elephant or the river-horſe. At full growth, an ELEPHANT is from 17 to 20 feet high, with a belly reaching almoſt to the ground. The longevity, ſtrength, ſagacity, docility, fidelity, prudence, agility, and even modeſty of this animal, are highly extolled. It is very gentle and harmleſs if unprovoked; but if provoked, it tears with its teeth, and toſſes with its trunk, and even overſets trees, houſes, and walls; and one blow of it will kill a horſe. Anciently they were commonly uſed in war; and it is ſaid, towers of wood, containing above

30 warriors, were built on their backs; but we doubt if above four or five could fight from off them. This animal now breeds in Asia and Africa; but perhaps it was anciently a native of Russia in Europe.

The river-horse, or HIPPOPOTAMUS, is another singular four-footed beast, resembling partly the buffalo, or wild bull, and partly the bear. It is larger than the buffalo. Its length from head to tail is about 13 feet; its circumference about the waist as much; its thickness four feet and a half. This animal is found about the rivers Nile, Niger, and others, in Africa, &c. As it is not formed for swimming, it walks in the bottom of the river, and thence comes to feed on rice, herbs, and roots, of the adjacent shores and hills; and often lies among the reeds and bushes on the banks.

BEHIND; (1.) After; at one's back, 2 Sam. iii. 16. (2.) Backward, Judg. xx. 40. (3.) Inferior to, 2 Cor. xi. 5. (4.) Done, or attained already, Phil. iii. 13. (5.) Remaining to be undergone or done, Col. i. 24. (6.) Out of one's notice or charge, Neh. ix. 26. Isa. xxxviii. 17. (7.) Near to; on the other side of, Isa. xxx. 21. Song ii. 9. (8.) On the west side, Isa. ix. 12.

BEHOLD, imports excitement; attention; wonder; joy; certainty; suddenness, Isa. vii. 14. John i. 29. Matth. xxi. 5. Rev. xvi. 15. Luke xxiv. 39. To *behold*, is, (1.) To look on; see, Gen. xxxi. 51. (2.) To consider; know; care for, Lam. i. 12. John xix. 5, 26, 27. God *beheld* not *iniquity in Jacob, nor perverseness in Israel*, Numb. xxiii. 21. is an admirable view of the gospel. It is the God of Jacob, who only can present his church without spot or wrinkle, or any such thing.

BEHOVE; to be necessary, just, and becoming. As it *became* God, for the honour of his nature, counsels, word, and work, to expose Christ to suffering; so it *behoved* Christ to suffer, and be, in all things, like unto his brethren of mankind, that he might display his Father's perfections, fulfil his purposes, promises, and types, destroy the works of the devil, and sympathize with, and save us, Heb. ii. 10, 17.

BEKAH, half a SHEKEL, Exod. xxxviii. 26.

BEL, the Chaldean idol Baal. Whether, under this name, they worshipped Nimrod, their first Baal or *lord*, or Pul king of Assyria, or some other monarch, the sun, or all in one, we know not. When Cyrus and Darius took Babylon, this idol and his monstrous image was ruined, and brought into absolute contempt, Isa. xlvi. 1. Jer. l. 2. li. 44.

BELIAL, a name given to Satan, representing him *without yoke*, *profit*, or *ascent*. To mark persons most worthless, wicked, and unruly; or things most horrid and abominable, they were called children, men, or things of Belial, 2 Cor. vi. 14. 2 Sam. xx. 1. and xxii. 6. and xxiii. 1 Sam. ii. 12. and xxv. 17. and xxx. 22. and i. 16. Deut. xiii. 13.

BELIEVE; To give credit to what is heard.—Faith comes by hearing, and hearing by the word of God. See the subject at length under the article FAITH.

BELCH. *They belch out with their mouth;* they, with great vehemence, utter reviling, malicious, and wicked words, as a fountain bubbleth up its water, Psal. lix. 7.

BELL. The lower border of the high PRIEST's blue robe was hung round alternately with bells and pomegranates. The sound of these informed the Jews of his passing by, and of his living in the sanctuary, and was a kind of typical intercession with God for his preservation; but

he had not on this robe when he entered the holy of holies. Might not these bells signify the intercession and gospel-administration of our Redeemer, which are connected with, and dependent on, his robe of righteousness; and by their powerful and pleasant sound, manifest his continuance in life, and his state of high favour with God? Exod. xxviii. 32,—35.

BELLOW; to cry and make a threatening noise as bulls; but the word rather signifies, to neigh, as horses for wantonness, Jer. l. 11.

BELLOWS, a well-known wind-instrument for blowing of fires in iron-works, smith's forges, &c. *The bellows are burnt; the lead is consumed of the fire; the founder melteth in vain:* the lungs and labour of the prophets, and the judgments of God are, as it were, wasted to no purpose, as wickedness and wicked persons are not purged away from church or state, Jer. vi. 29.

BELLY; (1.) That part of animal bodies which contains the entrails; or the entrails themselves, Matth. xv. 17. Rev. x. 9, 10. (2.) The womb, Jer. i. 5. (3.) The heart or soul, which is deep, hidden, and hard to be searched, Prov. xviii. 8. and xx. 30. and xxii. 18. Mens' *belly prepares deceit*, when their heart deviseth how to speak or act it, Job xiii. 35. Christ's *belly*, or *bowels*, *as bright ivory overlaid with sapphires*, is his pure, constant, and durable compassion and sympathy, Song v. 14. The church's *belly*, *as a heap of wheat set about with lilies*, is her divine ordinances, whereby vast numbers are begotten to God, and nourished till their glorious birth at death or the last day, Song vii. 2. The *brazen belly and thighs* of Nebuchadnezzar's visionary image, signified the valiantly-erected, and bulky empire of the brass-armed Greeks, under Alexander, quickly filled with disorder, and, after several contentions, formed into the two powerful kingdoms of Egypt on the south, and Syria on the north, Dan. ii. 32. and xi. The *belly*, which multitudes serve and make their god, is carnal lusts, and sensual pleasures, which render them beastly, and daily crave new satisfaction, Rom. xvi. 18. Phil. iii. 19. The inhabitants of Crete are called *slow bellies*, for their gluttony, drunkenness, sloth, and idleness, Tit. i. 12. Jonah calls the belly of the whale the *belly of hell*: because of his great darkness, perplexity, and disquiet of mind therein, Jon. ii. 2.

BELONG; a person or thing is said *to belong* to one, as he is the cause, author, proprietor, dispenser, or end thereof, Gen. xl. 8. Lev. xxvii. 24. Dan. ix. 9. Luke xix. 42.

BELOVED; much valued, desired, and delighted in, Deut. xxi. 15. Christ is the *beloved* of God; God infinitely esteems, loves, and delights in him, as his Son, and mediatorial servant, Matth. iii. 17. He is the *beloved* of saints; is highly esteemed, desired, praised, and delighted in, with their whole heart, mind, and strength, Song iv. 16. Saints are the *beloved* of God and Christ; and the church a *beloved* city. In infinite love to sinners, God devised their salvation; Jesus laid down his life, and intercedes for them; and all the divine persons concur to save and delight in the truly obedient, Song v. 1. Rev. xx. 9.

BELIE; to give one the lie. To *belie* the Lord, is falsely to ascribe our prosperity or distress to some other principal cause rather than God, Jer. v. 12. Prov. xxx. 9.

BELSHAZZAR, Nabonedus, or Labynitus, the son of Evil-merodach and Nitocris, and the

grandson of Nebuchadnezzar, and king of Babylon. He was a most worthless and inactive wretch; but his famed mother exerted herself exceedingly for the support of the kingdom. About the 17th year of his reign, A. M. 3466, and just when Cyrus the famed conqueror laid siege to his capital, Belshazzar, probably on a festival sacred to the idol Sheshach, made a splendid feast for a thousand of his lords. Heated with wine, he ordered the sacred vessels, taken from the temple of God at Jerusalem, to be brought: in these, he, his wives, concubines, and lords, drank in an intemperate and idolatrous manner, singing songs in honour of their idols. An angel's forming the appearance of an hand, and writing the king's condemnation on the wall, checked their mirth, and filled them with terror. Belshazzar was struck into such a panic, that the joints of his thighs loosed, and he trembled exceedingly. None present could either read or explain the writing. The magicians, astrologers, and others, famed for wisdom, were called; and a scarlet suit of apparel, a golden chain for his neck, and the office of third ruler in the kingdom, was the reward promised to him who should read and interpret it. Ignorant of the characters, or struck with a panic, none of them could pretend to read or interpret the writing. The sagacious Nitocris, hearing of the perplexity of her son and his courtiers, desired that Daniel, who, it seems, had been long a stranger to the court, should be sent for; who, she hoped, would read and interpret it. He was immediately brought, and the reward offered him, which he modestly refused. After a faithful reproof of the king for his idolatry, and ungrateful abuse of the sacred vessels of the Jewish temple, he read the writing, which was, *Mene, tekel, upharsin;* MENE, said he to the king, imports, that God hath numbered the days of thy royalty, and is just finishing it: TEKEL, thou art weighed in the balances of God's purpose and law, and art found wanting in goodness, and suddenly to be cut off: PHERES, thy kingdom is divided, wrested from thee, and given to the Medes and Persians. Daniel immediately received the promised reward; and it seems, the king and his courtiers returned to their cups. Cyrus, the general of the Persian troops, and his uncle, Darius the Mede, had already besieged Babylon two years, without success. Foreseeing this feast, he diverted the Euphrates from its channel. That very night he marched his troops along the channel: the brazen gates on the river being left open by the drunken Chaldeans, they rushed in, and filled the city with terrible bloodshed and confusion. Gobrias and Gadata, two Babylonian deserters, with some choice Persian warriors, rushed into the palace, killed the guards, plunged their swords into the bowels of king Belshazzar and his nobles, whilst they were scarce awaked from their sleep and drunkenness. It seems the king's corpse had not so much as a decent burial.

Christian historians sufficiently agree, that by the Persians, Medes, and Armenians, Babylon was taken, and the empire translated to the Medes, and thence to the Persians. All agree, that, after Belshazzar, no Chaldean reigned at Babylon; but, as Herodotus relates the affair so differently from scripture, they are not agreed that Belshazzar was Nabonedus, or whether he was Nebuchadnezzar's grandson. Scaliger will have him the infant Laborosohard, the son of Nerigliffar by Nebuchad-

nezzar's daughter. Marsham will have him Evil-merodach. But it is certain, that God promised the service of the nations to Nebuchadnezzar, and his *son* and *son's son*. It is plain, therefore, Belshazzar could not be Evil-merodach, who was but the son of Nebuchadnezzar. Nor could he be Laboroschard, who was but Nebuchadnezzar's daughter's son, and, besides, reigned but a few months, and died an infant; whereas Belshazzar reigned several years, and had wives and concubines, Jer. l. and li. Isa. xiii. and xiv. Dan. v. and viii. 1.

BEMOAN; to mourn over, Jer. xv. 5.

BENAIAH, the son of Jehoiada, was one of David's valiant men, and captain of his guards. He killed the two famed Ariels of Moab. He killed a lion that had slipt into a pit in the time of snow. Armed with a staff, he attacked an Egyptian champion armed with a spear, plucked his spear out of his hand, and slew him therewith. Having adhered to Solomon against Adonijah, and assisted at his coronation, he was made general instead of Joab; and, by Solomon's orders, put Joab and Adonijah to death, 2 Sam. xxiii. 20. 1 Kings i. and ii.

BENCHES: seats in ships for the rowers. The Tyrians had some of ivory, Ezek. xxvii. 6.

BEND; to bow; to yield or stoop. To bend a bow, is to bow it by drawing the string, that the arrow may fly off with great force, Jer. l. 14. God's *bending Judah for himself*, and filling the bow with Ephraim, is his enabling them to defeat the Syro-grecian forces in the time of the Maccabees, Zech. ix. 13. The vine, the royal family of Judah, *bent her roots towards* the king of Egypt, when king Zedekiah entered into a covenant with, and depended on him for assistance against the king of Babylon, Ezek. xvii. 7. The Gentiles *come bending* to the church, when, in the apostolic or after ages, they join themselves members, with great readiness, affection, and humility, Isa. lx. 14. To *be bent to backsliding*, is to be earnestly set upon it, Hos. xi. 7.

BENEATH, under, or lower than some other things; so earth is below the heavens in respect of place; slaves and servants are *beneath* their masters in power and dignity, Isa. li. 6. Deut. xxviii. 13. Men, especially if wicked, are *from beneath*: they are sprung of the earth, their bodies live on it, and their affections sadly cleave to it, and they are children of hell, John viii. 23.

BENEFACTORS, such as do much good to others. Rulers, as Ptolemy Euergetes, king of Egypt, are oft so called, when they scarce deserve the name; but their office requires them to be such, Luke xxii. 25.

BENEFIT; (1.) The gifts and favours of God, 2 Chron. xxxii. 25. (2.) The favours and useful deeds of men one to another, 2 Cor. i. 15. Philem. 14. Salvation from sin and misery, to holiness and happiness, is called *the benefit*: it is the greatest display of God's favour to us, and comprehends all kindness, 1 Tim. vi. 2. *To benefit*, is to do good to one, Jer. xviii. 10.

BENEVOLENCE, kindly affection; the sober use of the marriage-bed, 1 Cor. vii. 3.

BENHADAD, the son of Tabrimon, and king of Syria. Instigated by Asa's presents, he broke his league with BAASHA, king of Israel, and ravaged the northern parts of his kingdom. In the reign of Omri, or Ahab, he made streets, market-places, or rather citadels, for himself in Samaria, 1 Kings xv. 18. and xx. 34.

2. BENHADAD, the ſon and ſucceſſor of the former, was a ſtill more terrible ſcourge to the kingdom of Iſrael. In the reign of AHAB he ravaged the country, laid ſiege to Samaria the capital, inſolently claimed his wives, children, and wealth, and every thing valuable in the city. The Iſraelites rejected his abſurd conditions, and were miraculouſly enabled, with a few troops, to rout his powerful army. Remembering that God gave the law from a mountain, and had his temple on another, his ſervants perſuaded him that the Hebrew God was only *God of the hills;* and that if they had fought them in a plain, they ſhould certainly have gained the victory. This ſtupid fancy he readily believed; and diſplacing his 32 tributary kings from their place in his army, he filled it with captains, which he hoped to be more ſkilful or truſty in war, and, next year, returned to make a full conqueſt of the kingdom of Iſrael. To chaſtiſe his wickedneſs, God, by an handful of Iſraelites, gave him a terrible defeat. 100,000 of his forces were ſlain on the ſpot. An earthquake tumbled the wall of Aphek upon 27,000 more, and cruſhed them to death. Reduced to the brink of deſpair, Benhadad, by his ſervants advice, threw himſelf on Ahab's mercy. The inſolent blaſphemer had not only his life granted him, but liberty to return to his kingdom on the eaſieſt terms. Contrary even to theſe, he detained Ramoth-gilead, a city of Iſrael, in his hands; and, when Ahab attempted to wreſt it from him, he moſt ungratefully ordered his troops to aim their ſtrokes chiefly at him, who, by a ſinful exceſs of pity, had ſo lately given him his life and kingdom, 1 Kings xx. and xxii.

Soon after, he made war on Jehoram, Ahab's ſucceſſor, and carried off a number of Hebrew captives. Informed by one of theſe, that an Hebrew prophet could cure Naaman his general of his leproſy, he ſent him to king Jehoram for that effect. The general had ſcarce returned home, cured of his loathſome diſeaſe, when Benhadad poured his ravaging troops into the kingdom of Iſrael, chiefly aiming to cut off Jehoram himſelf. Informed that Eliſha revealed his deſigns to Jehoram, he ſent a party to apprehend the prophet. At Eliſha's requeſt, God ſmote them with a partial bindneſs, and he led them to Samaria, where king Jehoram would have killed them; but, adviſed by Eliſha, gave them refreſhment, and diſmiſſed them in ſafety. Terrified at Eliſha's power, or moved with Jehoram's generoſity, Benhadad, for about four years, withdrew his plundering bands. At laſt he invaded the country, and beſieged Samaria, till the famine was exceſſive. The head of an aſs was ſold for almoſt 10l. ſterling; and about 3 gills of doves dung, or coarſe pulſe, gave almoſt 12 ſhillings; women did eat their own infants. Eliſha foretold, that, next day, a buſhel of fine flour, and two buſhels of barley, would be ſold for about half a crown. That very night the Lord terrified the Syrian hoſt; they imagined they heard a terrible noiſe, and concluded that Jehoram had hired a prodigious army of Egyptians, Hittittes, and others, to ſwallow them up. In great conſternation they fled from their camp, leaving it furniſhed as it was; by the way they flung off their garments, and caſt from them what they had taken with them. Four lepers, whom hunger had forced to caſt themſelves on the Syrian mercy, finding the camp deſerted, informed king Jehoram thereof. After ſome precautions

taken to try whether the Syrians had really fled, the Hebrews plundered the camp, and the plenty answered the prophet's prediction, 2 Kings v. vi. and vii. Next year Benhadad sickened; and being informed that Elisha was some where near to Damascus, he sent Hazael his general to him with a present of forty camels load of the most precious things of Syria, to enquire if he should recover. Elisha replied, that there was nothing mortal in his distemper; but, however, he should certainly die. Hazael informed his master that the prophet foretold his recovery; but to prevent it, took a thick cloth, dipt it in water, and spread it on his master's face, and so stifled him to death, and seized on his throne, 2 Kings viii.

3. BENHADAD, the son of Hazael, was also king of Syria. Under him that kingdom was reduced to the brink of ruin. Jehoash and Jeroboam kings of Israel, did beat his troops in a variety of pitched battles, and forced him to restore to the Israelites whatever his predecessors had seized, 2 Kings xii. 3. and xiii. 25. and xiv. 25.

BENJAMIN, the youngest son of Jacob and Rachel, born A. M. 2272. His mother, dying in child-bed, called him BENONI, *the son of my sorrow*; but, unwilling to have his name a constant memorial of his beloved Rachel's death, Jacob called him BENJAMIN, *the son of the right hand*. He married young; and was scarce 32 years of age when he had ten sons, Belah, Bechir, Ashbel, Gera, Naaman, Eli or Ahiram, Rosh, Muppim, or Shupham, Huppim or Hupham, and Ard, five of whom died childless, Gen. xxxv. 16,—18. and xlvi. 21. When a famine obliged Jacob to send his other ten sons to Egypt for corn, he kept Benjamin at home with himself, reckoning him the only surviving child of his beloved wife. Joseph ordered them to bring him down with them at their return, or they should be held for spies. With no small reluctance, Jacob was at last persuaded to let him go. To try his brethren's affection to him, Joseph, after giving him superior honours at his feast, soon brought him into great appearance of danger, by the silver cup being found in his sack, as if stolen by him. He soon after gave him five suits of apparel, and about 35*l.* sterling in money. In his last benediction, Jacob foretold, that his tribe should, in the beginning and end of the Jewish state, be remarkable for valour and ravage; and Moses, that it should have safe residence just by the temple of God, Gen. xliii. to xlv. and xlix. 27. Deut. xxxiii. 12. When this tribe came out of Egypt, it consisted of five families, the Belaites, Ashbelites, Ahiramites, Shuphamites, and Huphamites; their chief prince was Abidan the son of Gideoni; the number of their armed men under him was 35,400. In the wilderness they increased to 45,600. They marched in the camp of Ephraim, and pitched their tents behind the tabernacle. Their spy to search the promised land, was Palti the son of Rapha; their prince to divide it, was Elidad the son of Chiston. Their inheritance lay to the north, and north-east of the lot of Judah, Numb. xxvi. 38,—41. and i. 11, 36, 37. and ii. 18,—22. and xiii. 9. and xxiv. 21. Josh. xviii. Not long after the death of Joshua, this tribe patronized the lewd wretches of Gideon, and drew a war upon themselves. They were then famed warriors, especially in using the bow. Twice they, with 25,000, defeated about 360,000 of the other tribes, and slew 40,000.

In the third battle they were defeated; and except 600, who fled to the rock Rimmon, their whole tribe was cut off. The extirpation of this tribe exceedingly grieved their brethren, as soon as they had leisure to think; they, therefore, from the virgins of Jabesh-gilead and of Shiloh, procured wives to the 600 that remained, Judg. xx. and xxi. It was perhaps scarce 60 years after, when EHUD, one of this tribe, judged Israel, and delivered them from the Moabites. Saul and Ishbosheth, the first kings of Israel, were of this tribe. About 20 of the most valiant of this tribe came over to David before Saul's death, 1 Chron. xii. 2,—7.; and 3000 more soon after the death of Ishbosheth, 1 Chron. xii. 1,—7, 29. When David numbered them a little before his death, there were of the Belaites 20,034 warriors; of the Becherites 20,200; of the Jediaelites 17,200, besides others, 1 Chron. vii. 6,—12. The captain of their 24,000 trained bands, was Abiezer the Anetothite; and their chief prince was Jaasiel the son of ABNER, 1 Chron. xxvii. 12, 21. When the other ten tribes revolted to Jeroboam, the Benjamites clave to Judah, and the house of David; and all along shared in the religion and fate of that tribe. Under Jehoshaphat, their militia amounted to 380,000. After the captivity, a vast number of them dwelt at Jerusalem, 2 Chron. xi and xvii. and 1 Chron. viii. and ix. But the great honour of this tribe was the apostle Paul, who, in the morning of his life, ravened as a persecutor; and, in the latter part, converted multitudes to Christ, Phil. iii. 5. Gen. xlix. 27.

BERA, king of Sodom, had his country terribly ravaged by CHEDORLAOMER and his allies. When Abram defeated the conquerors, and recovered the spoil, Bera offered him the whole booty, the persons excepted; but Abram refused any part of it, lest it should be said, that not JEHOVAH, but the king of Sodom, had made him rich, Gen. xiv.

BERACHAH. See VALLEY, and JEHOSHAPHAT.

BEREA, a city of Macedonia: it was a little distant from Pella, where Alexander was born. Here Paul preached with great success; and his hearers were exceeding careful to compare what they heard with the scriptures of the Old Testament. Sopater, one of them, attended him to Asia, Acts xvii. 10,—13. and xx. 4.

BEREAVE; to cause to want, Deut. xxxii. 25.

BERITH. See BAAL-BERITH.

BERNICE, the daughter of Agrippa the Great. She was first betrothed to Mark, the son of ALEXANDER, governor of the Jews at Alexandria. She next married her own uncle, Herod king of Chalcis. After his death, she married Polemon king of Pontus, on condition of his being circumcised. She quickly after abandoned him, and returned to Agrippa her brother, with whom, it is supposed, she lived in habitual incest. They both appeared with great pomp, to hear Paul's defence at Cesarea, Acts xxv. 13, 23. and xxvi.

BERODACH. See MERODACH.

BEROTH, BEROTHAH, or CHUN, a city of Syria, conquered by David; perhaps it was Berytus in Phenicia, 2 Sam. viii. 8. 1 Chron. xviii. 8.

BERRY, a small fruit growing on trees, bushes, &c. The kinds and qualities of berries are almost innumerable. Some are poisonous; but most are nourishing and medicinal. The few Israelites left in their land by the Assyrians, are likened to

a *few berries left in the uppermoſt* or *outmoſt branch* of an olive-tree, Iſa. xvii. 6.

BERYL, a tranſparent jewel, of a bluiſh green colour. It eaſily loſes its colour in a ſmall fire, and is then reckoned of very little value. The beryl is the 8th foundation of the new Jeruſalem; and Chriſt's body is compared to it, to denote his heavenly beauty, myſterious perſon, and dignity, Rev. xxi. 20. Dan. x. 6. It was the 10th ſtone in the high prieſt's breaſt-plate; and might denote the ſaints in their heavenly nature and affection, and the mixture of their caſe and lot, Exod. xxviii. 10.

BESEECH; to entreat with great earneſtneſs. Exod. xxxiii. 18.

BESET; to aſſault, as an army making a general attack on a city or fort, Judg. xix. 20. God *beſets men behind and before*; he exactly knows, upholds and governs them, that they can go no where but as he permits, and where they are ſurrounded with his preſence, Pſal. cxxxix. 5. Men's ſinful *doings beſet* them, when they appear charged upon them, and, with mighty force, entangle them in their deſerved puniſhment, Hoſ. vii. 2. The ſin that *eaſily beſets* men, is the ſin of their nature, or their predominant luſt, which, being ſo deep rooted in their heart and affections, and ſo connected with their outward circumſtances of life, readily, and without much oppoſition, inſtigates, and, if not repented of and pardoned, ſhuts them up to the commiſſion of wicked acts, Heb. xii. 1.

BESIDE, BESIDES; (1.) More than theſe, Gen. xix. 12. (2.) Different from, Numb. v. 20. (3.) Near to, Judg. vi. 37. To be *beſide* one's ſelf, is to be deprived of the ordinary exerciſe of reaſon: to be mad, Mark iii. 21. Acts xxvi. 24. with Luke xv. 17.

BESIEGE, is hoſtilely to ſurround a city or fort, in order to take poſſeſſion of it by force, Deut. xxviii. 52. Jer. xxxix. 1. and lii. 5.

BESOM, an inſtrument to ſweep with. God's judgments are called a *beſom of deſtruction*; they make a great ſtir and confuſion; they frequently cut off multitudes; and, as with eaſe, ſweep them into the dung-hill of contempt and trouble, or pit of endleſs miſery, Iſa. xiv. 23.

BESOR, a brook in the ſouth-weſt corner of Canaan. Here 200 of DAVID's men ſtaid behind, being faint, while the other 400 purſued the Amalekites who had burnt Ziklag, 1 Sam. xxx. 9. It is ſaid to fall into the Mediterranean ſea between Gaza and Rhinocolura, and to be the ſame with the brook or *river of the wilderneſs*, Amos vi. 14. To me Dr. Shaw has given ſufficient evidence, that the brook Beſor can be but a ſmall one; and that it can ſcarce deſerve the name of a river. It was perhaps in this brook or rivulet that the Ethiopian eunuch was baptized, Acts viii. 26. to 39.

BEST, moſt excellent, valuable, commodious, comely, righteous, Exod. xxii. 5. Gen xliii. 11. 1 Sam. xv. 9. &c. Heave-offerings, and reſtitution, were to be of the *beſt* things anſwerable thereto, Numb. xviii. 29. Exod. xxii. 5. Man's *beſt ſtate*, is his ſtate of innocence; his chief period of health and ſtrength; and his moſt fixed circumſtances of honour, pleaſure, or wealth, Pſal. xxxix. 5. The *beſt robe*, is Chriſt's righteouſneſs, which, in its origin, beauty, duration, and uſe, far exceeds all others, Luke xv. 22. The *beſt gifts*, are ſuch as are moſt uſeful for honouring of God, and doing good to men, 1 Cor. xii. 31.

BESTEAD. To be *hardly beſtead and hungry*, is to be ſore diſtreſſed, and almoſt famiſhed, Iſa. viii. 21.

BESTIR; to ſtir up; to act vigorouſly, 2 Sam. v. 24.

BESTOW; (1.) To give out, Exod. xxxii. 29. John iv. 38. (2.) To lay up, Luke xii. 17, 18. 2 Kings v. 24.

BETAH, or TIBHATH, a city which David took from Hadadezer king of Syria, 2 Sam. viii. 8. 1 Chron. xviii. 8. It is perhaps the ſame as BETEN, in the tribe of Aſhur, Joſh. xix. 25.

BETHABARA, a place where John baptized multitudes; and near to which he pointed out Jeſus Chriſt to two of his diſciples, John i. 28. As the word BETH, in the beginning of names, ſignifies *houſe* or *temple*; this ſignifies the *houſe of paſſage*: Calmet, Jerome, and others, place it on the eaſt bank of Jordan, near the place where the Hebrews paſſed that river, under Joſhua. Others will have it, where Jacob paſſed the Jordan, a little ſouth of the ſea of Tiberias. Lightfoot ſays a good deal, to prove it was ſituate to the north-eaſt of that ſea, in Eaſt Galilee. Perhaps moſt of the places beginning with BETH had temples of idols in them.

BETHANY, a conſiderable village at the foot of mount Olivet, almoſt two miles eaſt from Jeruſalem. It was the reſidence of Lazarus, and his ſiſters Martha and Mary. Here Mary poured the oil upon Chriſt's head, John xi. and xii. It is now quite inconſiderable, but they ſtill pretend to ſhew you Lazarus' caſtle and grave, which the Turks uſe for a place of devotion.

BETH-ARAM, BETH-ARAN, a city of the Reubenites, to the north-eaſt of the Dead ſea, and afterward called Livias, Numb. xxii. 36. Joſh. xiii. 17.

BETHAVEN; either Bethel, ſo called, becauſe of the idol there ſet up, or a place very near to it, Hoſ. iv. 15. Joſh. vii. 2. See AVEN.

BETHEARA, a place where Gideon called the Ephraimites to poſt themſelves, to ſtop the flying Midianites. If this be the ſame with BETHARA, it ſeems plain that it was ſouth of the Galilean ſea; as there the Midianites croſſed the Jordan; and there the borders of Ephraim were, Judg. vii. 24.

BETHCAR, a city of the Danites. Thus far the Hebrews under Samuel purſued the Philiſtines; and near to it, he ſet up his Eben-ezer, 1 Sam. vii. 11.

BETHEL, a city about eight, ſome ſay twelve miles northward of Jeruſalem, and a mile weſtward of Ai. The place was originally called LUZ, from the almond and hazel buſhes that grew here. Here Jacob lodged under the open ſky, as he went to Padan-aram. An eminent viſion which he there enjoyed, made him call it BETHEL, *the houſe of God*. About 30 years after, he pitched his tent here for ſome time. The Canaanites built a city on the ſpot, and called it Luz or BETHEL. Joſhua took it, along with Ai, and gave it to the Ephraimites. Theſe, after Joſhua's death, reſolved to expel the Canaanites, who had fortified it. One of the inhabitants ſhewed them a ſecret paſſage into it, upon condition that he and his family ſhould have their lives ſpared. This man and his family retired to Arabia, where he built another city called Luz. The other inhabitants were put to the ſword. In Bethel, Jeroboam ſet up one of his idolatrous calves, on which account it was called Aven, or Beth-aven, *the temple of idols* or *wickedneſs*, or *vanity*. Bethel was wreſted from the Iſraelites by Abijah, 2 Chron. xiii. 19.; but ſoon after retaken. The

Assyrians made terrible slaughter and ravage in it, Hos. x. 8.

BETHER; whether this was a distinct place, or the same with Betharam, Bethhoron, or Bithron, I know not; but some mountains near it are represented as abounding with deer; if we may not rather render the words, the *mountains of cliffs*, or *divisions*, Song ii. 17. A city called Bither, or Bitter, sustained a terrible siege about 100 years after Christ's death. It is said, the blood which ran down the river stained the sea four miles from the shore. Eusebius thinks this place stood near Jerusalem; but more probably it stood near mount Carmel, and at no great distance from Cesarea.

BETHESDA, a pool on the east of Jerusalem. The name signifies either a *draught-house*, or *a house of mercy*; so called, because a public bath was here erected; or because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not thence derive its healing virtue. Some years before our Saviour and divine Healer came in the flesh, an angel, on some occasions, descended, and troubled the water of this pool. Whoever first, after the agitation, bathed himself in it, was healed of whatever disease he had. Multitudes of distressed persons, therefore, waited in its five porches till the water was moved. One man attended it 38 years, and was at last cured by our Saviour; the healing virtue of whose blood, spirit, and word, the pool, no doubt, typified, John i. 1,—6. It is said to be now 120 paces long, 40 broad, and eight deep, but empty of water.

BETH-GAMUL, a city of the Reubenites, but afterwards seized by the Moabites, and ravaged by the Chaldeans, Jer. xlviii. 23.

BETH-HACCEREM, a city standing on a hill, it seems noted for vineyards, between Jerusalem and Tekoah. Hence the alarm of the Chaldeans approach was given to the former, Jer. vi. 1. And here Malchia, a repairer of the wall of Jerusalem, was prince, Neh. iii. 14.

BETH-HOGLA, a city about half way between Jericho and Jordan: it pertained to the Benjamites, Josh. xviii. 21.

BETH-HORON, two cities of this name, the one in a lower situation than the other, pertained to the tribe of Ephraim, 1 Chron. vii. 24. Solomon repaired and fortified Bethhoron the Nether, 1 Kings ix. 17.

BETHINK *themselves*; consider, and repent of their sins, 1 Kings viii. 49.

BETH-JESIMOTH, a city of the Reubenites, about ten miles east of Jordan. The Moabites seized on it; and at last it was destroyed by the Chaldeans, Josh. xiii. 20. Ezek. xxv. 9.

BETHLEHEM, 1. A city of Judah, about six miles south of Jerusalem, and situated in a declivity of a hill. It is also called Ephratah and Ephrath, and its inhabitants Ephrathites, from its founder. It was never considerable for wealth or extent, but for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to Jesus the promised Messiah, Gen. xxxv. 16, 19. and xlviii. 7. Ruth i. 2. Psal. cxxxii. 6, Mic. v. 2. Micah the prophet no way contradicts Matthew the evangelist, with respect to its greatness. It might be *little*, and yet *not the least*. Besides, Matthew but relates the Jews rehearsal of the text in Micah, Matth. ii. 6. Moreover, TZAHHHIR, rendered *little*, in Mic. v. 2. may there, and in Jer. xlviii. 4. and xlix. 20.

Zech. xiii. 7. be rendered *conſiderable; chief.* Bethlehem is ſtill much viſited by pilgrims. Here is a convent of the Latin, another of the Greek, and a third of the Armenian Chriſtians. Here they ſhew you the ſtable where Chriſt was born; the manger which he had for his cradle; the grotto where he and his mother lay hid from the rage of Herod, before they departed Egypt. About half a mile to the eaſtward, you are ſhown the fields where the angels appeared to the ſhepherds, Luke ii. 1,—12. Matth. ii. 1.

2. BETHLEHEM, a city of the Zebulunites, Joſh. xix. 15.

BETH-MEON. See BAALMEON.

BETH-PHAGE, a ſmall village belonging to the prieſts. It was hard by Bethany, and near two miles eaſt of Jeruſalem. Here our Saviour obtained the aſs for his lowly triumph, Matth. xxi. 1.

BETHSAIDA, a city of Galilee; but whether it lay at the north-weſt, north-eaſt, or rather ſouth-eaſt ſide of the ſea of Tiberias, is not agreed. Its name imports, that it was a place of fiſhing or hunting; and, on which ſide ſoever of the Jordan it lay, it was commodious for both: the adjacent country abounded with deer, and the ſea with fiſh. It is ſaid Philip the tetrarch formed it into a magnificent city, called Julias, after the name of Auguſtus the emperor's daughter. Others will have Julias to be the ſame with Golan in Baſhan. Peter and Andrew were natives of Bethſaida, John i. 44. Here Chriſt opened the eyes of a blind man, by anointing them with ſpittle, Mark viii. 22,—26. Here many of Chriſt's miracles were performed, and contemned; vengeance overtook the deſpiſers; the place being one of the firſt and moſt terribly diſtreſſed by the Romans, Matth. xi. 21, 22.

BETH-SHAN, or BETH-SHEAN, a city of the Manaſſites, on the weſt of Jordan, and about 75, or rather 60 miles north-eaſt of Jeruſalem, and at the eaſt end of the plain of Jezreel, Joſh. xvii. 11. The Canaanites long retained it; and perhaps their being in alliance with the Philiſtines, was the reaſon why Saul's corpſe was hung up on its wall, Judg. i. 27. 1 Sam. xxxi. 10. According to Pliny, it was afterwards called Scythopolis, from the encampment of the Scythians, who, about the time of Joſiah, made a terrible irruption into Weſtern Aſia: but others think it was ſo called from the *Succoth* or *booths* built thereabout by Jacob, in his return from Padan-aram, Gen. xxxiii. 17, 18.

BETH-SHEMESH. 1. A city of the tribe of Judah, given to the prieſts. Its name inclines one to think that the Canaanites here had a *temple to the ſun*, Joſh. xxi. 16. It ſtood about 30 miles weſtward of Jeruſalem. The kine, with which the Philiſtines ſent back the captive ark, brought it to Beth-ſhemeſh. The inhabitants profanely looked into it, and were deſtroyed of the Lord, to the number of 70 principal men, and 50,000 commons. Bochart and others think the words ought to be rendered *ſeventy men, even fifty out of a thouſand.* They can hardly think that God would ſo ſeverely puniſh a miſtaken look: they cannot believe Beth-ſhemeſh could afford 50,000 perſons capable of offending. This reaſoning has no great ſtrength. God alone knows what ſeverity is proper to be exerciſed on the breakers of his law. Numbers, beſides the inhabitants of Beth-ſhemeſh, might be gathered on that occaſion, 1 Sam. vi. 12,—19. Near this place, Jehoaſh king of Iſrael defeated and took Amaziah priſoner, 2 Chron. xxv. 21. The

Philiſtines took this city from king Ahaz, 2 Chron. xxviii. 18.

2. BETH-SHEMESH, a city on the frontiers of Iſſachar's lot; but whether it be the ſame that pertained to the tribe of Naphtali, and out of which they expelled not the Canaanites, is uncertain, Joſh. xix. 22, 38. Judg. i. 33.

3. BETH-SHEMESH in Egypt, the ſame as AVEN or ON, Jer. xliii. 13.

BETH-SHITTAH, a place whither the Midianites fled when they were routed by Gideon. It probably lay to the ſouth-weſt of the ſea of Tiberias, and belonged to the Manaſſites, and abounded with Shittah-trees, Judg. vii. 22.

BETH-TAPPUAH, a city or town on the ſouth-weſt border of Cannan. It is ſaid to have lain 14 miles beyond Raphia; and, if ſo, could be at no great diſtance from the Nile. Its name denotes it famous for *apples*, or having a *temple* ſacred to the god of that fruit, Joſh. xv. 53.

BETHUEL; (1.) The ſon of Nahor and Milcah, couſin of Abraham, and father of Laban and Rebekah, Gen. xxii. 20. and xxiv. 15, 29. and xxviii. 2. (2.) Bethuel, or Bethul, perhaps the ſame with Cheſil, a city of the Simeonites. Could we credit the apocryphal hiſtory of Judith, here, or rather at another place of this name a good way northward, Holofernes, the Aſſyrian general, was ſlain by her, and a great deliverance wrought for Iſrael, Joſh. xix. 4. 1 Cor. iv. 29, 30.

BETHZUR, a noted city on the ſouth of Judah, and confines of Edom, and at no great diſtance from Hebron. Rehoboam fortified it, Joſh. xv. 53. 2 Chron. xi. 17. In the Maccabean war it was extremely ſtrong. Lyſias, the Syrogrecian general, beſieged it with an army of 65,000 men. Judas Maccabeus came to ſuccour it, and Lyſias was forced to retreat: but, next year, the Syrians took and retained it for ſome years, till Jonathan the Maccabee wreſted it from them.

BETIMES; (1.) Early in the morning, Gen. xxvi. 31. (2.) Seaſonably; on every proper occaſion, 2 Chron. xxxvi. 15. (3.) Continually; carefully, Job viii. 5.

BETRAY; diſhoneſtly to give up one to his enemies, 1 Chron. xii. 17. Matth. xxvi. 2, 16, 21, 48.

BETROTH, is an expreſſion implying the giving and receiving a promiſe of marriage: among the Jews it was of ſimilar import with eſpouſe; we read of Mary *eſpouſed* to Joſeph before they came together, Matth. i. 18. The word *betroth* is but once uſed in ſcripture, Hoſ. ii. 19. *Eſpouſe* is chiefly noticeable, Song iii. 11. and 2 Cor. xi. 2. As the marriage-covenant is a figure of the everlaſting, ſo that connection, which took place when "foraſmuch as the children were partakers in fleſh and blood, he alſo himſelf took part in the ſame," is the great meaning of betrothing in a ſpiritual ſenſe. The church is become bone of his bone, and fleſh of his fleſh. The Bridegroom betrothed himſelf to his bride, in the promiſes he made his Old Teſtament church and people. Theſe promiſes he fulfilled in part, when he viſited his people in fleſh, and redeemed them; and they will be fulfilled at the reſurrection of the juſt, at the marriage-ſupper of the Lamb. Then ſhall be the day of the Great Solomon's eſpouſals, the day of the gladneſs of his heart. Joining to the Lord in the perpetual covenant as ſpoken of by the prophets, is connection with the church of Chriſt; therefore Paul ſpeaks of the Corinthians as eſpouſed to Chriſt; and being preſented as a *chaſte* virgin, is holding the myſtery of the

faith in a *pure conscience*; and, more particularly, when addressed to churches, implies not only purity in doctrine, but in discipline and communion.

BETTER; (1.) More valuable; preferable, Eccl. ix. 4, 16, 18. (2.) More acceptable, 1 Sam. xv. 22. (3.) More able and wise, Dan. i. 20. (4.) More convenient, 1 Cor. vii. 38. (5.) More easy, Mat. xviii. 6. (6.) More advantageous, Phil. i. 23. (7.) More holy, 1 Cor. viii. 8. (8.) More safe, Psal. cxviii. 8. (9.) More comfortable, Prov. xv. 16, 17.

God's love is *better than life*, is more sweet, pleasant, profitable, sure, and honourable, Psal. lxiii. 3. Christ's *love is better than wine*; we cannot sinfully exceed in desire of, or delight in it; it is enjoyed without money and without price; it never loses its sweetness and virtue.

In the epistle to the Hebrews we have this word often used, in comparing the new and old covenant;—better sacrifices,—better blood,—better promises,—better things,—and better covenant, an expression peculiar to this epistle, and arising from the doctrine which the apostle is there enforcing. The believing Hebrews were greatly wedded to the old covenant; its high authority and sanction; the great promises annexed to it, blinded their minds as to the true design of that covenant; and Paul is at great pains to demonstrate how far the new excels the old in its nature, blessings, and promises.

A day in God's courts is *better than a thousand* elsewhere. Fellowship with him is infinitely more delightful, profitable, and honourable, than any earthly advantage, Psal. lxxxiv. 10. A little that a righteous man hath, his dinner of herbs, or dry morsel, is *better* than the wealth or delicate provision of the wicked. It springs from God's redeeming love, is blessed of him, is a pledge of glory, and a means of drawing the affections and thoughts to God in Christ, Psal. xxxvii. 16. Prov. xv. 16, 17. and xvi. 8. and xvii. 1. The saints resurrection is *better*, more glorious and happy, than a recovery from a state of affliction; or a miraculous restoration to natural life; or the resurrection of the wicked to everlasting damnation, Heb. xi. 35. Heaven is a *better country*; its inhabitants, exercises, and enjoyments, are far more holy, honoured, and happy, than those on earth: and to be with Christ is *far better* than to be with saints and ordinances on earth; as one is freed from every stain of sin, every temptation and trouble, and clearly sees, and fully enjoys and delights in God as his *all in all*, Heb. xi. 16. Phil. i. 23. It is *better* to marry than to burn under the power of unclean lust; the greatest trouble is to be chosen, rather than sinful desires, however secret. Sorrow and mourning are *better* than laughter and mirth; they more tend to awaken a concern about eternal things, Eccl. vii. 2, 3. Death, or the end of a man, is *better* than his birth or beginning; as, in the former, he goes out of worldly trouble, whereas, in the other, he enters into it: and an untimely birth is *better* than either, as it never enters into trouble, Eccl. iv. 2, 3. and vi. 4, 5, 6. and vii. 8. *Better is the light of the eye than the wandering of the desire.* It is *better* to enjoy the little that one has, than to indulge anxious desire after more, Eccl. vi. 9. Nothing is *better* than for a man to eat, drink, and be merry, and enjoy his labour. It is both advantageous and honourable for a man to free his mind from anxious care, and take a moderate

uſe of what God brings to his hand, Eccl. ii. 24. and iii. 12, 13. and viii. 15.

BEULAH, a name given to the Jewiſh nation and church of God in the latter days, importing their marriage to Chriſt, as their huſband and ſovereign Lord, Iſa. lxii. 4.

BEWAIL; to mourn over with deep ſighs, Lev. x. 6. Deut. xxi. 13.

BEWARE; to take heed; be on our guard, Gen. xxiv. 6. To *beware* of Chriſt, is to have a due and holy awe of him on our ſpirit, and carefully to guard againſt every thing tending to offend him, Exod. xxiii. 21. To *beware* of men, is to take heed leſt they deceive us, Mark xii. 38. To *beware* of ſin, is to avoid every appearance of it, and temptation to it; and, to the utmoſt of our power, watch againſt and oppoſe it, Matth. xvi. 6.

BEWITCH, wickedly to deceive and hurt, by juggling tricks and diabolic charms, Acts viii. 9. Falſe teachers *bewitch* men, when, by Satanic methods of guileful reaſoning, ſpecious pretences to holineſs or learning, apparent miracles, or proud boaſting, they deceive their mind, and deſtroy their ſoul, Gal. iii. 1.

BEWRAY; to ſhew; diſcover, Prov. xxvii. 16.

BEYOND; (1.) On the other ſide of, Deut. xxx. 13. (2.) Further than, Numb. xxii. 18. To know the ſignification of *beyond, on the other ſide*, or *on this ſide*, it is neceſſary to know where the ſacred writer was at the time of writing. Thus, beyond, or on the other ſide of Jordan, with Moſes, who gave his finiſhed books to the Hebrews eaſtward of Jordan, ſignifies the weſt ſide of that river. While ſuch as lived or wrote on the weſt of Jordan, call the eaſt ſide *beyond*, or *the other ſide*, Deut. iii. 25. and xi. 30. Joſh. ix. 10. and xiii. 8. The Hebrew word *Hhheber* ought ſometimes to be rendered on *this ſide*, as Joſh. xii. 7. Deut. i. 1. and perhaps, Gen. l. 10. *Beyond meaſure*, is exceedingly, Mark vi. 51. To *go beyond, and defraud*, is to exceed the conditions of bargain, and laws of honeſty; or to tranſgreſs the rules of chaſtity, and rights of marriage, 1 Theſſ. iv. 6.

BEZALEEL, the ſon of Uri, of the tribe of Judah, and AHOLIAB the ſon of Ahiſamach, of the tribe of Dan, were two noted artificers, called of God, and eminently qualified with wiſdom and ſkill; they had the chief direction of framing the various appurtenances of the Moſaic tabernacle, and performed every thing with the greateſt exactneſs. Were they herein *figures* of Jeſus Chriſt, who being called of God, and qualified with the ſpirit of wiſdom and underſtanding, rears up his church in exact agreement to his Father's purpoſe and will? Exod. xxxi. and xxxvi,—xxxix. chapters.

BEZEK. (1.) A city in the lot of Judah, on the eaſt-ſide of a hill, about two miles from Beth-zur, and a good way weſtward of Bethlehem. Here Adoni-bezek reigned, and was taken priſoner, Judg. i. 4,—7. It was a ſmall village about 100 years ago. (2.) A city ſouthward from Beth-ſhan, and on the weſt of Jordan. Here Saul reviewed his army before he croſſed the Jordan, in his march to relieve Jabeſh-gilead, 1 Sam. xi. 8.

BEZER. See BOZRAH.

BIBBER, a great drinker, Matth. xi. 19.

BIBLE, the name commonly given to the collection of the ſacred writings, which are the ſole ſtandard and rule of our faith and practice. It is called by the Jews, the *Mikra*, or *Leſſon*: the Chriſtians often deſign it, *the ſacred books*; *the oracles of*

God; the volumes of inspiration; the book of God, &c. It was alway distinguished into books, but not into chapters and verses as now. It appears, from Clemens of Alexandria, Athanasius, and others, that, in the early ages of Christianity, it was divided into a kind of short paragraphs. The division of it into the present form of chapters, is generally ascribed to Arlott, a Tuscan monk, or rather to Hugo Cardinalis, in the 13th century. But it is plain, from the works of Theophylact on the gospels, that it must have taken place at least 200 years sooner. Such as believe the authenticity of the Hebrew punctuation, reckon the Old Testament to have been alway divided into verses; but these were not numbered as now, till perhaps Mordecai Nathan published his Hebrew concordance, about A. D. 1450. About 1551, Robert Stephen, a French printer, divided the New Testament into verses. It is, therefore, no wonder this division into chapters and verses is not altogether just; nor is it any crime to correct it. The division of the New Testament into sections by Doddridge, is not injudicious.

At present, our BIBLE consists of the Old and New Testaments: the former was written before, and the latter since the incarnation of Christ: the former, excepting a part of Ezra and Daniel, and a verse of Jeremiah, written in the Chaldaic, are in the Hebrew language. The latter is written in Greek, but very different from that of Homer, and other celebrated authors. Both were written in the language which was then best known to the church of God; a sure token that every nation whither the gospel comes should have access to read the scriptures in their own language.

Whether the Old Testament was written in the Chaldaic character, in which it now appears, or in the Samaritan; and whether the vowel and disjunctive points be of divine authority or not, has been warmly debated. In both cases, I incline to the former sentiment, but readily allow, our opponents have produced no inconsiderable appearance of arguments on their side; and that sundry of our learned assistants have unwarily carried the affair of the points too far, and so rendered their cause less defensible. It must be allowed, that Boston hath treated the affair of the accents with great care and judgment.

About the time of our Saviour, the Jews distinguished their bible into 22 books, corresponding to the 22 letters of their alphabet, *viz.* the five *books of Moses*; 13 of the *prophets*, Joshua, Judges, and Ruth, Samuel, Kings, and Chronicles, Isaiah, Jeremiah, and Lamentations, Ezekiel, Daniel; the 12 lesser prophets, Job, Ezrah, Nehemiah, and Esther; and four *Hagiographs*, or holy writings, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Thus, *the law of Moses, the Prophets, and the Psalms*, were comprehensive of the whole, Luke xxiv. 44. The modern Jews reckon 24 books, which they suppose to have three different degrees of authority. To the five books of Moses, they ascribe the highest authority. To the former prophets, writers of Joshua, Judges, Samuel, Kings, and the latter, *viz.* Isaiah, Jeremiah, Ezekiel, and the book of the lesser ones, they ascribe a lower inspiration and authority. To the other eleven books of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and Chronicles, they scarce ascribe any proper inspiration, but a mere superintendency of God's Spirit,

leaving the writers in a great measure to the direction of their own reason. The Christian division of the Old Testament is far more sensible. The historical books, which are most plain and necessary for the understanding of doctrines and predictions, are placed first, ending with Esther: the doctrinal books, ending with Solomon's Song, are placed in the middle: the prophetic books, to the knowledge of which an acquaintance with both histories and doctrines is necessary, are placed last in order. But in all the three parts, histories, doctrines, and predictions are often mixed.

Several books mentioned in scripture, as of Jasher, of the Wars of the Lord, and the annals of the kings of Israel and Judah, are now lost; but they never had more than human authority. In vain it is pretended that the inspired writings were lost during the Chaldean captivity, and restored by Ezra. Daniel had the book of Jeremiah to peruse, chap. ix. 2. Can we doubt but other godly persons also had copies? or that even SAMARITANS wanted copies of the law? It is nevertheless probable, that Ezra, inspired of God, corrected a copy of the sacred books, and caused others to be transcribed therefrom. To elucidate the history, he added various sentences, and sometimes changed the ancient names of cities or persons, into such as were modern. Whether he added the vowel points, and the *keri-ketib*, various readings, or marginal corrections, to the number of 900 or 1000, at least some of them, we dare not decide. As the book of Nehemiah carries down the genealogy of the high-priests, and that of 1 Chronicles the line of Zerubabbel, to near the time of Alexander the Great; it is probable the books of Malachi, Ezra, Nehemiah, Esther, and Chronicles, were admitted into the sacred canon more than 100 years after Ezra's death.

The Jews divided the Pentateuch, or law of Moses, into 54 sections, answerable to the number of Sabbaths in their third or intercalated year. In other years they joined two short sections, on two different Sabbaths, that they might publicly read the whole law every year in their worshipping assemblies. They subdivided it into a number of lesser sections, where, it seems, their readers stopped to give the sense, or hand the book to another. About A. M. 3840, Antiochus prohibited the reading of the law; they therefore substituted 54 sections of the prophets in its stead. After Judas Maccabeus restored their worship, the two were conjoined, and a section of the law, and another of the prophets, were read every Sabbath. The manuscript Bibles of the Jews in Spain are far more correct than these of Germany; but scarce any of either are above 600 or 700 years old. In the 16th century of the Christian æra, Bomberg printed a vast many Hebrew Bibles in 4to and folio. The folio edition 1548, with the Masora, Chaldea paraphrases, and commentaries of Jarchi, Aben Ezra, and David Kimchi, is the most exact. From this, about 70 years after, Buxtorf and Leo Modena printed their Rabbinic Bibles at Basil and Venice. An infinity of Hebrew Bibles, in almost every form have been printed. These of Leusden and Athias, in 1667, have a glorious character; but none, in exactness, are equal to these of Manasseh ben-Israel in 1635, and especially these of Vander Hooght in 1705. Nor are these of Proop, Jablonski, Opitius, Michaelis, and Simon, unexact, especially the former.

When the Jews, in their captivity, learned the language of Chaldea, and forgot part of their own, the reader of the law behoved to ſtop at the end of a ſentence, and give the ſenſe, Neh. viii. 8.; this produced a variety of paraphraſes or Targums; but no literal tranſlation of the Bible into the Chaldean tongue. That of Onkelos on the Pentateuch, or five books of Moſes, compoſed about the time of our Saviour, is by far the moſt literal and ſenſible. The Targum of Jeruſalem, on the ſame books, is written in a very obſcure language, and we have no more but ſhreds of it. Another large paraphraſe on the Pentateuch, ſtuffed with plenty of fables, is aſcribed to Jonathan the ſon of Uzziel, though, if we can judge by the ſtile, it is none of his. Jonathan has indeed a paraphraſe on the former and latter prophets, and which is far from contemptible. The author of the paraphraſe on the Pſalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Eccleſiaſtes, and Eſther, is not certainly known. There is alſo a Targum on the two books of Chronicles. Its importance I know not. The Samaritans, whom the Aſſyrians placed in the land of Iſrael, have a double Pentateuch, one in the Hebrew language, but Samaritan characters, little different from the Hebrew, except in the years of the patriarchs before Abraham, and in what relates to mount Gerizzim, and in a number of inaccuracies; another in their own language, which is a corrupt Hebrew or Chaldaic, and which is not altogether deſpicable.

According to Ariſtobulus, the Pentateuch and Joſhua, if not other books, muſt have been tranſlated into Greek before the time of Alexander the Great; and it is ſuppoſed the Grecian Philoſophers borrowed a part of their knowledge therefrom. The Greek verſion aſcribed to *ſeventy interpreters* was not compoſed till a conſiderable time after. Could we believe Ariſteas, Joſephus, Philo, Juſtin Martyr and Epiphanius, it was done by 72 Jewiſh interpreters, at the demand of Ptolemy Philadelphus king of Egypt, for the uſe of his library; and with the exactneſs of miraculous inſpiration; but the evident marks of fable interwoven with their account, the vaſt difference in various parts of that verſion, the obvious inaccuracy of the greater part of it, do ſufficiently refute it. It is more probable the Pentateuch was tranſlated for the uſe of theſe renegade Jews, who built a temple, and eſtabliſhed the worſhip of their country, at Heliopolis in Egypt, about 150 years before our Saviour's birth; and that the reſt, which is far leſs exact, was tranſlated by various hands. This verſion, however, paved the way for the ſpread of the goſpel, and was very much uſed in the primitive church, as well as among the Helleniſt Jews, and is ſtill of great uſe for ſettling the meaning of ſome Hebrew words. The principal printed editions of it are, (1.) The *Complutenſian* publiſhed by Cardinal Ximenes, A. D. 1515. It was altered in a variety of places, to make it correſpond with the Hebrew; and ſo is the beſt verſion in Greek, but not the true Septuagint. (2.) The *Venetian*, printed from a manuſcript. It has been often reprinted at Straſburgh, Baſil, &c. and altered in ſome places, to bring it nearer the Hebrew. (3.) The *Vatican*, printed at Rome, 1587, from a fine manuſcript of the Pope's library. This, and the various readings of the excellent Alexandrian manuſcript, are inſerted in Walton's Polyglot. (4.) Grabe's *Alexandrian* copy at Oxford 1707,

but ſometimes altered as he thought fit.

Chriſtianity had ſcarce ſpread in the world, when new tranſlations of the Old Teſtament were publiſhed in Greek. About A. D. 128, Aquila, a Jewiſh proſelyte of Pontus, publiſhed one very literal, perhaps out of hatred to the Chriſtians, who had excommunicated him. About 200, Symmachus, who, by turns, was a Jew, a Samaritan, a Chriſtian, and Ebionite, publiſhed another, adhering to the *ſenſe* rather than to the *letter*. About the ſame time, or perhaps 20 years ſooner, Theodotion, firſt a Marcionite, and then a Jew, publiſhed another, in which he ſtruck into a medium between the two former, his verſion being neither quite literal, nor too far diſtant from it; and ſo preferable to them both. There were other two Greek verſions, whoſe authors are not known. In the 4th century, Lucian Martyr, Heſychius, and Sophronius, made each of them a tranſlation.

The New Teſtament, in its original Greek, has had an infinity of editions. Theſe of Alcala, Eraſmus, Stephens, and Beza, have been generally copied by others. Theſe of Mills, Kuſter, and Wetſtein, and Bengelius, with the various readings, are the moſt valuable. Mills hath ſhown a ſurpriſing fondneſs to collect as many as he could, to about 30,000, for which he hath been abuſed by ſome, ſeverely chaſtiſed by Whitby, and candidly corrected by Bengelius; the two latter has omitted thouſands of the moſt trifling. This vaſt number of various readings is ſo far from weakening the authority of ſcripture, that it mightily confirms it; they have been collected by the friends of Chriſtianity, which ſhews their ſcrupulous exactneſs in trying their own cauſe. Not one of the vaſt multitude tend to overthrow one article of faith, but are verſant about accents, letters, ſyllables, and things of ſmaller moment; and, by comparing a multitude of copies, the genuine reading is eaſily eſtabliſhed. Of the books of the New Teſtament, the firſt five are hiſtorical, the next 21 epiſtolary, and the laſt is prophetic. Some heretics have attempted to add ſpurious goſpels, acts, and epiſtles; but theſe were alway rejected by the Chriſtian church. The Syrian verſion of the whole ſcripture is conſiderably ancient and uſeful. In the firſt ages of Chriſtianity, the Romans and others of the Weſtern church had a variety of Latin tranſlations. One called the Vulgate, and of the Old Teſtament, tranſlated almoſt word for word from the Septuagint, was moſt generally received. Jerome, the only father of the Latin church who ſeems to have underſtood the Hebrew language to purpoſe, formed a new verſion from the originals. This being better, was in ſome churches preferred to the Vulgate. Some contention about the two verſions happening, the Vulgate was corrected by that of Jerome, and ſo one made of both. Chryſoſtom and Theodoret aſſure us, that the Old and New Teſtaments were, in their time, found in the Syrian, Indian, Perſian, Armenian, Ethiopic, Scythian, and Samaritan languages. About A. D. 900, or later, Saadias Gaon, a Jew, tranſlated the Old Teſtament into Arabic. Another of Mauritania tranſlated the Pentateuch; and Erpenius printed his work. A biſhop of Sevil formed an Arabic tranſlation about 719. Riſius a monk of Damaſcus, alſo tranſlated the New Teſtament. Another Chriſtian, who lived in Egypt, formed another tranſlation. Who were the authors

of the Arabic verſion, in the London Polyglot, we know not. It has been generally done from the Alexandrian Greek copy, and is not exact, but nevertheleſs uſeful.

The Ethiopians of Abyſſinia have a verſion of the whole Bible, which they aſcribe to Frumentius, a biſhop of the 4th century. In that part of the Old Teſtament which we know, it much correſponds with the Alexandrian copy of the Septuagint, and the New is far from exact; but whether owing to the copy, or to the ignorance of the printer and corrector, we dare not determine. It is certain the Ethiopian who inſpected the printing of the Roman edition 1548, complains grievouſly that he underſtood not the art of printing, and that the workmen underſtood not the language, and ſcarce the letters.

The Copts, or remnant of the ancient Egyptians, have a pretty ancient tranſlation of the Bible, the Old Teſtament done with conſiderable exactneſs from the Alexandrian Septuagint, but never printed that I know of. The New was printed at Oxford in 1716. But Jablonſki and la Croze have a low opinion of this work, eſpecially the Latin tranſlation.

The Perſians have ſome manuſcript verſions of the Bible: the Pentateuch, by Rabbi Jacob a Jew; and the Goſpels, by Simon a Chriſtian, are inſerted in the London Polyglot: neither are ancient; and the laſt is far from being correct.

The Armenians have a tranſlation of the Old Teſtament, done from the Septuagint, by Moſes Grammaticus and two others, about 1400 years ago. It was done from the Syriac and Greek. In 1666, it was corrected or corrupted from the Vulgate, and printed at Amſterdam, under the direction of an Armenian biſhop. Theodorus Patreus procured an impreſſion of an Armenian New Teſtament at Antwerp, 1668, and of the whole Bible in 1670.

The Georgians have the Bible in their ancient languages; but that being now almoſt obſolete, and themſelves generally brutiſhly ignorant, few of them can either read or underſtand it. The Ruſſians have the Bible in their Sclavonic tongue, done from the Greek by Cyril their apoſtle. It was publiſhed in 1581; but being too obſcure, Erneſt Gliik, a Swediſh captive, above 60 years ago, began to form another. He died before he finiſhed it. Peter the emperor ordered a number of his moſt learned clergy to complete the work. I ſuppoſe theſe Bibles, diſtributed by royal authority about 1722, were of this tranſlation.

The moſt ancient German tranſlation, is that of Ulphilas, biſhop of the Goths, about 360; but he left out the books of Kings, leſt they ſhould have excited his ſavage countrymen to war. Towards the end of the 16th century, Junius profeſſed to publiſh an edition of it, from a manuſcript found in the abbey of Verden, written in letters of ſilver. An anonymous verſion was printed at Nuremberg in 1477. Between 1521 and 1532, Luther compoſed his tranſlation, but Michaelis La Croze and Bayer think that this was not the Gothic verſion of Ulphilas, but one about 200 years later; and publiſhed it in ſeven parcels, as it was ready. Some perſons of quality, maſters of the German language, reviſed it. About 1604, Piſcator turned the Latin tranſlation of Junius and Tremellius into a kind of German, but too much latinized. About 1529, the Anabaptiſts publiſhed their German tranſlation at Worms. In 1630, John Crellius, a Socinian, publiſhed his New Teſta-

ment at Amſterdam, and Felbinger his in 1660. About 1680, Athias publiſhed an Hebrew-German tranſlation of the Old Teſtament, for the ſake of his Jewiſh brethren, and Jekuthiel another; but both, eſpecially the latter, diſtorted ſeveral texts relative to the Meſſiah, &c. Schmidt's German tranſlation appears to have been not much more prized.

The firſt Poliſh verſion of ſcripture is aſcribed to Hadewich, the wife of Jagellon duke of Lithuania, who embraced Chriſtianity, A. D. 1390. In 1596, the Proteſtants publiſhed another formed on Luther's tranſlation. About three years after, James Wiek, a Jeſuit, and ſome of his brethren, publiſhed another more to their taſte. The Socinians publiſhed two verſions in 1562 and 1572.

About 1506, the Bohemian Taborites publiſhed a Bible in their language, done from the Vulgate. In the end of the 16th century, eight Bohemian divines, after a careful ſtudy of the original languages, at Wittemberg and Baſil, publiſhed a verſion from the original text.

In 1534, Olaus and Laurence publiſhed a Swediſh Bible, done from Luther's German tranſlation. About 1617, Guſtavus Adolphus ordered ſome learned men to reviſe it. Since which time, it has been almoſt univerſally followed in that kingdom. The tranſlation into the language of Finland, I ſuppoſe, was done from it. In 1550, Peter Palladius, and three others, publiſhed a Daniſh verſion, done from the German of Luther. In 1605, Paul Reſenius, biſhop of Zealand, publiſhed another. In 1624, John Michel publiſhed his verſion of the New Teſtament. The Icelanders have a verſion of the Bible in their language; but I know nothing of the author.

The Flemiſh or Dutch Bibles, compoſed by Romaniſts, are numerous; but, except that of Nicolas Vink in 1548, are, for ought I know, all anonymous. The Calviniſts of the Low Countries long uſed a verſion done from Luther's; but the ſynod of Dort appointed ſome learned men to form a new one from the originals. It was publiſhed in 1637. Nor do I know of another tranſlation equally exact.

In 1471, an Italian Bible, done from the Vulgate, by Nicolas Malerme, a Benedictine monk, was publiſhed at Venice. Anthony Bruccioli publiſhed another in 1530. The council of Trent prohibited it. The Proteſtants have two Italian verſions: the one by the celebrated Diodati, publiſhed in 1607, and with corrections in 1641. He gives a half paraphraſe, rather than a tranſlation. The other by Maximus Theophilus, and dedicated to the duke of Tuſcany, about 1551. By an order of king James of Arragon to burn them, we find there were a number of Bibles in Spaniſh, about 1270; probably the work of the Waldenſes. About 1500, a Spaniſh verſion was publiſhed, but the tranſlator is unknown. In 1543, Driander publiſhed his verſion of the New Teſtament, and dedicated it to king Charles the 5th. After long private uſe of it, the Jews publiſhed their Spaniſh verſion of the Old Teſtament in 1553. Caſſiodore, a learned Calviniſt, publiſhed his Bible in 1569. Cyprian de Valera corrected and republiſhed it in 1602. About A. D. 1160, Peter de Vaux, chief of the Waldenſes, publiſhed the firſt tranſlation of the Bible in French. About 1290, Guinard les Moulins formed a tranſlation, and which, it is probable, Menard publiſhed in 1484. About 1380, Raoul de Preſle made another. By order of the

emperor Charles the 5th, the doctors of Louvain published another, 1550; but F. Simon says, it scarce differed from that of Le Empereur in 1534. Renatus Benoit published his French Bible 1567, and Corbin his in 1643. The first is said to be pirated, and the other to be harsh in its stile, adhering too closely to the Vulgate. In 1672, Isaac le Maitre de Sacy published his version with short notes, to point out the literal and spiritual sense. It was received with great applause. The New Testament of Mons, done from the Vulgate, and published 1665, with the king of Spain and archbishop of Cambray's license, is in a most clear and agreeable stile: but pope Clement the 9th, and Innocent the 11th, with a number of French bishops, prohibited it. About 1670, Amelotte, pretending to have ransacked the various libraries of Europe, and with great care to have collated the ancient manuscripts, published his New Testament. To his shame, it was found, he had scarce noted any new various reading of consequence: he himself was obliged to own that he had so boasted, to procure a sale for his book. In 1697, Bohours and other two Jesuits published their New Testament; but their strict adherence to the Vulgate has rendered their language harsh and obscure. In 1702, F. Simon published his New Testament, with some literal and criminal notes: the bishops of Paris and Meaux quickly condemned it. Martianay published his New Testament in 1712.

There is a number of French Bibles translated by Protestants. Faber's version of the New Testament, was printed for these of Piedmont, in 1534. Next year, Peter Olivetan's Bible was published at Geneva; and being oft reprinted, with the corrections of Calvin and others, is now a work of considerable exactness. After some struggling with the French Protestant clergy, Diodati published his in 1644; but, like his Italian and Latin versions, the translation is too free, and near to the nature of a paraphrase. Castalio published his; but both version and language have too much of a foppish levity. Le Clerk published his New Testament at Amsterdam 1703, with notes mostly borrowed from Grotius and Hammond. The States General prohibited it, as inclining to the Sabellian and Socinian heresies. La Cene published another, which shared much the same fate on account of its fancies and errors.

About A. D. 709, Adelm translated the Psalms into English Saxon. About the same time, Eadfrid translated other parts of scripture; and venerable Bede translated the Gospels, if not the whole Bible. About 890, king Alfred translated a great part of the scripture. An Anglo-Saxon version of some books by Elfric was published in 1699. A version of the Gospels was published by Parker, archbishop of Canterbury, in 1571; but the author is unknown. At the request of Lord Berkeley, John Trevisa translated the Bible into English, and finished his version A. D. 1357, or, according to others, in 1398. About 1360, John Wickliff composed his version, which is still extant in several libraries of England. In 1526, Tindal published his New Testament. Most of the copies were bought up for the fire, by bishop Tonstal and Sir Thomas More. The price enabled Tindal to proceed in the translation of the Old Testament. He was burnt in Flanders, just as he prepared his Bible for a second edition. John Rogers, afterward martyr, finished the correction, and printed it at Hamburg,

under the name of Thomas Matthews. Cranmer, and Miles Coverdale, further corrected it. Cranmer got it printed by public authority in England; and king Henry ordered a copy of it to be set up in every church, to be read by every one that pleased. By advice of the Romish bishops, he soon after revoked this order, and prohibited the Bible. When Coverdale, Knox, Samson, Goodman, Gilby, Cole, and Whittingham, were exiles, during the Marian persecution, they framed another translation, with short notes, and got it printed at Geneva. It was much valued by the Puritans, and, in about thirty years, had as many editions. The bishops objected, and made a new one of their own, which was read in the churches, while the Geneva translation was generally read in families.

At the Hampton court conference, the Puritans suggested unanswerable objections to the bishops Bible; and king James heartily hated the Genevan translation. He therefore appointed 54 learned persons to translate the scriptures anew, or, at least, compose a better translation out of many. Forty-seven of them, ranged into six divisions, actually engaged in it, A. D. 1607. After each had translated the portion assigned him, they met together; one read the new version; all the rest, meanwhile, held in their hand either original copies, or some valuable version. Whenever they observed any thing, the reader stopt, till they considered and agreed on it. In three years they finished their task; and their translation was published in 1610. It is still of public authority in the British dominions; and, next to the Dutch, is the best extant. Since that time, Ainsworth, Doddridge, and others, have published their own versions of part of the sacred books in English. The Dutch version and annotations have also been turned into our language. Who is the author of the Welch translation I know not. About 1630, bishop Bedel of Kilmore employed one King to translate the English Bible into Irish. After it was finished, and Bedel had examined it, he intended to print it at his own charge. Archbishop Laud and Lord Strafford prevented him; pretending it would be a reproach for the nation to use the version of so despicable a fellow as King. The manuscript however was not lost, but printed in 1685. Whether the Erse Bibles, used in the Highlands of Scotland, be nearly the same, I know not.

The Turks have some manuscript translations of the Bible in their language. In 1666, a Turkish New Testament was printed in London, to be dispersed in the East. In 1721, it is said the Grand Seignior ordered an impression of Bibles at Constantinople, that they might be confronted with the Alcoran, or Mahometan oracle. About 1650, John Elliot published his translation of the Bible into the language of the American Massachusets. About twenty years after, the honourable Sir Robert Boyle procured a version of the New Testament into the Malayan language, and sent the impression into the East Indies. In 1711, Ziegenbalg and Grindler, Danish missionaries, published their version of the New Testament in the Malabrian language; and afterward proceeded to translate the Old; but whether it be yet published I know not. The modern Greeks in Turkey have also a translation of the Bible in their language.

Since the Reformation, a vast number of Latin versions have been formed. Of the Romanists, Pagnin

publiſhed his in 1527: it is very literal, and generally exact. Montanus's corrections render it ſtill more uſeful. By the aſſiſtance of two perſons ſkilled in Hebrew, Cardinal Cajetan tranſlated part of the Old Teſtament. Iſidorus Clarius undertook to correct the Vulgate from the Hebrew, and ſays he rectified above 800 paſſages. Of Proteſtants, Sebaſtian Munſter publiſhed a literal but judicious tranſlation. That of Leo Juda is more elegant Latin, but leſs conformable to the original. Caſtalio often regards his pompous, if not ſometimes foppiſh Latinity, more than the mind of the Holy Ghoſt. Junius Tremellius and Beza's tranſlations are conſiderably exact, and have been frequently reprinted. Piſcator's verſion, which he publiſhed a little before his death, along with his commentary, is ſtill more ſo. Schmidt's verſion is ſomewhat harſh in the language, but very literal; and, by its numerous ſupplements, alſo ſerves as a kind of commentary. It hath been printed along with a coarſe edition of Vander Hooght's Hebrew Bible.

For the more commodious compariſon of different verſions, ſundry of them have been ſometimes joined together. In his octapla, or eightfold Bible, Origen arranged, in different columns, a Hebrew copy, both in Hebrew and in Greek characters, with ſix different Greek verſions. Elias Hutter, a German, about the end of the 16th century, publiſhed the New Teſtament in twelve languages, viz. Greek, Hebrew, Syriac, Latin, Italian, Spaniſh, French, German, Bohemian, Engliſh, Daniſh, Poliſh; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied verſion. But the moſt eſteemed collections are theſe in which the originals and ancient tranſlations are conjoined; ſuch as the Complutenſian Bible, by Cardinal Ximenes, a Spaniard; the King of Spain's Bible, directed by Montanus, &c.; the Paris Bible of Michael Jay, a French gentleman, in ten huge volumes folio; copies of which were publiſhed in Holland, under the name of Pope Alexander the Seventh; and that of Brian Walton, afterwards Biſhop of Cheſter. This laſt is the moſt regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlineary verſion; the Chaldee paraphraſes; the Septuagint; the Samaritan Pentateuch; the Syrian and Arabic Bibles; the Perſian Pentateuch and Goſpels; the Ethiopic Pſalms, Song of Solomon, and New Teſtament, with their reſpective Latin tranſlations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined Caſtel's Heptaglot Lexicon, all included in eight volumes folio.

The New Teſtament was publiſhed in the Creotian language by Taber Creim, and two others, in 1562 and 1563. The Welſh Bible was tranſlated by William Morgan and Richard Davies, in 1588. The Malagan Bible was tranſlated by Bower and Valentia, two Dutch divines. The Iceland Bible was tranſlated by Thorlak, and publiſhed in 1584. The Griſon Bible was tranſlated by Coir, and publiſhed in 1720. By whom the Hungarian and Georgian Bibles were tranſlated I know not. The Erſe Bible was tranſlated by Mr. Stewart of Luſs, and others, and publiſhed a few years ago.

The neceſſity of revelation to man, in his preſent ſhort-ſighted finite ſituation, is univerſally admitted. Notwithſtanding all the boaſted powers of the human mind, they can pervade no farther than objects of ſenſe permit. The greateſt depth

of penetrating philosophy can only investigate the nature of the human spirit, soul, and body, as far as we can form a judgment from what man experimentally feels and knows. Hence man's knowledge of the heavenly bodies, tides, &c. arises merely from observation. Man, properly speaking, is as ignorant of the composition of his own frame, corporeal and spiritual, as he is of the other parts of the creation. He sees the works of God, and judges of their nature and powers by what he sees. How these works are wrought, man is far sunk in pride and ignorance, if he hesitates to acknowledge the Great Ruler of all only can explain.

Whatever may be the case of pretenders to freedom of thought, under the enslaving power of their lusts, every one that truly allows himself to think freely, must be persuaded, that man, in his present state, has no natural light sufficient to conquer his corruptions, and to guide him to real and everlasting happiness. The possibility of God's further manifesting his will, nay, the necessity of revelation, to effectuate the recovery of man, to him must be manifest. However far the grand points of the scripture may transcend the views of our reason, it will appear, on a serious trial, that no point is contrary thereto; that there is nothing in the matter or manner of revelation, but tallies exactly with the perfections of God; and, as Bolingbroke, an outrageous infidel, observes, "It would pass for down-"right madness, if we were not ac-"customed to it, to hear creatures, "of the lowest form of intellectual "beings, pretend to penetrate the "designs, fathom the depths, and "unvail the mysteries of infinite "wisdom."

There is not one character of divine revelation but the scriptures are marked with. The divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter; their scope, to render all the glory to God, and crush the corrupt inclinations of man; the transcendant loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important, public, and incontestable miracles; the joyful sufferings of millions for their stedfast adherence thereto; the marvellous preservation of them, and the signal strokes of divine vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated predictions thereof, are infallible documents that they ONLY are the word of God, able to make us wise unto salvation, and to convey to us eternal life, 2 Tim. iii. 15,—17.

Nothing asserted in scripture is contrary to the true light of nature, however far it may transcend it. It is no way absurd to represent spiritual things, and even God himself, by proper emblems, as the sense is easily understood to be figurative; and these figures, drawn from common things, tend to make us ever conversant with such spiritual objects. As God is the supreme pro-

prietor of mens' lives and eſtates, he may juſtly deprive them thereof, when, and by whom he pleaſes; eſpecially, if, by ſin, they have ſignally forfeited them into the hand of his juſtice. In this view, there was nothing abſurd in his command to ſacrifice Iſaac; in his ordering the Hebrews to aſk from the Egyptians what gold and ſilver he pleaſed, and which was but due for their hard ſervice; or in his ordering theſe Hebrews, as a means of deterring them from like impieties, to kill the wicked and idolatrous Canaanites, and take poſſeſſion of their land. But ſcripture and the divine character can be defended againſt the attacks of enemies, particularly as to the hiſtories of the Old Teſtament, on more convincing grounds. The commandment to offer up Iſaac, was not only *not abſurd*, but highly *uſeful* to Abraham, to all his family, and to the church of God in all ages.

God commanded Abraham to offer up Iſaac, not becauſe the power of both Abraham's and Iſaac's lives were in his hand, but becauſe, by this commandment, he had an opportunity of trying Abraham's faith, and inſtructing him, and all the church of God, as to the death of Chriſt, and his reſurrection from the dead;—for Abraham received Iſaac from the dead in a figure.

It would be much beyond the limits or deſign of our work, to enter into an examination of the pretended inconſiſtencies ſaid to occur in ſcripture, we ſhall, therefore, finiſh this article with the following paragraph from Mr. Brown, as a ſpecimen of what might be done at more length if neceſſary.

When promiſes, threatenings, or warnings. have a condition expreſſed or underſtood, the failure of the condition, natively infers the non-accompliſhment of the event conditionally foretold. In other matters there are ſometimes apparent contradictions; but, if rightly examined, they ceaſe to appear ſo. To obviate ſuch, it is proper to obſerve, (1.) The tranſcribers of ſcripture may have ſometimes inadvertently put one letter for another, or even a word, as Cainan, Luke iii. 36. where it ought not to be; but this may be rectified by comparing a vaſt number of copies. (2.) Sometimes the ſame thing is ſaid to be done by different perſons, and in different places, becauſe it was partly done by, or in one; and partly by, or in another; or, the ſame perſon or place had two names. (3.) In reckoning of time, the account is ſometimes begun at one period, and ſometimes at another: kings ſometimes began to reign jointly with their father; and again began to reign by themſelves alone: ſometimes, too, round numbers of hundreds, thouſands, &c. are put for thoſe which differ but very little from them. (4.) Different ſubjects may be treated of, though the words be much the ſame. Thus juſtification before God, is *not by works*, but only by a true faith; and yet juſtification before men, or evidence of juſtification, is *by works*, and not by a dead faith only, Gal. ii. 16. James ii. 14. (5.) Sometimes a thing is ſpoken of abſolutely in one place, and comparatively in another. *Hatred* of men, eſpecially of relations, is ſinful, Tit. iii. 3.; and yet we muſt *hate* our neareſt relations in compariſon of Chriſt, that is, love them leſs, Luke xiv. 26. (6.) In different perſons or times, the ſame thing may be lawful and unlawful. Private perſons muſt be pitiful, and forgive injuries done them; but magiſtrates muſt, according to juſtice, avenge wrongs, Luke vi. 36. Deut.

xix. 21. Rom. xii. 19, 20. and xiii. 4. Circumcision, and other Jewish ceremonies, were long necessary duties; but the observation of them, after their abolishment by Christ, was sinful, Gen. xvii. 9, 10. Rom. iii. 1, 2. Gal. v. 2. and iv. 9, 10, 11. Isa. lxvi. 3. (7.) The same thing is oft considered in different respects. Christ is *not alway with* his people on earth in his bodily presence; but *is alway with* them in his spiritual presence, Mat. xxvi. 11. and xxviii. 20. He *is one with his Father* in his divine nature, equal to him in his person; and yet *inferior to him*, and *his servant*, in his manhood and mediatory office, John x. 30. and xiv. 28. Phil. ii. 6, 7. Swearing by God necessarily, and with knowledge, righteousness and truth, is lawful; and yet swearing by God unnecessarily, or profanely, or swearing by any creature, is forbidden, Jer. iv. 2. Matth. v. 33. James v. 12. (8.) Sometimes the father is put for the son, as Abraham for Jacob; one for many, or many for one, Acts vii. 16.

Let us try how easily some seeming contradictions of scripture, relative to history, may be reconciled. The sojourning of Abraham and his family, from his leaving his native country, to their deliverance from Egypt, was 430 years; but, from the birth of Isaac, it was but 400 years, or little more, Exod. xii. 40, 41. Gen. xv. 13. Jacob's family, at their descent to Egypt, including himself, and Joseph, and his two sons, were but 70 persons; and yet, including eight of the patriarchs wives, that might be then living, they made 75, exclusive of Joseph and his two sons, Gen. xlvi. 26, 27. Deut. x. 22. Acts vii. 14. Abishai, as commandant of David's army, slew 18,000 Edomites, who came to assist the Syrians; or slew 18,000 Syrians at one time, and 18,000 Edomites at another time. And his brother Joab slew 12,000; or assisted in slaying 12000, after Abishai had begun the slaughter, and cut off 6000, 2 Sam. viii. 13. 1 Chron. xviii. 12. Psal. lx. title. The Ammonites hired 32,000 warriors, part of whom fought in chariots; besides the king of Maachah's 1000, 2 Sam. ix. 6. 1 Chron. xix. 6, 7. David slew of the Syrian army 7000, that fought in 700 chariots; and 40,000 men that fought at first on horse, and afterward on foot; or rather 40,000 horsemen, and as many footmen, 2 Sam. x. 18. 1 Chron. xix. 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300, 2 Sam. xxiii. 8. 1 Chron. xi. 11. The number of the ten tribes was 800,000, and the 280,000 militia, which made near 1,100,000. The men of Judah were 470,000, together with 30,000 under the 30 renowned mighties; in all 500,000, 2 Sam. xxiv. 9. 1 Chron. xxi. 5. and xxvii. Only *three* years of famine were threatened for numbering the people; but had these been added to the three for the murder of the Gibeonites, and a year of release between them, there would have been *seven* years of famine, 2 Sam. xxiv. 13. 1 Chron. xxi. 12. David paid Araunah 50 shekels of silver for the threshing floor, and oxen for sacrifice; but afterward bought the whole farm for 600 shekels of gold, 2 Sam. xxiv. 24. 1 Chron. xxi. 25. Solomon had 4000 stables, and in these 40,000 stalls; or had 4000 stalls at Jerusalem, and 40,000 in all, 1 Kings iv. 26. 2 Chron. ix. 25. Solomon gave Hiram for his family-use, 20 measures of oil: and, to his servants, 20,000 baths of oil, 1 Kings v. 11. 2 Chron. ii. 10. Solomon's workmen had 3300 overseers, and 300 over these; in all 3600, 1

Kings v. 16. 2 Chron. ii. 18. Solomon's temple was founded in the 480th year after the deliverance from Egypt, 1 Kings vi. 1.; and therefore the *about* 450 *years* mentioned by Paul, must reckon the 111 years of servitude, along with the years of the the judges, though they were comprehended in them: or these 450 years must be the interval between the birth of Isaac and the division of Canaan, Acts xiii. 20. Hiram's mother might be of the tribe of Naphtali, and married to an husband of the tribe of Dan, who, for some time, resided in Tyre, 1 Kings vii. 14. 2 Chron. ii. 14. Solomon's brazen pillars were each almost 18 cubits high, and the height of both together amounted to 35 cubits, 1 Kings vii. 15. 2 Chron. iii. 15. His brazen sea contained for ordinary 2000 baths; but, if filled to the brim contained 3000, 1. Kings vii. 26. 2 Chron. iv. 5. His Ophir fleet brought him, at one voyage, 420 talents of gold; at another, 450: or there was 450 in all, and 420 of clear gain, 1 Kings ix. 28. 2 Chron. viii. 18. Nothing was *in* the ark but the tables of the law: but the pot of manna, Aaron's budding rod, and a copy of Moses's law, were laid upon the side of it, 1 Kings viii. 9. Heb. ix. 4. Other seeming contradictions will appear obviated in their proper articles.

BID; (1.) To invite, Matth. xxii. 9. (2.) To command, 2 Kings x. 5. God's *bidding* Shimei to curse David, imports his permitting him to do so, and suffering Satan to excite him thereto, for the punishment of David's sin, 2 Sam. xvi. 11. God's *bidding his guests*, imports his providential opening of the way for the instruments of his vengeance, to fall on and devour guilty sinners, Zeph. i. 1. Our *bidding one God speed*, imports our wishing him success, 2 John x.

BIER, a kind of instrument on which they carried dead bodies to their interment. It was generally used only for the poorer sort, Luke vii. 14; and the rich were carried on a kind of *bed*, sometimes very splendid, 2 Sam. iii. 31. *Heb.*

BILDAD, a descendant of Shuah, the son of Abraham by Keturah. He was one of Job's four visitants in his distress. In his two first replies to JOB, he attempts to prove, that God only punisheth noted transgressors with severe afflictions; and insinuates, that Job's sore calamities were a token of his being an hypocrite. In his last, he celebrates the greatness and infinite purity of God, Job ii. 11. and viii. and xviii. and xxv.

BILHAH. (1.) The handmaid of Rachel, concubine of Jacob and mother of Dan and Naphtali. She committed incest with Reuben, Gen. xxix. 29. and xxx. 3,—8. and xxxv. 22. (2.) A city belonging to the Simeonites, 1 Chron. iv. 29. See BAALAH.

BILL. (1.) A promise in writing, Luke xvi. 6, 7. (2.) A bill of DIVORCE. When God asks the Jews, *Where was the bill of their mother's divorcement*, and to which of his creditors he had sold them? he either denies that they were yet abandoned by him; or rather hints, that not he, but their own sins, were the guilty cause of the rejection of their church and nation, and of their being delivered up into the hands of the oppressing Chaldeans and Romans, Isa. l. 1.

BILLOWS, raging WAVES of the sea. Powerful armies are likened to *waves*, for their furious approach, their overwhelming and ruinous influence, Jer. li. 42. Wicked men are likened to raging *waves*, for their unsettledness and inconstancy, Jam. i. 6.; or their noisy and unsubstan-

tial doctrines, and their boasting to carry all before them, and to ruin every opposer, Jude 13. *God's waves and billows*, imply his divine wrath; these beat and broke upon the Son of God, who speaks of the dreadful billows of his Father's wrath in very forcible language. Psal. xlii. 7. lxxxviii. 7. lxix. 1, 2. and cxxx. 1. The billows of Jordan represent the terrors of death. As the ark of God passed over before Israel, and when the feet of the priests touched the waters, the fearful billows flew back; so when Christ descend ed into the grave, and arose triumphant, the billows of Jordan may well be said to have fled. What ailed thee, O Jordan, to fly? —the answer is emphatic. By thy presence, O God of Jacob.

BIND; (1.) To tie firmly together, Gen xxxvii. 7. (2.) To fix in chains or cords, Acts xii. 6. (3.) To engage by promise or oath, Numb. xxx. 2, 9, 13. (4.) To restrain, Job xxviii. 11. (5.) To distress, trouble, Luke xiii. 16. (6.) To impose with violence, Matth. xxiii. 4. (7.) To inflict or ratify church-censure, whereby men are restrained from full communion with the visible part of the mystical body of Christ, Mat. xvi. 19. and xviii. 18. God *binds up* men, or *binds up their breach*, when he protects, heals, delivers, and comforts them, Job v. 18. Psal. cxlvii. 3. Isa. xxx. 26. Ezek. xxxiv. 16. He *bound and strengthened the arms* of the Israelites, when, by means of Jehoash and Jeroboam, he recovered them to their former power and glory, Hos. vii. 15. The *binding* of them in their two *furrows*, *sins*, or *habitations*, denotes their exposing of themselves to certain punishment, by their obstinate forsaking of the Lord, and the family of David; and their turning aside to other gods and kings; or, the Assyrians reducing them to brutal slavery, Hos. x. 10 The *binding up the testimony, and sealing the law among the disciples*, may denote the preserving of the truths relative to the Messiah's birth and office, with great care and esteem, by the followers of Christ, even while they were hid from the body of the Jewish nation, Isa. viii. 16. Mens' *binding God's law on their heart*, neck, hands, or fingers, imports their constant regard to it, and their consideration and practice of it. Prov. vi. 21. and iii. 3. and vii. 3. Deut. vi. 8. The *binding of the wicked in bundles*, or hand and foot, and casting them into hell, imports their deprivation of all liberty and ease, Mat. xiii. 30. and xxii. 13. Christ's *binding of Satan*, imports his conquest and restraint of him, Matth. xii. 29. Rev. xx. 2. A nation is said to be *bound up*, when their deliverance is begun, Isa. i. 6. Jer. xxx. 13. The wind *bound up* the Israelites *in her wings*; the whirlwind of God's wrath, and the Assyrian forces, fast seized them, and violently carried them into captivity, Hos. iv. 19. Their iniquity was *bound up*, and *sin hid*; remained unforgiven, exactly remembered by God, and ready to be produced against them in judgment, and its punishment executed on them, Hos. xiii. 12.

BIRDS, or FOWLS, are flying BEASTS. The ostrich is the largest fowl we know, and the American humming bird the smallest. It is hardly probable, that the particular sorts of birds can amount to above 200: none of them, besides turtles or young pigeons, were concerned in the Levitical ceremonies, unless perhaps sparrows were used in the purification of lepers. God prohibited the Hebrews to apprehend the dam with her young, but to let the

mother escape, when they spoiled her nest. He also forbid them to eat the flesh of a great number of them. Deut. xxii. 6, 7. and xiv. Lev. xi. The two birds taken to purify the leper, whereof the one was slain over a vessel full of running water, and the other being dipped into the mixture of blood and water, let fly into the open air, may signify the death and resurrection of Christ; he died for our sins, to which the bird slain corresponded; he rose again from the dead, in the blood of the everlasting covenant, for our justification; of which the bird dipped into the blood and water, and let fly into the open air, was the type. The dipping in blood and water seems also to elucidate two texts in the New Testament, John xix. 34. and 1 John x. 6. The Lord defends his people, *as birds flying:* he looks down upon them with pity; he comes speedily to their relief, and covers them with the protecting influence of his power, mercy and goodness, Isa. xxxi. 5. Men, in general, are likened to *birds and fowls:* they are weak, easily ensnared, and oft wander from their proper rest, Prov. v. and vii. 23. and xxvii. 8. Lam. iii. 52.; and they lodge under the protection, and are upheld by the support of Christ, or of earthly rulers, as the kings of Babylon, Egypt, &c. Ezek. xvii. 23. and xxxi. 6. Dan. ii. 38. The saints are like *birds*, weak, comely, active, exposed to trouble, oft wondrously delivered from snares, and employed in sweet songs of praise; and they rest under the shadow, and on the supporting branches of Jesus, the Tree of Life, Song ii. 12. Ezek. xvii. 23. Psal. cxxiv. 7. Our translation likens the Jews to a *speckled bird*, and the Chaldeans to *ravenous birds;* but, might not the sentence be better rendered, *Mine heritage is unto me as a wild and fierce hyena?* has abused my kindness, and returned me hatred for my love; *therefore every ravenous beast is upon her*, Jer. xii. 9. The Israelites trembled *like a bird out of Egypt:* their connexion with Egypt tempted the Assyrians to destroy them, Hos. xi. 11. Their glory fled away *like a bird from the birth, and the conception.* Their power and honour were scarce recovered under king Jehoash, Jeroboam his son, and Pekah, when, by means of the Assyrians they were utterly ruined, Hos. ix 11. The distressed Moabites, and David in his exile, were like wandering *birds* driven from their home, not knowing whither to go, Isa. xvi. 2. Psal. xi. 1. The Antichristians are represented as *unclean and hateful birds*, for their oppression, murder, and filthiness of doctrine and practice, Rev. xviii. 2. These who ruin Antichrist, Gog and Magog, are called *fowls:* like ravenous fowls, they shall tear their persons, and seize on their power and wealth, Rev. xix. 21. Ezek. xxxix. 17. Cyrus the Persian is the *ravenous bird* which God called from the east. He, with his army, swiftly marched to ravage and subdue Babylon, and other countries to the westward of his own, Isa. xlvi. 11. *A bird of the air shall tell the matter;* it will be published by means we never thought of, Eccl. x. 20. As the *bird by wandering*, and *the swallow by flying*, secures itself against the fowler; *so the curse causeless shall not come* upon the innocent person; or causeless curses and imprecations shall fly over mens' heads, without touching them as these birds do, Prov. xxvi. 2.

BIRTH; (1.) The coming of a child from his mother's womb, Eccl. vii. 1. (2.) The child or embryo brought forth, Job iii. 16. Israel's original, and our sinful state

by nature, are called a *birth, or nativity of the land of Canaan:* their original was no better than of the worſt of nations; and they had the ſame vicious habits and cuſtoms: and we are born polluted with ſin, under the divine diſpleaſure, and expoſed to juſt puniſhment, Ezek. xvi. 3. The reformation of a land, or the remarkable increaſe of the church, is called a *birth.* Great trouble and difficulty are in bringing it about, and profitable and pleaſant is the fruit of it, Iſa. lxvi. 9. and xxvi. 18. *The children are brought to the birth, and there is no ſtrength to bring forth:* our begun reformation is ſtopt by the Aſſyrian invaſion; or rather, our condition is brought to ſuch a criſis, that, except God immediately interpoſe, we are ruined, Iſa. xxxvii. 3. We have a new birth much ſpoken of in ſcripture, "Except a man be *born again*, he cannot ſee the kingdom of heaven," John iii. 5. "Of his own will begat he us by the word of truth, James i. 18." This regeneration, or new birth, has given riſe to much ſelf-righteous exerciſe. When the word of the truth of the goſpel illuminates man's darkened mind, there is a new principle of life in him. If any man be in Chriſt Jeſus, he is a new creature. However ſimple the goſpel is, nothing leſs than divine power accompanying the ſcriptures can bleſs any guilty ſinner with the ſaving knowledge of the truth. Thus Chriſt is the beginning of the new creation. *Born not of blood, or of the will of the fleſh, nor of the will of man, but of God;* adopted into God's family, not becauſe deſcended from holy patriarchs, or ſharing in circumciſion or ſacrifices, or becauſe of any natural endowments, or cultivation of natural powers, or as acting according to human exhortations, John i. 13. Iſhmael was *born after the fleſh*, by the power of nature; Iſaac *after the Spirit*, by the miraculous influence of God's Spirit, when Sarah his mother was naturally paſt childbearing, Gal. iv. 23, 29.

BIRTH-RIGHT, the privilege of a firſt-born ſon. With the Hebrews, he was peculiarly the Lord's; had a double ſhare of his father's inheritance; had dominion over his brethren and ſiſters; and ſucceeded his father in the kingdom, or high prieſthood, Exod. xxii. 29. Deut. xxi. 17. Gen. xlix. 9. Numb. viii. 14, 17. Eſau ſold his *birth-right* to Jacob; and ſo Jacob had a right candidly to demand his father's bleſſing. Reuben forfeited his birth-right, by his inceſt with his father's concubine; and ſo his tribe continued always in obſcurity, while his younger brethren ſhared the privileges. Levi had the prieſthood, Judah the royalty, and Joſeph the double portion, Gen. xxv. 29. and xlix. See FIRST-BORN.

BISHOPS, or OVERSEERS. The managers or directors of any piece of buſineſs, are, in the Old Teſtament, called the overſeers thereof. Thus Joſeph was the overſeer of Potiphar's family, who took care to provide things neceſſary, and that the ſervants went rightly about their work, Gen. xxxix. 4. It is ſaid the name was firſt given to clerks of the market, who inſpected what was bought and ſold. It is certain, in every important work, as in the building and repairs of the temple, there were overſeers to obſerve and direct the workmen, 2 Chron. ii. 18. and xxxi. 13. Under the New Teſtament, *biſhop*, or overſeer, is reſtricted to ſpiritual rulers. Nor when applied to mere men, does it ever ſignify more than a paſtor or preſbyter. No where are any but deacons marked as ſubordinate to

biſhops, Phil. i. 1. 1 Tim. iii. The very ſame perſons are called *biſhops and elders*, or preſbyters, Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2. The name imported, that their buſineſs was to watch over, care for, and inſtruct the people. No man was to be admitted to the office, except he was blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, nor covetous, 1 Tim. iii. Tit. ii. Chriſt is a *Biſhop of ſouls*: ſent by his Father, he ſpiritually and effectually inſtructs, watches over, and governs the ſouls of his people, 1 Pet. ii. 25. It is agreed by Stillingfleet, Dodwel, and others of the moſt learned Epiſcopalians, that the office of biſhop above other paſtors in the church, has no foundation in the oracles of God. During the three firſt centuries of Chriſtianity, the paſtors of particular congregations were ſo called; but the name was given by way of eminence to him, who, on account of his age or ſuperior judgment, preſided in their courts. None of the reformed churches, except England and Ireland, have lordly biſhops, properly ſo called; but the Roman and Greek churches have.

BISHOPRIC, or OVERSIGHT; the charge of inſtructing and governing ſouls, Acts i. 20. 1 Pet. v. 2.

BIT, the ſnaffle of a bridle that is put into the horſe's mouth; or the whole bridle, Pſal. xxxii. 9. James iii. 3.

BITE; to hurt with the teeth, Numb. xxi. 6. Angrily to contend with, and injure others, is called a *biting* of them: it is learned from the old ſerpent; it manifeſts malice, and ſpreads deſtructive infection, Gal. v. 25. Fearful judgments are compared to the *bite of a ſerpent*; they come unexpected, and have grievous and ruinous conſequences, Eccl. x. 8. Jer. viii. 17. Hab. ii. 7. The tribe of Dan *bit the horſe-heels, that his rider fell backward*: ſix hundred of them ſuddenly attacked and deſtroyed the people of Laiſh. Samſon, by ſingular and unexpected ſtrokes, cut off multitudes of the Philiſtines, and pulled down their temple upon ſome thouſands of them, Gen. xlix. 17. The Jewiſh falſe prophets *bit with* their *teeth*; to pleaſe their hearers, they avoided mention of the approaching judgments of God; they ſpread their poiſonous doctrines; they devoured people's ſubſtance, and murdered their ſouls; they reproached and perſecuted the faithful prophets of God, Mic. iii. 5. Wine *bites like a ſerpent*, and *ſtings like an adder*: the immoderate uſe of it, inſenſibly, but terribly, waſtes and murders the ſouls and bodies of men, Prov. xxiii. 32.

BITHYNIA, a province on the ſouth of the Euxine ſea, weſt of Pontus and Galatia, north of Aſia Proper, and eaſt of the Propontis. It was famed in the time of the Argonautic expedition, which might be during the reign of Rehoboam, if not much earlier. It is now called Beckſangil. When Paul firſt travelled for Europe, the Holy Ghoſt allowed him not to preach here, Acts xvi. 7. But afterwards a church was planted here, and a number of Jews and others believed, 1 Pet. i. 1.

BITTER; (1.) What is oppoſite to ſweet, and very diſagreeable to the taſte, Exod. xv. 23. (2.) Very ſinful, diſagreeable to God, and hurtful to men, Jer. ii. 13. (3.) Very tormenting and diſtreſsful, Amos viii. 10. (4.) Fretful, malicious, outrageous, James iii. 14.

(5.) With great vehemence and grief, Zeph. i. 14. Job xxiii. 2. The water used in the trial of adultery is called *bitter*; not so much for its taste, as for its terrible and tormenting consequences, if the person was guilty, Numb. v. Great trouble, sadness, wickedness, resentful passion, and malice, are called BITTERNESS; to mark how disagreeable and hurtful they are, Isa. xxxviii. 17. Job x. 2. 2 Sam. ii. 26. Acts viii. 23. Heb. xii. 15. Eph. iv. 31.

BITTERN, a fowl about the size of an heron, and of that kind. It is common in fen countries, skulks among the reeds and sedges, suffers people to come very near it, and, if unable to escape, will strike at them, chiefly at their eyes. Nineveh and Babylon became a *possession for the bittern*, when the spot was partly turned into a fen, or pool of water, Isa. xiv. 23. and xxi. 1. Zeph. ii. 14.

BLACK, BLACKNESS, applied to gates, skin, face, raiment, imports great distress, and bitter grief and mourning, Jer. xiv. 2. and viii. 21. Joel ii. 6. Mal. iii. † 15; but when applied to the hair of one's head, it signifies beauty, freshness, and soundness, Lev. xiii. 37. Song v. 11. In respect of afflictions, the church and people of God are *black*: but in respect of Christ's ordinances, righteousness, and implanted grace, they are *comely*, Song i. 5, 6. To mark dread, fear, and perplexity, the Jews and Assyrians are called *black*, Joel ii. 6. Nah. ii. 10. Hell is called the *blackness of darkness*: How terrible is every appearance there! what eternal torment, perplexity, despair, and sorrow! Jude 13.

BLADE; (1.) The cutting part of a dagger or sword, Judg. iii. 22. (2.) The first growth of the corn, Matth. xiii. 26. (3.) The bone wherein our arm is fixed, Job xxxi. 2.

BLAINS, burning, blisters, or boils, Exod. ix. 9, 10.

BLAME; (1.) A charge of guilt, Gen. xliii 9. (2.) To charge with guilt; reprove, 2 Cor. vi. 5.

BLASPHEME; to reproach and revile God, by denying or ridiculing his perfections, word, or ordinances; and by ascribing to him any thing base or sinful, 2 Sam. xii. 14. Tit. ii. 5. Rev. xiii. 6. In an improper sense, men are said to be *blasphemed*, when vilely reproached and mocked, 1 Kings xxi. 10. Rom. iii. 8. *Gr.* *Blasphemy* against God, ought to be punished with death by the civil magistrate, and with delivery unto Satan by the church, Lev. xxiv. 16. 1 Tim. i. 80. What the unpardonable *blasphemy against the Holy Ghost is*, hath been much controverted. The occasion of Christ's mentioning it, Matth. xii. 21,—31. hath tempted many to think it lay in ascribing his miracles to diabolic influence: but when we consider also, Heb. vi. 4, 5. and x. 26,—30. it appears, that an obstinate and malicious rejection of Christ, and the whole plan of salvation through him, notwithstanding strong convictions of the Holy Ghost, is indeed this dreadful crime, which, to deter men from presumptuous sins, God hath fixed as unpardonable.

To BLAST; to wither; parch, Hag. ii. 17.

BLAST; (1.) A storm of wind, or frost, that withers the fruits of the earth, Gen. xli. 6. (2.) A sounding of horns or trumpets, Josh. vi. 5. The *blast of God*, or *of his nostrils*, is his alarming, violent, and destructive judgments, Exod. xv. 8. 2 Kings xix 7. The *blast of the terrible ones* against the wall, is the noisy, violent, furious, and short-lived attempts of the wicked against the

saints; particularly Rabshakeh's reproachful demand of a surrender, and Sennacherib's march of his army to attack Jerusalem, Isa. xxv. 4.

BLASTUS. See HEROD.

BLAZE; to report a thing every where, Mark i. 45.

BLEMISH, whatever renders a person or thing defective or uncomely. To mark that Jesus our great Priest and sacrifice is complete, holy, harmless, and undefiled, the Jewish priests and sacrifices were to be without blemish, such as wounds, blindness, lameness, &c. Lev. xxi. 17,—23. and xxii. 20,—24. Scandalous professors are spots and *blemishes*; are a reproach, dishonour, and plague to the church, and company that entertain them, 2 Pet. ii. 13. Jude 12.

BLESS, BLESSED, BLESSING. The scriptural view of these words may be best illustrated by their opposite—*the Curse*. By the entrance of sin into this world, the curse of God came upon all that creation which God had so lately finished and declared to be very good. The curse extended to the earth and all that is therein, the very air became the seat of the prince of darkness. This curse came by the transgression of the first Adam; and the Son of God was manifested to destroy the works of the devil, and introduce *a blessing*, a blessing extensive as the curse, nay, as Paul emphatically expresses it, as sin hath reigned unto death, even so should grace reign, through righteousness, unto eternal life. The curse came upon all men by means of Adam's sin. The blessing extends to all that shall accept of it by Christ's righteousness: therefore, blessed is the man whose transgression is forgiven, whose sin is covered: blessed is the man to whom the Lord imputeth not iniquity, &c. Psal. xxxii. 1,—3. The forgiveness of sin is the foundation of all the blessedness which the children of God shall partake in, even all the spiritual blessings in heavenly things. This is the blessing which maketh rich, and addeth no sorrow. Peace, joy, and comfort in this world, are the first fruits of this blessing; and, in the world to come, eternal life. This blessing was promised to Abraham, and is emphatically stiled, the *blessing of Abraham*, which was to come on the nations; therefore God said to him, Thou shalt be a blessing. This blessing ran in the loins of the seed of Abraham, till Christ, the promised Good, was manifested; God having raised up Jesus, sent him to bless us. He abolished the curse to his people, so that even the grave, where the most dreadful effects of that curse were visible, is now the path to bliss; for, *blessed are the dead who die in the Lord, yea, saith the Spirit.* But the perfection of bliss is yet to come: *blessed and holy is he that hath part in the first resurrection;—blessed are they who are called to the marriage-supper of the Lamb.* In a word, all the blessings of the new and well-ordered covenant flow to guilty man through the death and resurrection of Christ. The blessings of the land of Canaan were pledges of the blessings of the heavenly. The word is used in various senses in scripture, as, *viz.* When God is said *to bless*, it signifies, (1.) To bestow plenty of temporal good things upon one, and make his outward affairs prosperous and successful, Gen. xxx. 27. (2.) To bestow both temporal and spiritual good things, Gen. xii. 2. (3.) To justify one, and make him happy in the full enjoyment of himself, Psal. xxxii. 1, 2. Rev. xiv. 13. (4.) To set apart things to an holy use, and render them answerable to that end, Gen. ii. 3. (5.) To give cre-

tures a power of propagating their ſpecies, Gen. i. 22. (6.) To endow one with heroic courage, miraculous ſtrength, and other gifts and graces neceſſary to his calling, Judg. xiii. 24.

When men are ſaid *to bleſs*, it denotes, (1.) To extol and praiſe God for his infinite excellencies, Pſal. civ. 1. (2.) To give him thanks for his mercies and benefits, Pſal. xvi. 7. and ciii. 1, 2. (3.) Solemnly to deſire and foretel happineſs to one, Gen. xlix. Deut. xxxiii. (4.) Solemnly to pray for, and declare God's readineſs to do good to others, Numb. vi. 23, 24. 2 Sam. vi. 18. (5.) Thankfully to value our great happineſs, in having God for our Saviour, Portion, and Lord, Iſa. lxv. 16. Jer. iv. 2. (6.) To ſalute perſons, wiſhing them peace and proſperity, Gen. xlvii. 7. Pſal. cxxix. 8. (7.) To pray for, and ſpeak well of others, Luke vi. 28.

God's leaving *a bleſſing behind him*, imports his reſerving part of the fruits of the earth for his own worſhip, and his people's ſupport, Joel ii. 14.

BLIND, BLINDNESS. Blindneſs is ſometimes taken for a real privation of light, ſometimes for no more than a dimneſs of ſight; for example, the blindneſs of the man in the goſpel, who was born blind, was real. The men of *Sodom*, who endeavoured to find Lot's door, and could not, and *Paul*, for the three firſt days of his being at *Damaſcus*, loſt the uſe of their ſight only for a ſeaſon; the offices of their eyes were ſuſpended. The Septuagint has extremely well repreſented the ſituation wherein the inhabitants of *Sodom* were, by expreſſing that they were ſtruck *aoraſia*, as if they had ſaid *avidentia*, with an actual inability of ſeeing.

Moſes forbids the putting any thing before the blind with a deſign of making them fall; *thou ſhalt not put a ſtumbling block before the blind*, which may be underſtood ſimply and literally; or, as if *Moſes* had thereby recommended that humanity and charity, which ſhould be ſhewn to them who want light and counſel, to put thoſe in the way who are in danger of going out of it, to inſtruct the ignorant, not to offend the poor and weak.

Moſes ſeems to explain his meaning in *Deuteronomy*, where he ſays, *curſed be he that maketh the blind to wander out of his way.*

The *Jebuſites*, in the way of inſult to *David* and his army, who beſieged *Jeruſalem*, mocked them in theſe words, THOU SHALT *not come in hither, except thou take away the blind and lame*, who defend the place; as if, in reality to make their inſult appear greater, they had produced people of this ſort upon their walls; or, as if their meaning were, that they deſired none but the blind and the lame to defend their city.

Jeruſalem, notwithſtanding, was carried, and *David* forgave none of thoſe blind and lame people who inſulted him; *he ſmote the blind and the lame that were hated of David's ſoul.* *Job* ſays that he had been eyes to the blind, that he had given good advice to thoſe who ſtood in need of it, that he had taken pains to ſet them right, who, through want of light had gone aſtray. Our Saviour, apparently in the ſame ſenſe, ſays, that if the blind lead the blind, they will both fall into the ditch. His deſign was, to deſcribe the preſumption of the *Phariſees*; who, as blind as they were in the ways of God, yet pretended to lead others. Again, he tells them in another place, that he came into the world to the end that *they who ſee not might ſee, and that they which ſee might be made blind.* And, as the *Phariſees* perceived that

this was said with a view to them, they replied, *Are we blind also?* He answered them, *If ye were blind, ye should have no sin; but, now ye say, we see, therefore your sin remaineth.* If you had been sensible that you wanted light, and had you addressed yourselves to him who is the light of the world, you might have avoided the sin of rejecting me.

One of the principal characters of the Messiah taken notice of in the prophets is, that the blind shall be enlightened by him. This, therefore, *Jesus Christ* proposed to the observation of *John's* disciples, who came from their master to be informed whether he were the person we expected. Tell *John*, says he to them, what ye have seen and heard; *the blind see, the deaf receive their hearing*, &c. The evangelists have preserved the memory of more miraculous cures than one which were wrought by our Saviour on the blind.

Blindness of heart in the obdurate *Jews* is often taken notice of, particularly in the books of the New Testament, our Saviour saw and was afflicted at it. *Isaiah* foretold it; and God speaking to him of it, said, *Go, tell this people, see ye indeed, but perceive not, make the heart of this people fat, and their ears heavy, and shut their eyes.* That is to say, prophesy and tell them that will be blind and obdurate, that they shall neither see nor understand what is designed in order to procure salvation for them. Judges are *blind*, when ignorance, bribes, or partial favour, hinder them to discern what is just and equal in a cause, Exod. xxiii. 8. Teachers are *blind*, when ignorance, honour, or interest, hinders their discerning of divine truth, imminent danger, and seasonable duty, Isa. lvi. 10. and xlii. 19. Matth. xxiii. 16. People are *blind*, when weakness, self-conceit, hatred of brethren, or the like, hinder them from discerning divine things, 1 John ii. 11.

Under the law, no *blind* or *lame* persons could officiate as priests; nor *blind* or *lame* animals be sacrificed. The great end of the law, in all such precepts, was to point out the infinite perfection of the character of the Son of God, the Great High Priest and spotless sacrifice, which, in the sight of God, is of great price.

To BLINDFOLD one, is to cover his face that he see not, Luke xxii. 64.

BLOOD. (1.) A red liquor that circulates through the veins of animal bodies, and serves for the life and nourishment of the parts, 1 Kings xxi. 19. (2.) Death or murder, with the guilt thereof, Gen. iv. 10. Matth. xxvii. 4. (3.) The guilt of, and punishment due to murder, or other crimes, Matth. xxvii. 25. Acts xviii. 6. (4.) What is purchased by taking away the life of the innocent, Acts i. 19. Nah. iii. 10. Hab. ii. 12. (5.) Natural descent, which has its rise and progress from the blood, John i. 13. Acts xvii. 26. But, in the former text, it may also include circumcision and sacrifices. (6.) The juice of grapes, which circulates through the grape as blood; and is oft red in colour, Gen. xlix. 11. (7.) *The blood of bulls and of goats*, and other sacrifices under the law of Moses; they all prefigured, (8.) THE BLOOD OF CHRIST, as of a lamb without blemish and without spot, which was shed for many for the remission of sins. The life is in the blood; therefore it was held peculiarly sacred, as the gift of God. The shedding of the blood of the brute creation, before the flood, was confined to sacrifices; after the flood, the flesh was

given to man by a solemn grant from his Maker. It was from the first a high crime against God to shed blood; hence Cain's awful punishment. It is the opinion of many, that no human law can sanction the shedding of blood for any other offence than murder. "Whoso sheddeth man's blood, *by man* shall his blood be shed," is a sufficient warrant to punish murder with death; but the law of Moses punished all other trespasses and crimes against society or property in another manner. When the blood of Christ was shed on the cross, the new covenant was ratified; and, by his death, the inheritance bequeathed in his testament became sure to all who believed in him; it is therefore called *the blood of the covenant*, Zech. ix. 11. Heb. xiii. 20. *The blood of sprinkling* is another remarkably descriptive appellation of this blood, Heb. xii. 24. as being antitype of that blood, by the sprinkling of which on the door-posts of the Israelites they were safe from the destroying angel—as also of that blood with which Moses *sprinkled* the book and all the people. *Blood* is repeatedly forbidden to be eaten, before the law, under the law, and by the apostles. To be *in one's own blood*, signifies an unclean and destitute natural state; or a base and perishing condition, Ezek. xvi. 6. To *drink blood*, is to be satisfied with slaughter, Ezek. xxxix. 18. Isa. xlix. 26. Numb. xxiii. 24. To have *blood given one to drink*, is to be terribly murdered, Rev. xvi. 6. Ezek. xvi. 38. To wash or dip one's feet in the blood of others, or have the tongue of dogs dipt in it, denotes the terrible vengeance that shall fall on the enemies of Christ and his people, Psal. lxviii. 23. and lviii. 10. A *man of blood*, or *bloody man*, denotes one cruel, and guilty of, or given to murder, 2 Sam. xvi. 7. Frequently the Hebrew has *bloods* in the plural, to signify repeated or very horrid murder, Gen. iv. 10. 2 Sam. iii. 28. and xvi. 7. 2 Kings ix. 26. Isa. i. 15. and xxvi. 21. and xxxiii. 15. Ezek. xvi. 9. and xviii. 13. Hos. iv. 2. "I will take away his blood out of his mouth, and his abominations from between his teeth." The Philistines shall henceforth want power and inclination to murder and ravage in their wonted manner; nor shall continue in their idolatries, but be fearfully punished on account thereof, Zech. ix. 7.

BLOOM, BLOSSOM, BUD; (1.) To shoot forth flowers; approach near to fruit, Numb. xvii. 5, 8. Job xiv. 9. (2.) The bloom or bud itself, Gen. xl. 10. Ezek. xvi. 7. (3.) Glory, prosperity, Isa. v. 24. The *blossoming* of Aaron's rod, imported the lasting flourish of the priesthood in his family, and the more lasting flourish and fruitfulness of the gospel, which is the rod of Christ's strength, Numb. xvii. 5, 8. The *budding of David's horn*, imports the increase and continuance of the royal power over Israel with him and his family; and the abundant flourish of the spiritual power and dominion of Christ, Psal. cxxxii. 17. The glory and prosperity of the Jewish church and state, and the spiritual prosperity of the New Testament church, in the apostolic and millennial period, is compared to the *blossoming* of flowers and fields; how pleasant and increasing the happiness! how delightful a token of the approach of full glory, in the eternal state! Isa. xxvii. x. and xxxv. 1, 2. Righteousness and praise spring forth as *buds of the earth*. Through the virtue of Jesus's blood, what numerous converts are turned to the Lord! what multiplied blessings are granted to them! what fruits of

holineſs brought forth by them! what thankful ſongs of praiſe! and yet all but foretaſtes of the glory to be revealed! Iſa. lxi. 11. *The rod hath bloſſomed, pride hath budded.* To puniſh the abundant pride of the Jews, the rod of God's judgments, by the haughty and proſperous Chaldeans, ſhall quickly ruin them, Ezek. vii. 10. The deſigns of the Ethiopians and Egyptians to conquer their neighbours, were like a *perfect bud*, juſt ripe for execution when the Aſſyrians came upon, and ruined themſelves, Iſa. xviii. 5.

BLOT; a ſinful ſtain; a reproach, Job xxxi. 7. Prov. ix. 7. To *blot out* living things, or one's name or remembrance, is to deſtroy, aboliſh, Gen. vii. 4. Deut. ix. 14. and xxv. 19. and xxix. 20. Col. ii. 14. To *blot out ſin*, is fully and finally to forgive it, Iſa. xliv. 22. God's *blotting* men *out* of his book, is to reject impenitent ſinners from being his people, deny them his providential favours, and cut them off by an untimely death, Pſal. xxxix. 28. Exod. xxxii. 32, 33. His *not blotting* their name out of the book of life, imports his clearly manifeſting their eternal ſalvation, Rev. iii. 5.

BLOW; a ſtroke; a heavy judgment inflicted by the rod of God's anger, Pſal. xxxix. 10. Jer. xiv. 7.

To BLOW as wind doth. The *blowing* of the Holy Ghoſt, is his myſterious exertion of his power, to convince, purge, refreſh, and comfort his people, Song iv. 16. John iii. 8. But God's *blowing* on what men have, or the *blowing of his Spirit* on them, imports his eaſy, ſudden, myſterious, and full deſtruction of them, and blaſting what they have, Hag. i. 9. Iſa. xl. 7, 24. With reſpect to war, the *blowing of trumpet* and cornet, imported the approach of the enemy; or a call to muſter an army to oppoſe him, Jer. vi. 1. Hoſ. v. 8. The *blowing of the ſilver trumpets*, or *rams horns*, by the prieſts of Jericho, and at their feſtivals and marches to war, prefigured the preaching of the goſpel, to conquer all oppoſition, and invite ſinners to feaſt on, and war againſt their ſpiritual enemies, along with Chriſt, Numb. x. Joſh. vi.

BLUE. In types and emblems, it might ſignify heavenlineſs, purity, humility, &c. Exod. xxv. 4. and xxvi. 1, 31, 36. and xxviii. 31. Prov. xx. 30.

BLUNT. A *blunt iron*, is an emblem of a weak judgment, ſmall ſtrength, and little opportunity; in which caſe, more pains and labour muſt be uſed, Eccl. x. 10.

BLUSH; to evidence ſhame in the countenance. It is a token of humility, and of a ſenſe of guilt or imperfection, Ezra, ix. 6. Jer. vi. 15. and viii. 12.

BOANERGES. See JAMES the ſon of Zebedee.

BOAR, an uncaſtrated male ſwine. The wild kind are extremely fierce and revengeful. The *wild boar* out of the foreſt, which waſted God's vine, was the Philiſtines and Syrians, or rather the Aſſyrians, Chaldeans, and Romans, who, with great fierceneſs and cruelty, deſtroyed the Jews. Pſal. lxxx. 13.

BOAST; to eſteem highly, 2 Chron. xxv. 19. The ſaints *boaſt of* or in God, or GLORY in Chriſt, when they rejoice in, highly value, and commend him; and loudly publiſh the great things he has done for them, Pſal. xxxiv. 2. Iſa. xlv. 25. Sinners *boaſt of God* and his law, when they vaunt that God is related to them, and of their having and obeying his word, Rom. ii. 17, 23. To *boaſt or glory* of one's ſelf, or in wickedneſs, is ſinful, 1 Cor. i. 29. Pſal. x. 3. *Glory not, and lie not*

againſt the truth; do not proudly and deceitfully pretend to have true wiſdom and zeal for God, when you have it not, Jam. iii 14.

BOAZ, or Booz, a noble and wealthy Jew, ſon of Salmon and Rahab, who dwelt in Bethlehem; and, after much kindneſs to Ruth, a poor Moabitiſh widow, married her, and had by her a ſon called Obed. As about 360 years elapſed between the marriage of Salmon and the birth of David, ſome have ſuppoſed two or three of the name of Boaz; but a fourfold genealogy concurs to overthrow ſuch a ſuppoſition, Ruth iv. 20, 21, 22. 1 Chron. ii. 11,—15. Matth. i. 5, 6. Luke iii. 31, 32. nor is it neceſſary; Boaz might be born about 60 years after the death of Moſes. In the 100th years of his life, he married Ruth, and had Obed. In the 100th year of his life, Obed had Jeſſe. About the ſame age, Jeſſe had David, the youngeſt of his ſons. Boaz was alſo the name of the pillar that ſtood on the north-ſide of the porch of the temple, 1 Kings vii. 21.

BOCHIM, a place where the Hebrews aſſembled ſome time after Joſhua's death. Probably it was near Shiloh, where they met at their ſolemn feaſts. Here a prophet came to them from Gilgal, or rather the Angel Jehovah in faſhion of a man, and upbraided them with their apoſtacy to the idols Baalim and Aſhtaroth, and with their neglect to extirpate the accurſed Canaanites; and threatened that theſe people ſhould thenceforth continue among them, and be an enſnaring and vexatious plague to them. This occaſioned a bitter *weeping* among the people, and thence the place had its name, Judg. ii. 1,—10.

BODY, is either natural, or ſpiritual.—Man's body in its preſent ſtate, is called his *natural* body, in diſtinction from the *ſpiritual* body which ſhall be raiſed up at the reſurrection of the dead. Man's defilement, is called *a body of ſin and death*. By the entrance of ſin, every faculty and principle in man was corrupted; his natural body muſt die, becauſe of ſin, but his ſpirit ſhall live, becauſe of the divine righteouſneſs. The iſſue of all the ſin and corruption that is about man, is death: and the effect of Chriſt's righteouſneſs, is the reſurrection from the dead; by one man comes the reſurrection. This is the effect of death paſſing upon all men, the body is humbled to corruption; but the Lord from heaven comes for the glorious purpoſe of changing our vile bodies into the likeneſs of his glorious body. It returns to corruption, it ſhall be raiſed in incorruption, &c. ſee 1 Cor. xv. at large on this ſubject. We know not what we ſhall be, or the nature of the ſpiritual body; but we know we ſhall be like the Son of God, who now appears as the glorified *Son of Man*, that is, glorified in the human nature. We read of *the body of Chriſt's fleſh*, Col. i. 22. even that body of which he ſaid, 'This is my body broken for you.—The body which, laid in a clean place without the camp, ſaw no corruption. This was that body which was prepared for him in the womb of the Virgin, by the wonderful operation of the Holy Ghoſt. The body which grew in wiſdom and in ſtature:—The body which was ſpit on, ſcourged, nailed to the tree, pierced, and taken lifeleſs from the croſs,—Laſtly, The body which was raiſed from the grave, and in which he aſcended to Heaven; "Feel me, and ſee, a ſpirit hath not fleſh and bones as ye ſee me have." There is another body of Chriſt ſpoken of, the church, which is his body, the full-

neſs of him who filleth all in all. We are members of his body, of his fleſh, and of his bones, Eph. i, 23, v. 30. In all we have recorded concerning the temple, or natural body of the Son of God, which was deſtroyed, and in three days built again, there was a ſtriking figure of what reſpects his body, the church. It is of that body, that the remarkable language in Pſalm cxxxix. 13,—17. can only be underſtood. The afflictions of the body of Chriſt are many; they enter his kingdom through much tribulation. In them is the great meaning of that part of ſcripture manifeſted, "a bone of him ſhall not be broken," John xix. 36. which, compared with Pſalm xxxiv. 20. leads us to think of the gracious care which the Head takes of all his members, in all the events which befal them. Finally, Chriſt's natural body being raiſed, is a certain earneſt of the reſurrection of all his redeemed. The *body of Moſes*, concerning which the devil diſputed, is either his natural body, the ſecret burial of which Satan oppoſed; or his ceremonies, the aboliſhment and diſuſe of which, under the goſpel, he warmly ſtrove againſt, Jude 9. The *body of heaven in its clearneſs*, is its unclouded blue appearance, with the unnumbered ſtars ſparkling brightly therein, Exod. xxiv. 10. Other ſins are *without* a perſon's *body*; that is, the body is only inſtrument, not object thereof: but fornication is a ſin *againſt the body*; the body is both inſtrument therein, and object defiled thereby, 1 Cor. vi, 18.

BOHAN, a Reubenite, who, it ſeems, did ſome noted exploits in the conqueſt of Canaan, and had a *ſtone* reared to his honour, on the frontier beeween Judah and Benjamin, Joſh. xv. 6. and xviii. 17.

To BOIL. The foaming of the ſea, and grievous inward diſtreſs, are likened to the *boiling of a pot*, to denote great diſquiet, and overturning confuſion, Job xli. 31. and xxx. 27.

BOIL, a ſwelling, burning, and painful ſore, Job ii. 7. Exod. ix. 9, 10, 11.

BOLD; courageous; with ſtrong aſſurance; without ſlaviſh fear, Prov. xxviii. 1. Heb. iv. 16. and x. 19. and xiii. 6. Eph. vi. 20.

BOND; (1.) A band or chain, Acts xxv. 14. (2.) An obligation, or vow, Numb. xxx. 12. (3.) Oppreſſion; captivity; affliction outward or inward, Pſal. cxvi. 16. Phil. i. 7. (4.) The laws of God or men, which reſtrain licentiouſneſs of every kind. (5.) The *bond* of Chriſtianity, *unity*, or *bond of perfectneſs*, is that Chriſtian charity which diſtinguiſhes the brotherhood and family of Jeſus Chriſt; it knits together their hearts in love to the truth, and to one another, Eph. iv. 3. Col. iii. 14. The *bond of kings*, which God looſeth, is that majeſty, power, and authority, which keeps their ſubjects in awe and obedience, which he ſometimes takes away, Job xii. 18. The *bond of iniquity*, is the ſtate of ſin in which, by the curſe of the law, and our own corruptions, our whole deſires, thoughts, words, and actions, are ſhut up to the ſervice of unrighteouſneſs, Acts xiii. 23.

BOND, ſuch as are in ſlavery and bondage, 1 Cor. xii. 13. Rev. vi. 15.

BONDAGE; (1.) Outward ſlavery; hard ſervice and oppreſſion, Exod. vi. 5. Ezra ix. 8, 9. (2.) Reſtraint, 1 Cor. vii. 15. (3.) Spiritual ſlavery to the broken law, and ſubjection to the oppreſſive ſervice of ſin and Satan, 2 Pet. ii. 19. (4.) Bondage in the conſcience begets that ſpirit of fear which hath torment. (5.) Bondage of corruption,

is the certainty that we are indiſſolubly bound to death, and all its concomitants; therefore ſays Paul, Heb. ii. 15. Chriſt delivers from the fear of death, which keeps all men, in a greater or leſs degree, all their lifetime ſubject to bondage. (6.) The yoke of bondage which the Judaiſers wiſhed to bind about the necks of the gentile churches, Gal. v. 1. was the obſervation of the ceremonial rites of the Moſaic law, now that Chriſt, the end of that law, was come. The Old Teſtament bondage, as it is improperly termed, is not ſcripturally ſpoken of by many writers. The almoſt numberleſs Jewiſh ceremonies are ſaid to have been a yoke of bondage, which came to the Old Teſtament worſhippers in the form of a covenant of works, ſaying, do this and thou ſhalt live. This is far from the caſe; how inconſiſtent is it with all revelation, to conſider the law which was given to Iſrael, and conſidered to be the moſt valuable bequeſt of heaven, as a yoke of bondage, working wrath and death? Paul mentions *the giving of the law* as one of the greateſt advantages which the Jews enjoyed; Moſes ſays, "What nation is there ſo great!" *How!* in being bleſſed with ſuch ſtatutes and ordinances of righteouſneſs! Is this language correſponding with a *yoke of bondage?* Far from it! Nay, that law anſwered to them as the preaching of the goſpel; for, unto us was the goſpel preached, as well as unto them, Heb. iv. 2. And Paul and the other apoſtles went abroad, preaching none other things than what the law and the prophets had ſaid. The law preached Chriſt to come, and deliverance from ſpiritual bondage through him: but, when the key of knowledge was taken from that law, viz. *Chriſt and him crucified*, and the ceremonies of that law, with the weighty additions of the traditions of the elders, were laid upon men, as *works*, by the doing of which they were to pleaſe God, that law became grievous, and heavy to be borne. Correſponding to this, when the Judaiſing teachers went to the gentile churches, preaching the neceſſity of circumciſion and keeping of the law, together with the righteouſneſs of Chriſt, as neceſſary for juſtification, they endeavoured to bring again into bondage thoſe whom Chriſt had made free.

BONES. (1.) The hard parts of animal bodies, which ſupport their form, Job x. 11. (2.) A dead body, 1 Kings xiii. 31. 2 Kings xiii. 21. (3.) The whole man, Pſal. xxxv. 10. A troubled ſoul is likened to *broken, burnt, pierced, ſhaking*, or *rotten bones*: its diſtreſs is very painful, laſting, and difficult of cure, Pſal. li. 8. Lam. i. 13. Pſal. xlii. 10. Jer. xxiii. 9. Hab. iii. 16. To be *bone of one's bone, and fleſh of his fleſh*, or a *member of his fleſh and bones*, is to have the ſame nature, and the neareſt relation and affection, 2 Sam. v. 1. Gen. ii. 23. Eph. v. 30. To *pluck the fleſh off one's bones*, or to *break and chop* them, is moſt cruelly to oppreſs and murder, Mic. iii. 2, 3. Iniquities are *in* and *on* mens' *bones*, when their body is polluted by them, lies under the guilt or fearful puniſhment of them, Job xx. 11. Ezek. xxxii. 27.

BONNETS. According to the Jews, *bonnets* and *mitres* are the ſame, and were made of a piece of linen 16 yards long, which covered their prieſts' heads, in form of an helmet: that of the common prieſts being roundiſh, and that of the high-prieſt pointed at the top. Joſephus will have the bonnet of the common prieſts to have been made of a great many rounds of linen, ſewed into the form of a crown, and the whole

covered with a fold of plain linen to hide the ſeams; and the high-prieſt to have had another above this, of a violet colour, which was encompaſſed with a triple crown of gold, with ſmall buttons of henbane flowers, interrupted in the forepart with the golden plate, inſcribed, HOLINESS TO THE LORD. Theſe bonnets and mitres of the prieſts repreſented the pure and excellent royalty of our bleſſed High-Prieſt, Chriſt. Exod. xxviii. 40. The *linen bonnets* of New Teſtament miniſters, import their gravity; their ſubjection to God; the purity of their power, and the clearneſs of their knowledge and doctrine, Ezek. xliv. 18.

BOOK; in Latin *Liber*, in Hebrew *Sepher*, in Greek *Biblos*. Several ſorts of materials were uſed formerly in making books. Plates of lead and copper, the barks of trees, bricks, ſtone, and wood, were the firſt matter employed to engrave ſuch things and monuments upon as men were willing to have tranſmitted to poſterity. *Joſephus* ſpeaks of two columns, one of ſtone, the other of brick, upon which the children of *Seth* wrote their inventions and aſtronomical diſcoveries. *Porphyry* makes mention of ſome pillars preſerved in *Crete*, on which the ceremonies were recorded that were practiſed by the *Corybantes* in their ſacrifices. *Heſiod's* works were at firſt written upon tables of lead, which were firſt in the temple of the muſes in *Bœotia*. *God's* laws were written upon ſtone, and *Solon's* upon wooden planks. Tables of wood, box, and ivory, were likewiſe very common among the ancients. When they were of wood only, they were oftentimes covered with wax, that any one might write on them with more eaſe, or blot out what they had written with a ſtyle.

The leaves of the palm-tree were uſed afterwards in the room of wooden planks, and the fineſt and thinneſt bark of ſuch trees as the lime, the aſh, the maple, and the elm. From hence comes the word *Liber*, which ſignifies the inner bark of trees. And as theſe barks were rolled up, in order to be removed with more eaſe, theſe rolls were called *volumen*, a volume; a name given likewiſe to ſuch rolls of paper or parchments as we are going to ſpeak of.

Paper, *Papyrus*, is a kind of reed which grows upon the banks of the *Nile*. The trunk of this plant is compoſed of ſeveral leaves lying one upon the other, which are taken off with a needle. They are afterwards ſpread upon a table, ſo much whereof is moiſtened as is equal to the ſize which it is intended that the leaves of the *Papyrus* ſhall be of; this firſt bed of leaves is covered with a larger of fine paſte, or with the muddy water of the *Nile* warmed, then a ſecond bed of paper-leaves is laid upon this paſte, and ſo the whole left to dry in the ſun. Such was the *Egyptian Papyrus* from whence our paper takes its name, though it be ſo very different from it.

The kings of *Egypt* having collected a great library at *Alexandria*, the kings of *Pergamus* were inclined to imitate their example. But the *Egyptian* monarchs, either out of envy, or for ſome other reaſon, prohibited the exportation of paper out of their dominions, which obliged the kings of *Pergamus* to invent parchment, called *Pergamenum*, from the city of *Pergamus*; or *Membrana*, becauſe made of the ſkins wherewith beaſts and the ſeveral members of them are covered. With theſe leaves of vellum or parchment, two ſorts of books were made; the one were rolls compoſed of many

leaves of vellum ſewed or glewed together at the end. Theſe books were written upon one ſide only, and they were to be unrolled and ſpread before they could be read. The others were like ours, made up of many leaves faſtened to one another, were written upon both ſides, and were opened like our books. The *Jews* ſtill make uſe of rolls in their ſynagogues; and the bibles which they read there in a ſolemn manner, are made after the manner of the old volumes.

The ancients wrote likewiſe upon linen. *Pliny* ſays, the *Parthians*, even in his time, wrote upon their clothes; and *Livy* ſpeaks of certain books made of linen, *lintei libri*, upon which the names of magiſtrates, and the hiſtory of the *Roman* commonwealth, were written, and preſerved in the temple of the goddeſs *Moneta*.

As to the paper at preſent uſed by us, which is made of rotten rags beaten ſmall, and reduced to a kind of pulp, the original of it is what we are not acquainted with. We ſee no book written on this paper which is above five hundred years old; and perhaps the moſt ancient author wherein there is any mention of it, is *Peter* the venerable, who ſpeaks of paper made of old rags.

St. Bernard de Montfaucon has treated likewiſe of cotton paper, *charta bombycina*, which he ſhews to have been in uſe above ſix hundred years ago. The original of this paper is not very well known; but the matter of it is certainly cotton, and the uſe of it has been very common ſince the tenth age.

Book of the Wars of the Lord. This book is cited by *Moſes*, where he is ſpeaking of his paſſing the river *Arnon* with the *Iſraelites*, in their way to the country of the *Amorites*. The particular paſſage which he quotes is this, *What he did in the Red Sea, and in the brooks of Arnon, and at the ſtreams of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.* This deſcription is adapted only to the brook or river *Arnon*, which flows round the city of *Ar*, and ſets bounds to the land of *Moab*. The book of the Wars of the Lord related ſome particulars which happened when the *Hebrews* paſſed this brook. It declared that this river became dry, and retired, as the *Red Sea* had done; a circumſtance which we read no where elſe.

Enquiry has been made what this *book of the Wars of the Lord* was; ſome think it was a work of greater antiquity than *Moſes*, and contained a recital of thoſe wars which the *Iſraelites* had begun or carried on in *Egypt*, or out of *Egypt*, before their withdrawing out of this country under *Moſes*. Indeed, it is not natural to quote a book which is not more ancient than the author who is writing; particularly when any extraordinary and miraculous fact is to be ſupported and confirmed. The *Hebrew* of this paſſage in the printed bibles is perplexed. *As it is written in the book of the Wars of the Lord, at Vaheb, in Suphah, and in the brooks of Arnon, and at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.* We do not know who or what this *Vaheb* is. *M. Moivin*, the elder, is of opinion, that ſome prince is meant by it, who had the government of the country watered by the river *Arnon*, and was defeated by the *Iſraelites*, before they came out of *Egypt*. Others think that *Vaheb* was a certain king of *Moab*, who was overcome by *Sihon* king of the *Amorites*. *Grotius*, inſtead of *Vaheb*, reads *Moab*, and tranſlates it, *Sihon beat Moab at Suphah*. I ſhould rather read *Zared* inſtead of *Vaheb*,

after this manner, *as it is written in the book of the Wars of the Lord*, the *Hebrews* came from *Zared*, and encamped at *Suphah, and about the ſtream of the brook of Arnon, which reaches as far as the dwelling of Ar, and leaneth upon the frontiers of Moab. Zared* we know; ſee Numb. xxi. 12, 13.; from thence they come to *Suphah*, which too is mentioned in Deut. i. 1. and perhaps in Numb. xxii. 36. From whence they came to the brook of *Arnon*, which flows down to *Ar*, the capital city of the *Moabites*. All this is cited very ſeaſonably in this place, to confirm what is ſaid in the preceding verſes; whereas, if we explain this quotation after any other manner, we cannot find to what purpoſe *Moſes* here produced it. *Zared* may eaſily be made from *Vaheb* in the *Hebrew*. Others are of opinion, *that the book of the Wars of the Lord* is the very book of *Numbers* wherein this paſſage is cited, or that of *Joſhua* or *Judges*: they do not tranſlate as we do, *It is written in the book of the Wars of the Lord*; but thus only, *It is ſaid in the recital of the Wars of the Lord*, &c. Others aſſert, that this narration of the Wars of the Lord is contained in the hundred and thirty-fifth and the hundred and thirty-ſixth pſalms. *Toſtatus* will have it, that the book of the Wars of the Lord, and the *book of Jaſher*, referred to *in Joſhua*, are the ſame. *Cornelius a Lapide* conjectures that this place and citation are here added to the text of *Moſes*, and that the book of the Wars of the Lord contained the wars which the *Iſraelites* carried on under the conduct of *Moſes*, *Joſhua*, *the Judges*, &c. that, therefore, it was later than *Moſes*. *St. Auſtin* ſuppoſes that this book might poſſibly be written by the *Moabites*, and contain an hiſtorical account of the wars which they had been engaged in, and, in particular, what happened when the *Iſraelites* came upon their frontiers. Laſtly, it may be ſaid, *Moſes* either wrote himſelf, or procured a book to be written, wherein he took care to have all the wars of the Lord inſerted. This book was continued under the Judges and the Kings, and was called annals; and, from theſe annals, came thoſe ſacred books which contain the hiſtories of the Old Teſtament. But, however this may be, this book of the Wars of the Lord is not now in being; and we have no reaſon to doubt of its being very certain and authentic, at leaſt in the particular paſſage which is here cited. The reader may conſult the commentators on *Numbers* xi. 14.

The book of Jaſher, or the Upright. There is a citation from this book in *Joſhua* and in the book of *Samuel*, and the ſame difficulties almoſt are propoſed concerning this, as concerning the book lately mentioned of the Wars of the Lord. *Joſhua*, after having related how miraculouſly he put a ſtop to the courſe both of the ſun and moon, adds, *Is not this written in the book of Jaſher?* "So the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down a whole day." There is great diverſity of opinions concerning this book. Some will have it to be the ſame with the Wars of the Lord, whereof we have been ſpeaking; others, that it is the book of *Geneſis*, which contains the lives of the patriarchs, and other good men; others again comprehend, under this name, all the books of *Moſes*. But the opinion which ſeems moſt probable is this, viz. that there were public perſons among the *Hebrews*, from the very beginning of their commonwealth, who were employed in writing the annals of their nation, and the moſt memorable

events which any time happened to it. These monuments were lodged in the temple or tabernacle, whither, upon occasion, recourse was had to them. *The book*, therefore, *of the Wars of the Lord*, *the book of Days*, or *Chronicles*, and the book of *Jasher*, or *the Righteous*, are, properly speaking, the same thing differently expressed, according to the difference of times. Before there were any kings over the *Hebrews*, these monuments were entitled, *The book of the Wars of the Lord*, or *the book of Jasher*, or *Right*. After the reign of *Saul* they were called, *The books of the Chronicles of the Kings of Israel*, or *Judah*. It is matter of dispute with some, whether the citation from the book of *Jasher* was inserted by *Joshua* himself, or by those who digested his memoirs, and put his book into the form wherein we now find it. It it very credible that this passage was inserted afterwards; and we may easily observe, that the book of *Joshua* is not in the condition that he himself left it, but that some additions have been made to it. This book of *Jasher* is entirely lost.—See the commentators upon *Joshua* x. 13.

The book of Chronicles, or *Days*. This book contained the annals and journals which were written in the kingdoms of *Israel* and *Judah*. These memoirs, or journals, are not now in being, but are cited in almost every page of the books of *Kings* and *Chronicles*, which are composed chiefly from such old memoirs as the author had in his possession, and which, in all probability, were still subsisting even after the return of the *Jews* from the *Babylonish* captivity. See our preface to the two books of *Chronicles*, and those of *Kings*. The authors of *the books of the Days* or *Chronicles*, were generally prophets and inspired persons.

Book is sometimes put for letters, memoirs, an edict, or contract; in short, the word *book* in Hebrew, *sepher*, is much more extensive than the Latin, *liber*. The letters which *Rabshakeh* delivered from Sennacherib to Hezekiah, are called a book. The contract which *Jeremiah* confirmed for the purchase of a field, is called by the same name. *Ahasuerus's* edict in favour of the *Jews*, is likewise called a book. Job writes, that his judge or his adversary would himself write his sentence. The writing likewise which a man gave to his wife, when he divorced her, was called *a book of divorce*. See our dissertation concerning the matter and form of old books, prefixed to our comment upon GENESIS.

The book that is sealed mentioned by *Isaiah*, and the book sealed with seven seals, spoken of in the *Revelations*, are *Daniel's* prophecies, which were written in a book or roll, after the manner of the ancients, and were sealed; that is to say, were unknown, enigmatical, obscure, and mysterious; had respect to times remote, events that were to come; so that no knowledge could be had of them, till after that which was foretold should happen, and the seals were taken off. In old times, letters and other writings that were to be sealed, were first wrapped up with thread or flax, and then the seal was applied to them. To read them, it was necessary to cut the thread and flax, or break the seals.

Book, or *flying-roll*, spoken of in Zech. v. 1, 2. twenty cubits long and ten wide, was one of those old rolls, composed of many skins or parchments, glewed or sewed together at the end. This volume, which appeared to Zachary in a vision, in all probability, never had any real existence. Though some of these volumes were very long, yet none

were ever made of such a size. This was written, and contained the curses, menaces, and calamities which should fall upon the *Jews*. The extreme length and breadth of it shew the excessive enormity of their sins, and the terrible nature of the evils with which they were threatened.

Liber census, signifies the roll and enumeration of those who returned from the captivity of *Babylon*. For, as has been already observed, *liber*, with the Hebrews, signifies all sorts of writings, letters, ordinances, memoirs, rolls, &c.

Solomon said, so long ago as his time, that there was no end of composing books; that is to say, that to write upon all sorts of subjects, and to compose discourses upon theological, as well as natural things, was an infinite work; but that it was a grand point, and the sum of all to fear God, and observe his precepts. This cuts short an infinite number of discourses, writings, and difficult and curious questions: *of making many books, there is no end. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.* *Isaiah* describing the effect of God's wrath, says, that the heavens shall be folded up like a book. He alludes to the way among the ancients, of rolling up books, when they had a mind to close them again. A volume of several feet in length was, on a sudden, reduced to a very small one. Thus the heavens should be shrunk into themselves, and disappear in some sort from the eyes of God, when his wrath should be kindled. These ways of speaking are figurative, and full of energy.

It is said in the book of *Maccabees*, that the *Jews*, under the persecution of *Antiochus Epiphanes*, laid open the book of the law, wherein the Gentiles endeavoured to find the figures of *idols*; some believe that the Jews laid open before the Lord the sacred books, wherein the Gentiles, in vain, sought for something, wherewithal to support their idolatry; others, that they laid open the sacred writings, wherein the Gentiles were desirous to paint their idols. Or otherwise; the *Hebrews* laid open their sacred books, wherein the Gentiles sought diligently if they could not find some figures which the *Jews* adored.

The heathens imagined that they should discover some flourishes or figures in the front of some *Jewish* books, which would manifest to them what was the God whom they adored; for the Gentiles were very uneasy on this article, some believing that they worshipped an ass, or a living man, or *Bacchus*, or something else, which they would not own.

With some small variation in the *Greek* text, it might be translated thus, *They laid open the book of the law at the same time that the Gentiles consulted the images of their false gods.*

We read in psalm xl. 7. *In the volume of the book it is written of me, I delight to do thy will, O my God.* *Paul* has left us no room to question the sense of this passage, since he applies it to the incarnation of *Jesus Christ*. Some of the ancient fathers have explained this *in the volume*, as referring to the book of *Genesis*, which imports, that, *in the beginning*, God created the heavens and the earth; that is to say, God created the whole universe by his Son, his Word, his Wisdom, which, in this sense, is the beginning of all things. Others, as *Chrysostom*, &c. explain it in St. John's gospel, which begins with these words, "In the beginning was the word." The *Hebrew* reads, *in the volume of the book it is written of me*; that is to say, in the body of the sacred writing in general: the *Greek* may receive the same sense: *Ke-*

phalis, which is rendered *caput*, or beginning, signifies likewise a roll, a volume.

In the preceding part of this article, we have presented our readers with what we flatter ourselves will be esteemed valuable extracts from various writers; the following is from Mr. Brown:

BOOK, a written register of events, or declaration of doctrines and laws, Gen. v. 1. Esth. vi. 1. The books of Moses are the most ancient in being: nor does it appear that any were written before them. Josephus says, the children of Seth, before the flood, wrote their discoveries in arts, and in astronomy and other sciences, upon two pillars; the one of stone, to withstand a deluge; and the other of brick, to endure a conflagration: but the obscurity of his narrative, and the want of concurring evidence, render his account very suspicious. Moses's books are called, the *book of the law*; and a copy of Deuteronomy, if not the whole of them, was laid up in some repository of the ark, Deut. xxxi. 26. Anciently men used to write upon tables of stone, lead, copper, wood, wax, bark, or leaves of trees. Hesiod's works were written on tables of lead; the Roman laws on twelve tables of brass; Solon's on wood: and these of God on stone, probably marble. In very ancient times the Persians and Ionians wrote on skins. When Attalus formed his library, about A. M. 3770, he either invented or improved parchment. This, when written on, was either sewed together in long rolls, and written only on one side, in the manner of the copy of the law now used in the Jewish synagogues; or, it was formed in the manner of our books. Some Indian books are extant, written on leaves of the Malabar palm-tree. I am mistaken if I did not once see a Persian manuscript written on such materials. Books now, and for about 500 years backward, have been generally written on linen paper.

The *book of the Lord* is either the scriptures, Isa. xxxiv. 16.; or his purpose, wherein every thing is regulated and fixed, Psal. cxxxix. 16. Rev. v. 1. and x. 2.; or his providential care and support of mens' natural life, Exod. xxxii. 32. Psal. lxix. 28.; or his omniscient observation and fixed remembrance of things, Psal. lvi. 8. Mal. iii. 16. Mens' conscience is like to a *book*; it records whatever they have done, Dan. vii. 10. *The opening of the books* at the last day, denotes the manifestation of the purposes and words of God, and the exact procedure in judgment, according to divine purposes, laws, and real facts, Rev. xx. 12. Christ's opening the *sealed book*, imports his pre-declaration and exact fulfilment of the purposes of God, relative to the New Testament church, Rev. v. 6. and viii. 1. John's eating the little *book* given him by the angel, and its being sweet in his mouth, but bitter in his belly, denotes his consideration and understanding of it with pleasure; and his being deeply affected with the events therein grievous to the church, Rev. x. 9, 10.

BOOTH, a kind of tent, formed of branches of trees, for persons or cattle to lodge in, Gen. xxxiii. 17.

BOOTY, PREY, SPOIL; (1.) What a wild beast catcheth for its provision, Amos iii. 4. (2.) What is taken by conquerors and robbers, ravaging like wild beasts, Job xxiv. 5. Isa. x. 2. (3.) The unjust forcing of mens' goods from them is called a *spoil*, Jer. xx. 8. and vi. 7. Of the booty taken from the MIDIANITES, the warrious

had the one half, and God a 500th part of it: the congregation of Israel had the other half, and the Lord a 50th part of it; but this appears to have been no standing law, Numb. xxxi. David enacted a law, that the troops which guarded the baggage should share equally of the booty as these engaged in battle, 1 Sam. xxx. 24, 25. The Jews affirm that their kings had the whole spoil of the conquered king, and the half of the rest. It is certain, Abraham gave Melchizedec a tenth part of the spoil which his troops took from Chedorlaomer, Gen. xiv. 20. The *prey of the mighty and terrible*, which Christ delivers and divides with the strong, is poor sinful men, the captives and prey of Satan, which he has begun to devour, and which our Redeemer rescues from the hands of law and justice, sin, Satan, and the world, Isa. xlix. 24, 25. and liii. 12. God *riseth up to the prey*, when he exerts his power to destroy his enemies, and rescue his people, Zeph. iii. 8. Isa. xxxiii. 5, 8. God's word, and the blessings of the new covenant, are likened to *spoil*; they are procured by Jesus' bloody conquests of our spiritual enemies; are very precious; and the obtaining thereof occasions much joy, Psal. cxix. 162. and lxviii. 12. The *spoil of the poor* is what is violently forced from them, Isa. iii. 14. The *spoil of beasts* covered Babylon, when their brutal ravages and murder of the Jewish nation were returned on their head; and their enemies, the Medes and Persians, hunted them as wild beasts, to make an end of them, and, as wild beasts, ravaged their country, Hab. ii. 17.

BORDER. (1.) The edging or hem, Exod. xxv. 25. Mark vi. 56. (2.) A coast; boundary, Gen. xlix. 13. The *borders of garments* enlarged by the Pharisees, were the fringes worn by the Hebrews, as a memorial of their separation to God's service, and subjection to his law, Matth. xxiii. 5. The church's *borders* or hems *of gold, with studs of silver*, are her divine ordinances, which, being precious, do exceedingly beautify and adorn her, Song i. 11. Her *borders of pleasant stones*, are her true and substantial members, pleasant to God, angels, and good men, Isa. liv. 12. Idumea is called a *border*, or country *of wickedness*. For these 2350 years backward, barrenness and desolation have marked it a monument of God's vengeance, against the unbrotherly cruelty, and other wickedness of the Edomites, Mal. i. 4. Hamath *shall border thereby, i. e.* shall share in the same terrible punishments as Hadrach and Damascus, Zech. ix. 2.

BORN. See BIRTH.

BORROW. Where our translation bears that the Hebrews BORROWED things of value from the Egyptians, the Hebrew word signifies merely to ASK; and doth not imply any promise of returning them. Now, when God is the supreme possessor of all things, might he not transfer the right of the Egyptians to his own people, and require them to demand what he gave them? When the Egyptians had denied them their just wages, might not God, the supreme judge, allot them their wages, and order them to demand it in this manner? Exod. iii. 22. and xii. 35. To *borrow* money or goods, without earnestly endeavouring to *pay* in due time, is a token of a covetous and wicked person, Psal. xxxvii. 21.; and it is sinful to injure what we have borrowed, Exod. xxii. 14. 15.

BOSOM. (1.) The fore-part of our body opposite to the heart, Exod. iv. 6. (2.) The arms, Psal. cxxix. 7. To have one *in* our *bosom*, implies lying with; kindness; se-

crecy, Gen. xvi. 5. 2 Sam. xii. 8. 1 Kings i. 2.—Christ's being *in the bosom of the Father*, imports his oneness of nature, equality of person, infinite dearness to, and full knowledge of all the secrets of the Father, John i. 18. His carrying his people as *lambs in his bosom*, implies his kind fellowship with, and tender and complete protection of them, Isa. xl. 11. John's *leaning on his bosom*, imports not merely his lying next him at table, but his being singularly beloved, John xiii. 23. *Abraham's bosom* is heaven, where the saints not only have the closest and kindest intimacy with that great patriarch, but with God in Christ, as a child in his father's bosom, Luke xvi. 22. As, it seems, the ancients used to carry money, and what was very precious, in their bosom; *a gift in the bosom* denotes one secretly given, and heartily accepted, Prov. xxi. 14. And wicked men are *rewarded into their bosom*, when their sins are heavily and sensibly punished, Psal. lxxix. 12.

BOSSES, the thickest and strongest parts of a buckler, Job xv. 26.

BOTTLE. Anciently bottles were a kind of leathern bags, generally made of goats skin, with the hairy side inmost, and firmly sewed or pitched together; the longer they were worn they grew the worse, especially if hung near a fire, Gen. xxi. 14. Josh. ix. 4, 13. God's *bottle*, in which he puts his people's tears, is his kind observation and remembrance of their griefs; and his readiness to answer their prayers, and avenge them of their enemies, Psal. lvi. 8. The *bottles of heaven* are the clouds, which contain and pour forth rain and dew at God's pleasure, Job xxxviii. 37. In Matth. ix. 16, 18. Christ uses two remarkable similitudes, which have occasioned considerable controversies: putting new wine into old bottles, and new cloth into an old garment. The simplest and most probable explanation is, that as the old covenant was now ready to vanish away, the ordinances which he was to appoint for his church, were not suited to the nature of the worship of the Old Testament. David was like a *bottle in the smoke*, when he was wasted with grief and trouble, and rendered almost useless, Psal. cxix. 83. The inhabitants of Jerusalem were *like bottles*, when God poured into them the wine of his wrath, and burst and ruined them, Jer. xiii. 12.

BOTTOM, the lower part, Jon. ii. 6. The *bottom*, where Zechariah in his vision saw the *myrtle-trees*, might denote the low and flat country of Babylon; or the distressed condition of the Jews there, in or after their captivity; and the afflicted lot of the saints in general, Zech. i. 8. Hell is *bottomless*. What multitudes it contains! How dreadful and unsearchable, and perhaps ever increasing, are its terrors and torments! Rev. ix. 1. See CHARIOT.

BOUGH, or BRANCH of a tree, see Judg. ix. 48. The church of God is often spoken of in scripture under the figure of a tree. Christ himself says, John xv. 1,—5. I am the true vine, and you are the *branches*. We find him spoken of in a very distinguished manner by the prophets, as THE BRANCH, and *the Branch of righteousness*, which was to spring out of the root of Jesse, and to be be beautiful and glorious. The expression seems to refer to him, as taking hold of the seed of Abraham; David's Son and Lord; the root and the offspring of David. Though springing as a root out of a dry ground, he was to bud forth pleasantly, and the crown to flourish on his head. See the following texts on the subject, Jer. xxiii. 5. xxxiii. 15.

Zech. iii. 8. and vi. 12. Isa. iv. 2. and xi. 1. and liii. 2. In respect of spreading, and beautiful appearance and influence, the Jewish church and nation were *like boughs extending to the sea*: but, how terribly they and their cities were cut down and destroyed by the Assyrians! Psal. lxxx. 10, 11. Isa. xxx. † 17. and xxvii. 10, 11. Kings and great men are likened to *branches*: they make a flourishing appearance, and have their clients and subjects under *their boughs*, their laws; and depending on their protection and support, Ezek. xvii. 3. and xxxi. 3. Dan. xi. 7. and iv. 12. Cities desolate of inhabitants and trade, are likened to *forsaken boughs, uppermost branches*, turned dead, or *burnt branches*, Isa. xvii. 9. and xxvii. 10. Joseph was a *fruitful bough* or *flourishing son*, for his numerous and honoured offspring, Gen. xlix. 22. Children, or offspring, are called *branches*; sprung from their ancestors, they are an honour, help, and pleasure to them, Job viii. 16. Sennacherib's *bough was lopt with terror*, when the Lord, by a terrible stroke, cut off his captains and numerous army as the leaves off a tree, Isa. xx. 33. Prosperity is likened to *branches*: it is glorious, useful, and protecting, Dan. iv. 14. To *put the branch to the nose*, is devoutly to smell branches carried in honour of idols; or to smell the censer of sacred incense; or, by sin, to furnish fuel for the devouring wrath of God, Ezek. viii. 17.

BOUND. (1.) The end, Gen. xlix. 26. (2.) The border; shore, Job xxxviii. 20. (3.) A land-mark, Hos. v. 10.

BOUNTY. (1.) A disposition to give freely, 1 Kings x. 15. (2.) A free gift, 2 Cor. ix. 5.

BOUNTIFUL, much disposed to give freely, Isa. xxxii. 5.

BOUNTIFULLY; liberally; conferring freely, many and great blessings, Psal. cxvi. 7.

BOW, a weapon of war, made of horn, wood, or steel. It is one of the most ancient and universal weapons; is found in the most remote and barbarous countries; and is sometimes put for weapons of war in general, Psal. xlv. 6. Probably the Hebrews learned the use of bows from the Philistines, and did not much practise it till the days of David, who took care to have them able to kill their enemies at a distance, as well as they did them, 2 Sam. i. 18. To *break a bow*, or *bow of steel*, is to destroy the warlike power and strength of nations or persons, Hos. i. 5. Psal. xviii. 34. God's *bow* is his power, wisdom, and providence, whereby he protects his people and annoys his enemies with his arrows of famine, war, pestilence: or the human instruments whereby he executes his judgments; who also are *arrows* to fill his bow: or the rainbow, which he forms in order to assure the world against a second deluge, Psal. vii. 12. Zech. ix. 13. Gen. ix. 13. Christ's gospel-*bow*, is the scriptures, attended with his saving power; and the arrows shot from it, are its doctrines and influences, which fly speedily, strike suddenly, secretly, and deep into the souls of men, for their conviction and spiritual conquest, Rev. vi. 2. Psal. xlv. 5. Wicked men are like a *deceitful bow* that is ill-strung, and shoots wide of the mark: they are never in a proper frame for duty; never hit on the right end of it; are never steady to their purposes and vows, Psal. lxxviii. 57. Joseph's *bow abode in strength*, and his arms were made strong; his faith and hope, temperance and patience, continued so firm, as to overcome all opposition, Gen. xlix. 24. Job's *bow was renewed in his hand*: his

continued prosperity and flourishing influence enabled him to defend himself and annoy his enemies; and he even waxed stronger in power and authority, Job xxix. 20.

To Bow; to bend downwards in giving homage, or for weakness or pressure, Gen. xxiii. 12. Eccl. xii. 3. Hab. iii. 6. God's *bowing his heaven* or *his ear* towards men, imports his infinite condescension and regard to them; his ready aceptance of their prayers, and granting of their requests, Psal. cxliv. 5. and xxxi. 2. Mens' *bowing* before God or towards an idol, imports subjection and worship, Psal. xcv. 6. Lev. xxvi. 1. Their *bowing* towards men, imports civil homage, or slavery and ruin, Gen. xxvii. 22. Isa. lxv. 12. and x. 4.

BOWELS, the inward parts of a human body, 2 Sam. xx. 10. *Bowels*, when ascribed to God, denote his infinite compassion and tender mercy; and the *sounding* or *trouble of his bowels*, are the powerful and secret working of his mercy towards his people, lxiii. 15. Jer. xxxi. 20. *Bowels* figuratively ascribed to men, denote their soul or heart, 2 Cor. vi. 12. Philem. 7.; or a person dearly beloved of us, as our very soul, Philem. 12.; or strong affection and pity, Col. iii. 12. The saints *bowels* are troubled for Christ, when their heart is convinced of need, and is very earnestly desirous of him, Song v. 4. Paul longed after the Philippians *in the bowels of Christ, i. e.* in the most ardent love and tenderest pity, wrought by Christ's spirit; and similar, though not equal to Jesus's love to men, Phil. i. 8. *Trouble, pain, boiling of bowels*, import terrible distress and grief, Lam. i. 20. Jer. iv. 19. Job xxx. 27. The curse coming *into one's bowels* like water, implies the execution of its fearful effects on the soul and whole man, Psal. cix. 18.

BOWL, a pretty large vessel for holding liquor. To *drink wine in bowls*, is to drink it with greediness, and to excess, Amos vi. 6. The *bowls* wherewith they received the blood of sacrificed beasts, might represent God's acceptance of our Saviour's righteousness; and the ordinances in which it is exhibited for the sprinkling of men. The *bowls* wherewith they covered the incense and shew-bread, might denote the pure and safe continuance of Christ as our advocate and spiritual nourishment, Exod. xxv. and xxxvii. 16. Zech. ix. 15. and xiv. 20. Christ's fulness of grace, and what he bestows on his ministers and people, is likened to a *bowl*, to mark its abundant plenty, Zech. iv. 2.; but the word might be rendered a *fountain*, or *collection of springs*, as in Josh. xv. 19.

BOX-TREE. There are six kinds of it. This shrub is ever-green, and is much used for ornamenting the hedges and borders of gardens. Saints are likened to *box-trees*, for their comeliness, true solidity, and stedfastness, Isa. xli. 19. and lx. 13.

BOZRAH. (1.) The same with Bezer in the wilderness. It belonged to the Reubenites, and stood in a plain about the south-east border of their country, not far from the source of the river Arnon. It was given to the Levites, and was a city of refuge, Josh. xx. 8. The Moabites seized on it during the decline of the kingdom of the ten tribes, and it was called *Bozrah*, or *Bostra*. The Chaldeans terribly ravaged it, Jer. xlviii. 24, 25. It was however rebuilt, according to some authors. A Christian church was early planted in it, which continued for many ages; and, till the ravages of the Arabians under Mahomet's successors, seems to have been the seat of a bishop. The Roman emperor

Trajan highly favoured it, and called it Philippopolis. But it is more probable this Boſtra was conſiderably northward of that in Moab. (2.) Bozrah, the capital of the land of EDOM, which might lie about 150 miles ſouth-weſt of the former. It was very ancient; Jobab king of Edom was a native of it, Gen. xxxvi. 33. The inhabitants of it were great herdſmen and ſhepherds, Mic. ii. 10. It was terribly ravaged by the Aſſyrians, and afterwards by the Chaldeans, Iſa. xxxiv. 6. Jer. xlix. 18, 22, &c. Judas the Maccabee made a great ſlaughter of the Edomites in it. We know not of the leaſt veſtige of this place remaining at preſent.

We have a very remarkable prophecy, Iſa. lxiii. concerning this place. "Who is this that cometh from Edom, with dyed garments from Bozrah?" From the expreſs reference to this paſſage, Rev. xix. 13, 18. it would ſeem evident, that it is introduced as a figure of the place where the Lord Jeſus Chriſt is to execute the vengeance written in his word on the nations who know not God. As Bozrah has its name probably from the number of wine preſſes there, where the chief employment of the inhabitants ſeems to have been treading out the wine preſs, it was a very fit place to repreſent that in which theſe words ſhall be fulfilled, "I will trample them in my fury."

BRACELET, an ornamental chain of ſilver, gold, &c. to wear about one's wriſt or leg, Gen. xxiv. 30. Perhaps faith and love are called the *bracelets of the hands*; they promote and adorn our goſpel-converſation, Ezek. xvi. 11. The African and American ſavages are ſo fond of bracelets of glaſs, &c. that they will ſell their parents or children for them.

BRAMBLE, a weak, ſpreading, and prickly ſhrub. Baſe and naughty perſons are likened to it. They are in a ſtate of wrath; they are hurtful to others; their fruit is ſour and worthleſs; they kindle miſchief in church and ſtate; and are ready fuel for the flames of divine wrath, Judg. ix. 14, 15. Luke vi. 44.

BRANCH. See BOUGH.

BRAND, a burning ſtick, Judg. xv. 5. Joſhua the high-prieſt, and all other ſaints, are *brands pluckt out of the burning*; from the furnace of their natural luſt and enmity againſt God; from their ſtate of fiery wrath, and of condemnation to eternal fire; from manifold fiery troubles, God mercifully delivers them who truly repent, Zech. iii. 2.

BRANDISH; to cauſe glitter; ſhake threateningly, Ezek. xxxii. 10.

BRASS, a hard, ſtrong, and ſhining metal. The *braſs* uſed in the erection of the tabernacle and temple, might be an emblem of Chriſt in his ſtrength, purity, and humiliation; and of the outwardly mean but firm duration of his goſpel ordinances, Exod. xxv.—xxvii. Chriſt is likened to a *man of braſs*, and *his feet* to *fine* or *poliſhed braſs burning in a furnace*, to mark his debaſement, ſtrength, duration; and the majeſtic and terrible appearance, and the ſtability and purity of his works, Ezek. xl. 3. Dan. x. 6. Rev. i. 15. and ii. 18. *Braſs*, when aſcribed to hoofs, bands, bones, wall, gates, belly, nails, mountains, kingdom, imports ſtrength, duration, firmneſs, and warlike diſpoſition, Mic. iv. 13, &c. Sinners are likened to *braſs, iron, tin*, and *lead*; and ſaid to have a *brow of braſs*, to denote their unworthineſs, baſeneſs, hardneſs of heart, and impudence in ſin, Ezek. xxii. 10. Jer. vi. 28. Iſa. xlviii. 4. *For braſs I will bring gold*; &c. Iſa. lx. 17. to teach, that when the new,

Jeruſalem ſhall deſcend from heaven in all her glory, ſhe will infinitely excel Solomon's temple, which was a type.

BRAVERY, finery of apparel, Iſa. iii. 18.

BRAWL; to utter outrageous language, Prov. xxi. 19. Jam. iv. † 1.

BRAY; (1.) To cry as an aſs or thirſty hart, Job vi. 5. Pſal. xlii. 1. (2.) To bruiſe ſmall; to torment unto utter extinction, Prov. xxvii. 22.

BREACH. (1.) A breach made in a wall by a battering ram, or the like, Exek. xxvi. 10. (2.) A creek on the ſhore, or hole in the rock, Judg. v. 17. (3.) A hurt or bruiſe of the body, Lev. xxiv. 20. (4.) Decayed and ruined places, Iſa. lviii. 12. (5.) A puniſhment or affliction, taking away life, 2 Sam. vi. 8. (6.) Confuſions, loſſes, contentions, Pſal. lx. 2. (7.) Too early coming out of the womb, Gen. xxxviii. 29. (8.) Not performing of promiſe. But God's *breach of promiſe*, is not his falſification of his word, but the juſt interruption of its fulfilment on account of Iſrael's ſin: and it may be remarked, that God never promiſed that theſe who came out of Egypt ſhould enter Canaan. Moreover, the words may be thus underſtood, When your children are brought into Canaan, then ſhall it appear I have made no breach of my promiſe, as you have falſely charged me, Numb. xiv. 34. Moſes ſtood *in the breach;* Iſrael's ſins had opened the way for the deſtructive vengeance of God to deſtroy them utterly; but Moſes's powerful interceſſion prevented it, Pſal. cvi. 23. The Jews iniquity was like a *breach ſwelling out in an high wall*: it had brought the righteous judgments of God juſt to the very point of ruining them, Iſa. xxx. 13.

BREAD. In the ſcripture ſtyle bread is taken for every ſort of food: "In the ſweat of thy face ſhalt thou eat bread." "I will fetch a morſel of bread," ſays Abraham to his gueſts, "and comfort your hearts." "If God give me bread to eat," ſaid Jacob, when he made his vow at Bethel. "Call him that he may eat bread," invite him to come and eat with us, &c. Manna is called *bread of heaven*; God in giving it ſays, that he feeds his people with bread; that he gives them bread in abundance, &c.

The ancient Hebrews had ſeveral ways of baking bread. They often baked it under the aſhes. Abraham ſerved the three angels, whom he received into his tent, with loaves baked upon the hearth: the Hebrew *huggoth* ſignifies loaves, or little cakes.

Buſbequius ſays, that in Bulgaria this ſort of leaves is ſtill very common. They are there called *hugaces*: as ſoon as they ſee a gueſt come, the women immediately make theſe unleavened loaves, which are baked under the aſhes, and ſold to ſtrangers: for there are no bakers in this country.

During the whole octave of the paſſover, the Hebrews uſe only *unleavened* bread, as a memorial that, at the time of their departure out of Egypt, they wanted leiſure to bake leavened bread; and having left the country with precipitation, they were content to bake bread which was not leavened under the aſhes. This is what they practiſe ſtill at this day with ſcrupulous exactneſs.

Moſes enjoined the Iſraelites, upon their arrival in the promiſed land, "to offer up a cake of the firſt of their dough for an heave-offering in their generations." Theſe firſt fruits of bread or dough were given

to the prieſt or Levite, who dwelt in the place where the bread was baked; and if there was no prieſt or Levite there, the part of the dough deſigned for the Lord or his miniſter was thrown into the fire or the oven. The quantity of bread to be given for firſt-fruits was not ſettled by the law; but cuſtom and tradition had determined it, ſays St. Jerom, to be between the fortieth part of the whole maſs at moſt, or at leaſt the ſixtieth.

Philo remarks that ſomething was ſet apart for the prieſt as often as they kneaded, but does not ſay how much this was.

Leo of Modena tells us, that the modern cuſtom of the Jews is, when the bread is kneaded, and a piece of dough made as big as forty eggs, to take a ſmall part of it and make a cake, which is inſtead of the firſt-fruits appointed by the law. It had been a cuſtom to give this cake to the prieſt; but at preſent it is thrown into the fire, where they let it burn away entire. This is one of the three precepts which ſhould be obſerved by the women, for they generally make the bread. The prayer to be recited by them, when they throw this little portion of dough into the oven, or the fire, is as follows: "Bleſſed art thou, O Lord our God, the King of the world, who haſt ſanctified us by thy precepts, and haſt commanded us to ſeparate a cake of our dough."

SHEW-BREAD, or, according to the Hebrew text, the *bread of faces*, was bread offered every *Saturday* to God, upon the golden table, placed in the Holy. The Hebrews affirm, that theſe loaves were ſquare, and with four ſurfaces, and covered with leaves of gold. They were twelve in number, in memory of the twelve tribes of Iſrael, in whoſe names they were offered. Every loaf was compoſed of two *aſſerons* of flour, which make about five pints $\frac{1}{10}$. Theſe loaves had no leaven in them. They were preſented very warm every Sabbath-day, and, at the ſame time, the old were taken away, which were to be eaten by the prieſts only. With this offering there was ſalt and incenſe, and even wine too, according to ſome commentators. The ſcripture mentions only ſalt and incenſe, but it is preſumed, that wine was added, becauſe it was not wanting in other ſacrifices and offerings. It is believed that theſe loaves were placed one upon the other in two piles of ſix each; and that, between every loaf, there were two thin plates of gold, folded back in a ſemicircle for the whole length of them, to let in air, and hinder the loaves from growing mouldy. Theſe golden plates, ſo turned in, were ſupported at their extremities by two golden forks, which reſted upon the ground. We have remarked, that the ſhew-bread was eaten by none but the prieſts. Nevertheleſs, David having received ſome from the high-prieſt Abimelech, eat of it without ſcruple in his neceſſity; and our Saviour makes uſe of this example to juſtify his apoſtles, who eat ears of corn, and bruiſed them on the Sabbath-day. The prieſt Abimelech, calls thoſe *laicos panes* which every one was allowed to partake of, and thoſe *panes ſanctos* which the prieſts only were to eat of.

Moſes forbids the prieſts "to receive bread from the hands of ſtrangers, or any thing elſe that they would give, becauſe all theſe gifts are corrupted."

God threatens to break the ſtaff of bread, *baculum panis*, or *virgam panis*, or *robur panis*, or *firmamentum panis*; that is to ſay, to ſend the ſcourge of famine among the Iſraelites, or to order it ſo, that the bread which

they ſhould take ſhould not ſuſtain them, to ſend them a canine and inſatiable appetite. To eat, to devour any one like bread; that is to ſay, to devour, to deſtroy him without reſiſtance, without ſcruple, to make ſport, and a diverſion of doing ſo. See Pſal. xiii. 4. lii. 5.

Bread and water are uſed for all ſuſtenance in general. Thus it is ſaid, that Moſes continued forty days upon mount Sinai, without eating bread, or drinking water. God complains of the Moabites and the Ammonites, becauſe they did not meet the Iſraelites with bread and water; Nabal, in anſwer to David's meſſage, ſaid, "Shall I take my bread and water and give them to men whom I know not?" Obadiah, the governor of king Ahab's houſe, fed an hundred prophets of the Lord with bread and water. The chief thing for life is bread and water, ſays the author of Eccleſiaſticus xxix. 21.

The bread of affliction and the water of affliction, in the firſt book of Kings, are the ſame as a little bread and a little water. Iſaiah threatens the Jews with the wrath of God, and ſays, that he will give them ſo little bread and water, that they will not have what is ſufficient to ſatisfy them.

As the Hebrews generally made their bread very thin, and in the form of little flat cakes or wafers, they did not cut it with a knife, but broke it; which gave riſe to that expreſſion ſo uſual in ſcripture, of *breaking of bread*, to ſignify eating, ſitting down to table. It is remarked, likewiſe, that they who undertook journeys commonly made proviſion of bread; becauſe, in thoſe times, there were neither inns nor bakers in *Paleſtine*, at leaſt they were very rare. *Jeſus Chriſt* tells his diſciples, that when they went upon any journey, in order to preach the goſpel, there was no occaſion for their troubling themſelves to provide bread; nevertheleſs, they generally had ſome while they followed our Saviour; and one day they ſhewed great concern for having forgotten to carry any with them, whereupon Jeſus ſeverely reproved them: "O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread?"

The Pſalmiſt ſpeaks of the "bread of tears;" and, in another place, "Thou feedeſt them with the bread of tears:" And again, "Thou that eateſt the bread of ſorrows." We may eaſily comprehend, that by all this is meant continual ſorrow and tears, which make us loſe the thoughts and deſires of eating and drinking.

The *bread of wickedneſs*, the *bread of deceit*, is bread acquired by criminal and fraudulent practices. By the *bread of mourners*, in Hoſea ix. 4. is meant impure and polluted bread. Some are of opinion that this paſſage of Jeremiah, xi. 19. *Mittamus lignum in panem ejus*, let us put wood in his bread, ſignifies to poiſon his bread, by mingling wood in it of a venomous nature; or, let us throw wood upon his body, overwhelm him with cudgelling; the Hebrew *lochem*, which ſignifies bread, being taken likewiſe for the body. "Caſt thy bread upon the waters, for thou ſhalt find it after many days," ſays Solomon; that is to ſay, literally, ſow thy corn in a ſoil which is well watered, and thou ſhalt reap a plentiful harveſt; or, in a moral ſenſe, be liberal of thine alms, do not refuſe thine aſſiſtance to any one, and thou ſhalt receive a reward ſuitable to thy generoſity, and the extent of thy charity. *The euchariſt, or ſacrament of the body and blood of Jeſus Chriſt*, received worthily, (by faith,) under the appearance of bread and

wine, is very often described in the New Testament by the word *bread*, the *bread of life*, *bread which giveth life*; the *bread which we break*; and the holy communion is mentioned under the term *breaking of bread*. The same sacrament is represented by manna, the *bread of heaven*, the *bread of angels*, the *bread which contained all sorts of delights and sweets*. *Breaking of bread*; an expression familiar to the Hebrews, signifying the eating of bread, or making a meal. "Neither shall men break bread for them in mourning to comfort them from the dead:" And again, "The young children ask bread, and no man breaketh it unto them." In the institution of the eucharist, our Saviour brake the bread which he had consecrated, and distributed it to his apostles; from whence it is, that *to break bread*, and the *breaking of bread*, in the books of the New Testament, are used likewise for celebrating the supper. The natural and literal reason for these expressions arises from hence, viz. that the Hebrews in Palestine, as well as the Syrians, Arabians, and Egyptians, generally bake their bread very thin, so as to have no need of knives to cut it. They eat it new, and break it with their fingers.

See what is remarked upon the word BREAK.

BREAK; (1.) To dash a thing to pieces, or sever one part from another, Exod. xxiv. 13. (2.) To punish, afflict, Job xiii. 25. And to *break with breach on breach*, is to afflict with one sore trouble after another, Job xvi. 14. (3.) To destroy, render useless, Psal. x. 15. (4.) To make void a covenant, or disobey a law, 1 Kings xv. 19. (5.) To take away, Psal. cv. 16. The *breaking of the heart* denotes great inward grief and trouble, or a deep and kindly conviction of, and sorrow for sin, Acts xxi. 13. Luke iv. 18. Isa. lxi. 1. To *break up our fallow ground*, is to study a deep conviction of sin and misery, and care to be reformed by means of God's word, Jer. iv. 3. Hos. x. 12. The *breaking of the day*, signifies the first appearance of morning light; Gen. xxxii. 25.; the first beginning of the gospel-dispensation, and of the state of perfect and everlasting glory, Song ii. 17. *Breaking of bread*, signifies the giving and receiving of the Lord's supper, Acts ii. 42. and xx. 7. To *break up*, is to open a passage into; to open a place for; to dismiss, 2 Chron. xxxii. † 1. Job xxxviii. 10. Acts xiii. 43. To *break out*, or forth, is to discover one's self, and rush out with violence, Exod. xix. 22. and xxii. 6. To *break down*, is to demolish, destroy, Exod. xxiii. 24. To *break off sins by righteousness*, is to repent and turn from them to God, Dan. iv. 27. The *breaker* that came up and passed through is Christ, who, by his incarnation, righteousness, death, resurrection, ascension, and intercession, has opened our way to everlasting life; but some think it is the Assyrian king and his army marching to waste the country of Israel and Judah, Mic. ii. 13.

BREAST. (1.) The well-known fore-part of an animal, Exod. xxix. 26. (2.) Paps or dugs, Gen. xlix. 25. (3.) Favour, assistance; which, like milk, strengthen and comfort, Isa. lx. 16. *Breasts fashioned*, and *hair grown*, import ripeness for entering into marriage-covenant with God, as his church or people, Ezek. xvi. 7. The Jews having their *breasts* or *teats* of virginity pressed and bruised, implies their being seduced to, and guilty of spiritual whoredom and idolatry, sinful alliances, and the like, Ezek. xxiii.

3, 8. Their having whoredoms *between their breasts* denotes their great desire after, and delight in whoredom and idolatry, Hos. ii. 2. To smite or *tabor on the breasts*, imports great affliction and grief, Luke xxiii. 48. Nah. ii. 7. To *pluck off one's own breast*, imports desperate anguish and madness, Ezek. xxiii. 34. When Christ is said to be *between* persons *breasts*, it imports that he is greatly esteemed, desired, and delighted in by them, Song i. 13. The *breast and right shoulder* of peace-offerings given to the priests, may signify the saints spiritual feeding by faith on the love, and power of our blessed Redeemer, Numb. xviii. 18. The *breasts* of the church, are her two inspired Testaments, her ordinances and ministers. The Persian empire is compared to *a breast and arms of silver*, to denote the prudence, humanity, and valour wherewith it was founded, and the wealth thereof, Dan. ii. 32.

BREAST-PLATE. 1. A part of the high-priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold one for every Hebrew tribe. These were set in four rows; in the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulun, Joseph, and Benjamin. This was fastened on the high-priest's breast. By the two upper corners, it was fastened to his shoulders; by the two below, it was fastened to the girdle of the ephod; by wearing it, he carried the twelve tribes, as on his heart, before God. It is called the *breast-plate of judgment*, as it contained the Urim and Thummim, whereby the Lord directed the Hebrews in difficult cases. Did it not represent Christ's church and true members, fixed in their new covenant state, and set as a seal on Christ's heart, and continually presented before God in his intercession? Exod. xxviii. 15,—30.

2. BREASTPLATE, is a piece of defensive armour to protect the heart, 1 Kings xxii. † 34. God's *breast-plate* is righteousness, which renders his whole conduct impenetrable to any arrow of accusation, Isa. lix. 17. The saints' *breast-plate* is Christ's righteousness imparted, which protects our soul from the curse and terror of the law, from the slavish fears of God's wrath, and from the fiery darts of temptation. The *iron breast plates* of the Antichristian clergy, are their delusive influence; their having the civil power on their side, and their exemption from obedience thereto; their threatnings, curses, and censures; these encourage their spirit, and protect them from their deserved punishment. The *iron breast-plates* of the Saracens, were their courage, undaunted fury, and sufficient armour, Rev. ix. 9. The Turkish soldiers *breast-plates of fire, jacinth*, and *brimstone*, may mark their shining breast-plates of iron; their minding nothing but fury and ruin; and the terrible cannon that fronted their armies, Rev. ix. 17.

BREATH, the natural receiving and discharging of the air by our nostrils and mouth, Job ix. 18. Our natural life is called *breath*: by breathing of air it is maintained; and, as a puff of air, it is easily extinguished, Psal. cxlvi. 4. Vigorous courage, and spiritual life, is called

breath: it proceeds from the wind of God's Spirit, and renders men active and lively, Ezek. xxxvii. 5. God's *breath* is his Spirit, who proceeds, from Father and Son, and by whom they convey their influence to creatures, Pſal. xxxiii. 6.: and his power whereby, in the execution of mercy and judgment, he marks his life, and eaſily fulfils his word, Iſa. xi. 4. and xxx. 28, 33. King Zedekiah was the *breath of* the Jews *noſtrils*: by the aſſiſtance of kings, our life is preſerved and rendered comfortable, Lam. iv. 20.

To BREATHE; to draw natural breath; to live, Joſh. x. 40. and xi. 11. God's *breathing*, imports his powerful and eaſy formation of man's ſoul in him, Gen. ii. 7. Chriſt's *breathing* on his diſciples, figured his inſpiring them with the noted gifts and graces of the Holy Ghoſt, John xx. 22. The Spirit's *breathing* on the dry bones, imports his giving zeal, courage, and hope to the captive Jews at Babylon; his giving ſpiritual life and activity to believers; and his quickening the bodies of ſaints at the laſt day, Ezek. xxxvii. 9. The ſaints *breathing* towards God, is prayer, whereby our ſpiritual life is maintained and manifeſted, and our weakneſs and preſſure diſcovered, Lam. iii. 56. Wicked men *breathe out ſlaughter* and *cruelty*; heartily hate their neighbours, chiefly the ſaints, and take pleaſure to threaten and deſtroy them, Acts ix. 1. Pſal. xxvii. 12.

BREECHES; the linen ones of the prieſts, and of goſpel miniſters, were emblems of modeſty, humility, chaſtity, holineſs, Lev. vi. 10. Ezek. xliv. 18.

BRIBE, a preſent given to a judge to procure his favour to a pannel; or given to a witneſs to entice him to ſwear falſely, Amos v. 12. To have the right hand *full of bribes*, is to have received, or to be in readineſs to receive a number of them, Pſal. xxvi. 10. To *ſhake the hand from holding of bribes*, is utterly to deteſt and reject them, Iſa. xxxiii. 15.

BRICK; clay kneaded or formed, and by fire hardened into a kind of ſtone. With bricks the tower of Babel was built, and ſome altars to idols, Gen. xi. 3. Iſa. lxv. 3. They were much uſed for building in Egypt: with making of them, eſpecially when denied ſtraw, were the Hebrews afflicted, Exod. v. Bricks are ſtill much uſed in building, chiefly where they have no proper quarries of ſtone. The BRICK-KILN is a place for burning bricks into a due hardneſs, Jer. xliii. 9. If DAVID cauſed the Ammonites to paſs through burning brick-kilns, it was a terrible puniſhment, 2 Sam. xii. 31. The Ninevites *making ſtrong the brick-kiln* ſignifies their aſtoniſhing labour and hurry to repair and fortify the fallen walls of their city with new bricks, Nah. iii. 14.

BRIDE, a betrothed or new married wife. The ſaints and church are a *bride*; they are betrothed and eſpouſed to Jeſus Chriſt; they are adorned with the wedding-garment of his righteouſneſs, and rejoice in him, Rev. xxii. 17. and xxi. 9.

BRIDEGROOM, a betrothed or new married man. Chriſt is called a *Bridegroom*. In mercy and in power, he unites his people to himſelf, rejoices over them, and feaſts them with his love, and will quickly come to receive them home to his heavenly manſions, Matth. xxv. 1,–10. The ſun is likened to a *bridegroom*, becauſe of his glorious or chearful aſpect, as he ariſeth, and apparently walks along our ſky, Pſal. xix. 5.

BRIDLE. Inſtead of it, a cord drawn through the noſe was ſome-

times used for leading and commanding camels, mules, &c. The restraints of God's powerful providence, are called his *bridle and hook*. The *bridle in the jaws of the people, causing them to err*, is God's suffering the Assyrians to be directed by their foolish counsels, that they might never finish their intended purpose against Jerusalem, Isa. xxxvii. 29. and xxx. 28. The restraints of law, humanity, and modesty, are called a *bridle*; and to *let it loose*, is to act without regard to any of these, Job xxx. 11. *Blood coming to the horse bridles*, implies the terrible slaughter of the Antichristians at the battle of Armageddon, or about that time, Rev. xiv. 20.

BRIEFLY, in few words, Rom. xiii. 9.

BRIER. See THORN.

BRIGANDINE, a coat of mail, composed of iron-rings, to protect from the sword of an enemy, Jer. xlvi. 4. and li. 3.

BRIGHT, clear; shining.

BRIGHTNESS, denotes, (1.) Shining clearness, as of the sun at midday, Amos v. 20. (2.) Great excellency, which casts a lustre all around, Isa. lx. 3. (3.) Prosperity and grandeur, which render men noticed and esteemed, Ezek. xxviii. 7. Christ is called the bright Star, because of the glory in which he, as King, and his kingdom, shall appear at the resurrection of the just. When he was born King of the Jews in Judea, his Star appeared only to a few wise men of the East who came came to worship him: but when that Star arises in *the morning* of the great day, it shall be visible to every eye, in infinite brightness; this is what Isaiah calls, the brightness of thy rising, Isa. xl. 3. Christ is the BRIGHTNESS *of his Father's glory*; that glory appeared at Sinai in the pillar of fire, on the tabernacle, and in the holiest of all; but when the only begotten of the Father appeared full of grace and truth, the brightness of all the typical glory was manifested, Heb. i. 3.

BRIMSTONE, a fat oily substance, that may be melted and inflamed by fire, but not dissolved in water. There are four principal kinds of it. God destroyed Sodom and Gomorrah, Admah and Zeboim, with *fire and brimstone* from heaven, Gen. xix. 24. In allusion to which overthrow, the *scattering of brimstone* on a place; the *making it brimstone*, or a *kindled stream of brimstone*, import the most terrible and ruinous judgments, Job xviii. 15. Deut. xxix. 23. The torments of hell are likened to fire and brimstone, to mark the noisome, painful, and universal nature thereof, Rev. xxi. 8. Psal. xi. 6. The *brimstone* issuing out of the mouth of the Turkish horse, may signify the Turks terrible use of fire-arms, chiefly of prodigious cannon, in their battles and sieges some ages ago; and the fearful havock they made of the nations, Rev. ix. 17, 18.

BRINK, the edge of a pool, river, sea, &c. Gen. xli. 3.

BROAD. God is *broad rivers* to his people; his fulness can never be exhausted; in him they obtain the most delightful pleasure and prospect, and the surest defence; and he is sufficiently capable to destroy and overwhelm all that seek their hurt, Isa. xxxii. 22. In Psalm cxix. 96. the commandment is said to be *exceeding broad*; His instituted ordinantes are *broad ways*: they are plainly marked out in his word. He sets persons in a *broad place*, when he gives them great liberty, wealth, power and prosperity, Job xxxvi. 16. Psal. xviii. 19. The way to hell is *broad*; multitudes of men walk in it,

and, by sinful courses, unnumbered, they get thither at last, Matth. vii. 13.

BROIDERED, wrought with various colours of needle-work, Exod. xxviii. 4. *Broidered hair*, is that which is plaited, and put up on crisping-pins, 1 Pet. iii. 9.

To EMBROIDER, is to work broidered work.

BROOK, a small river, especially one that flows but in rainy seasons, and ceases in the time of drought. The brooks mentioned in scripture, on the east of Jordan, are, Zered, Arnon, Cherith, Jabbok; but Arnon and Jabbok are more properly rivers, though far less than Jordan. The brooks in Canaan, westward of Jordan, are, the brooks of Jeruel, Eshcol, Besor, Kidron, Gaash, Kishon. As the word NACHAL signifies both a brook and valley, it is possible there might be other brooks which are rendered valleys in our translation. Nay, in a country so abounding with hills as Canaan, it is probable valleys and brooks were seldom separate. The *brook of the willows*, whither the Assyrians carried the spoil of Moab, is either a small brook of the Arabians, near the country of Moab; or it is the river Euphrates, whose banks were much covered with willows; or it is Chaldea, *the valley of the wilderness*, Isa. xv. 7. The *brooks of defence* in Egypt, are the streams and canals of the river Nile, which protected the country from the invasion, or quick progress of an enemy, Isa. xix. 6. The *brook running in the way*, of which Christ drunk, that he might lift up his head, was his violent and disagreeable sufferings roused by the great rain of his Father's wrath, which ran in the way of his obtaining our redemption, and his entrance to glory; or the influences of the Holy Ghost, given to assist and support him under his scorching and fatiguing afflictions, Psal. cx. 7. Wisdom, or true religion, is likened to a *flowing brook*, because of the plentiful and necessary comfort issuing therefrom, Prov. xviii. 4. *Brooks of honey and butter*, denote great plenty of it; or brooks, the fine grass and mellifluous flowers on whose banks contributed to produce abundance of it; or great prosperity in general, Job xx. 17. To deal deceitfully *as a brook*, and to *pass away as the streams thereof*, is to disappoint our friend when he most needs and expects our help and comfort, Job vi. 15.

BROTH. *Broth* or *fragments of abominable things*, is broth made with the flesh of swine, or other unclean animals: or the slices of flesh themselves; or, perhaps, the milk wherein a kid had been sodden; and which the Arabs used to sprinkle on their trees, to render them fruitful, Isa. lxv. 4.

BROTHER. According to the ceremonial law, if an elder brother had left a widow childless, his next younger brother, if unmarried, was to espouse her, and raise up seed to his deceased brother; if he refused, the widow was to spit on his face, and loose his shoe; and his family was to be called, *the house of him that hath his shoe loosed*.

The scripture uses the word *brother* or *brethren* in a variety of senses: (1.) Some are *proper brethren*, by immediate descent from the same parent, or parents, Gen. xlii. 13. (2.) Some are brethren by affinity, kindred, or nation; so Abraham and Lot were brethren: all the Israelites, and even the Edomites, were *brethren*, Deut. xxiii. 7, 19. (3.) By common participation of the human nature; thus all men are *brethren*, 1 Thess. iv. 6. 1 John v. 16. (4.) All the disciples of Jesus

Chriſt are to be known by their brotherly love; therefore, they are called a holy brotherhood, 1 Pet. ii. 17. Col. i. 2. 1 John iii. 14. 16. (5.) By joint performance of the ſame work; ſo Simeon and Levi were *brethren in iniquity*, Gen. xlix. 5. (6.) In ſtrong affection, or mutual covenant; ſo Jonathan and David were *brethren*, 2 Sam. i. 26.; and Ahab calls Benhadad his *brother*, 1 Kings xx. 32.; and ſo one that dearly loves wiſdom, calls her his *ſiſter or kinſwoman*, Prov. vii. 4. (7.) In reſemblance of condition of conduct; and the Hebrews called any thing like to, or connected with another, a *brother*, Exod. xxv. 2, 20. Joel ii. 8. Ezek. xxvi. 3, 5, 17. Thus Job was a *brother to dragons, and companion of owls*; in a very deplorable caſe, and given to the moſt doleful mourning, as theſe creatures are: he ſaid to corruption, "Thou art my father;" and to the worm, "Thou art my mother and my ſiſter:" he reckoned himſelf extremely mean, ſprung of duſt, and faſt haſtening to the grave, where worms ſhould be his devouring companions, Job xxx. 29. and xvii. 14. The ſlothful is *brother to him that is a great waſter*; his conduct has the ſame tendency to poverty and want, Prov. xviii. 9. Chriſt is our *brother*; he partakes of our nature, loves, delights in, and does us good, Song viii. 1. The ſaints are Chriſt's *brethren*; they are ſpiritually begotten by his Father; they love him, and are zealous for his intereſts, Matth. xii. 5. *Falſe brethren*, are ſuch as pretended to be preachers and apoſtles, but heartily hated ſuch as were truly ſo, Gal. ii. 4. A *brother is born for adverſity*: then he ſhould peculiarly diſcover his love in ſympathy, help, and comfort of his diſtreſſed relations, Prov. xvii. 17. To *ſtick cloſer than a brother*, is in adverſity to befriend another, even at the hazard of our wealth, reputation, or life, Prov. xviii. 24.: but theſe two laſt mentioned expreſſions can be only fully underſtood as deſcriptive of his character, who acted the part of a *brother indeed* to his guilty people. Greater love hath no man than this, that a man lay down his life for his friend. The Jews did not lament Jehoiakim, ſaying, *Ah, my brother! Ah, lord! Ah, his glory!* i. e. Alas! brother, how are we diſtreſſed by the death of our beloved king! Alas! our lord, our governor is cut off! Alas! his glory is quite aboliſhed, Jer. xxiii. 18. All the laws of the houſe of Chriſt are founded upon this view of the Chriſtian brotherhood, and will apply to no other ſociety; therefore they are called laws of love. Behold, how good and how pleaſant it is for brethren to dwell together in unity! Pſal. cxxxiii. 1.

BROTHERHOOD, the connected fellowſhip of brethren, Zech. xi. 14. 1 Pet. ii. 17.

BROTHERLY, what pertains to, and becomes brethren. *Brotherly kindneſs*, or love, is what is moſt tender and affectionate; and chiefly denotes our eſteeming, delighting in, ſympathiſing with, and helping and comforting the ſaints, on account of their relation to, and likeneſs to Chriſt, Rom. xii. 10. 2 Pet. i. 7. *The brotherly covenant* with the Jews, which the Edomites *deſpiſed*, was their original relation by deſcent from Iſaac; their covenant of ſubjection, when conquered by David; and, perhaps, ſome later alliance, Amos i. 9.

BROW, the forehead of a perſon, and front of an hill, Luke iv. 29. To have a *brow of braſs*, imports obſtinacy in ſin, Iſa. xlviii. 4.

BRUISE; (1.) To cruſh, Iſa. xxviii. 28. (2.) To injure; oppreſs, Lam. iv. 18. (3.) To afflict; pu-

niſh, Iſa. liii. 5. (4.) To diſtreſs; deſtroy, Dan. ii. 40. The *bruiſe* of a body, is a hurt received by cruſhing, Luke ix. 39. The *bruiſe* of a ſoul, implies doubts, fear, anguiſh, inward trouble, on account of the prevalence of ſin, God's wrath, &c. Matth. xii. 40. The *bruiſe* of a city or nation, is their prevalent wickedneſs, or the decayed and diſjointed frame of their civil conſtitution, Iſa. i. 6. Jer. vi. 14. and xxx. 12. Nothing *bruiſed* or *broken* was to be offered in ſacrifice. Did this prefigure Jeſus offering himſelf wholly to God, as a ſacrifice of infinite completeneſs and value? Lev. xxii. 24.

God *bruiſed* Chriſt in inflicting on his ſoul and body the fearful puniſhment due to our ſin, Iſa. liii. 5, 10. Chriſt *bruiſes* Satan's head, when he cruſhes his deſigns, deſpoils him of his power, triumphs over him on the croſs, or in the conqueſt of his people; and when he enables his people to oppoſe, conquer, and tread his temptations under foot.—Satan bruiſed Chriſt's heel, when, in the hour and power of darkneſs, he, as the foe, prevailed ſo far, as to fill the ſoul of Chriſt with ſorrow when the iniquity of his heel compaſſed him about, Gen. ii. 15. The kingdom of Chriſt, it was propheſied, ſhould appear as a bruiſed reed, and as a ſmoking flax, Iſa. xlii. 3. The bruiſing of Chriſt's heel, extends to his members; but, however ſmall, deſpiſed, and *bruiſed*, ſtill his divine power will ſupport them, till judgment be ſent forth to victory, Luke iv. 18. The king of Egypt is called *a bruiſed reed*, to mark the weak and broken ſtate of his kingdom, and his utter inability to help ſuch as depended on him, 2 Kings xxiii. 21.

BRUIT, report, Jer. x. 22. Nah. iii. 19.

BRUTE, an irrational animal. *Brutiſh* perſons are thoſe, who, as beaſts, are ſtupid, unteachable, carnally minded, and cruel, Pſal. xlix. 10. *Brutiſh counſel*, is that which is quite fooliſh and unreaſonable, Iſa. xix. 11.

BUCKET, a veſſel to bear water in, or to draw it up from a well, Iſa. xl. 15. God's *bucket* is the clouds, in which he bears, and whence he pours, the watery ſubſtance of rain, hail, ſnow, Numb. xxiv. 7.

BUCKLER, SHIELD, TARGET. The Hebrews have two words, MAGEN and TZINNAH, for *ſhield* and *buckler*, or *target*. The buckler or ſhield was a piece of defenſive armour, wielded by the left hand, in the manner of our Highlanders targets, to ward off the blows of arrows, ſword, or ſpear, wherever they threatened to ſtrike. God's *taking hold of ſhield and buckler*, imports his preparing matters, in his providence, for the protection and deliverance of his people, and for the deſtruction of his enemies, Pſal. xxxv. 2. God is the *ſhield and buckler* of his people; his truth and favour are their *ſhield and buckler*, and he beſtows on them the *ſhield* of ſalvation. In Pſal. xlvii. 9. we find rulers or governors are conſidered as the ſhields or bucklers which protect the earth from violence; ſee Hoſea iv. 18. The *thouſand bucklers*, which ornament the neck of the church, Song iv. 4. making it like the armoury of David, are ſtrikingly deſcriptive of the powerful protection which Chriſt affords to his church; the ſtrength of an armoury was to be judged of by the number of bucklers it contained.

BUD. See BLOOM.

BUFFET; to beat; haraſs, 1 Cor. iv. 11. Satan and his agents *buffet* the ſaints, by ſtrong temptations, atheiſtical ſuggeſtions, and

other afflictions of soul or body, 2 Cor. xii. 7.

BUILD; to erect a house, wall, or any thing else in a similar manner, Deut. xxviii. 30. God's *building of all things*, is his wise and powerful creation of them, in proper connexion and order, Heb. iii. 4. and xi. 10. His *building up* a person, imports his giving him children, wealth, or prosperity, Job xxii. 23. His *building up* families, cities, and nations, denotes his increasing their number, wealth, honour, power, and pleasure, 1 Chron. xvii. 10. Psal. lxix. 35. Jer. xviii. 9. His *building up David's throne*, imports his upholding and prospering him and his seed in the kingly office over the Israelites; but chiefly his enlarging and perpetuating the glory of Christ and his church, Psal. lxxxix. 4. His *building the walls of Jerusalem*, or Zion, imports not only his giving prosperity to the Jewish nation and church, but his giving spiritual increase and prosperity to the church in every age, Psal. li. 18.

BUL, the 8th month of the Jewish sacred year, and 2d of their civil. It answers partly to our October, and has 29 days. On the 6th day of this month, the Jews fast for Zedekiah's loss of his eyes, and the murder of his children, 2 Kings xxv. 7. On the 15th day of it, Jeroboam fixed his idolatrous festival, opposed to the feast of tabernacles in the preceding month, 1 Kings xii. 32. On the 17th day of it, the flood began. On the 27th of it, next year, Noah, and the other living creatures, came out of the ark, after the flood was dried up, Gen. vii. 11. and viii. 14. In this month, the building of Solomon's temple was finished; but on what day we are not informed, 1 Kings vi. 38.

BULL, BULLOCK, ox. The Jews never castrated any of their animals, nor do the Mahometans to this day properly do so. Their oxen were therefore *bulls*, properly so called. Bochart, and others, will have the THAU or THO to mean not a *wild ox* or *bull*, but a *wild goat*, Deut. xiv. 5. Isa. li. 20.

With the Hebrews, bulls were clean animals. If one stole an ox, and killed or sold it, he was to return five-fold: if it was found in his hand, he restored double. An ox or ass going astray, was to be brought back to the owner. If a man left his well or pit uncovered, and an ox or ass fell into it, and perished, the owner of the well got his flesh, and paid his price to the owner.

Bullocks were often sacrificed in burnt-offerings and peace-offerings, and sometimes in sin-offerings. These represented the pure, patient, strong, and laborious Redeemer, sacrificed for us, Heb. ix. 13, 14. The *twelve brazen oxen* which supported Solomon's brazen sea, of which three looked to every airth, might signify the twelve apostles, who, with much patience and labour, exhibit Jesus as the great means of purification from sin, 1 Kings vii. 25, 44. Jer. lii. 20. The glory of Joseph was like that of the *firstling bullock*: how numerous, powerful, prosperous, and joyful were his seed! how devoted to God, whose sanctuary was long fixed at Shiloh among them! Deut. xxxiii. 17. Persons impatient in trouble, are like *wild bulls in a net*; roar and cry, but by their struggling, entangle themselves more and more, Isa. li. 20. Wicked men, chiefly rulers or warriors, are called *bulls*, and *bulls of Bashan*, and *calves*, to denote their prosperity, strength, untractableness, and mischievous violence and fierceness, Jer. xxxi. 18. Psal. xxii. 12. and lxviii. 30. A rash youth is like an *ox led to the*

slaughter; he is thoughtlessly and easily decoyed, and tempted to what ruins him, Prov. vii. 22. As a *stalled* and *fatted ox* represents the most sumptuous and delicate provision, Prov. xv. 7. Christ, in his person, obedience, and death for us, and in all his fulness of grace, is represented as *oxen and fatlings*, and a *fatted calf* slain for us, Matth. xxii. 4. Prov. ix. 2. Luke xv. 23.

The cow is the female of the ox kind, and very noted for her useful milk. Persons potent, proud, wealthy, perhaps chiefly ladies, are called *kine of Bashan*, to denote their stupidity, luxury, and wantonness, Amos iv. 1, 3. The *seven fat kine* which Pharaoh saw in his dream represented seven years of great plenty, and the *seven lean ones*, seven years of famine, Gen. xli. 2,—4, 10,—21, 26, 27. Young cows are called HEIFERS. Young wives are called *heifers*, to mark their gaiety and expected fruitfulness, Judg. xiv. 18. Nations are likened to *heifers*: Egypt to a *fair* one, to mark their glory and prosperity, Isa. xlvi. 20.; the Chaldeans to a *fat* one, to mark their wealth, wantonness, and unconcern, Jer. l. 11.; the ten tribes of Israel to a *backsliding* one, to signify their stupid and perverse revolting from God, Hos. iv. 16; and to a *taught* one, loving to tread out the corn, over whose *fair neck* God *passed*: they were instructed by God's oracles and prophets; they were expert and skilful in idolatry; they loved to riot in such plenty as they possessed under Jeroboam the second; but were quickly after reduced to slavery and distress by the Assyrians, Hos. x. 11. If our versions rightly render HAGLA SHALISHIAH, *a heifer of three years old*, Zoar and Horonaim, cities of Moab, are likened thereto, to mark their untameable obstinacy; or, rather, their terrible outcries, when the inhabitants fled from the Assyrians and Chaldeans. But perhaps these words may be the names of cities that should share in the ruin, Isa. xv. 5. Jer. xlviii. 34.

Among the Hebrews, when one was found slain in the field, and the murderer could not be found, the magistrates of the city next to the spot took an *heifer*, which had never been yoked; and, after striking off her head in a rough uncultivated valley, they washed their hands in water, protesting their innocence of the crime, and ignorance of the murderer; and, together with the Levites present, solemnly begged that God would not lay it to the charge of their nation, Deut. xxi. 1,—9. Did this heifer represent Jesus, divinely brought into a state of debasement and suffering, and slain by the elders of Israel, as well as by his eternal Father, for the removal of the guilt of millions of men?

To purify the Hebrews when polluted by the touch of a dead body, or any part thereof, an unblemished *red heifer*, that had never borne yoke, was put into the hand of the sagan, or second high-priest. In his presence she was slain without the camp or city. With his finger he sprinkled her blood seven times towards the tabernacle or temple; all the rest of her was burnt along with cedar-wood, scarlet, and hyssop: a clean person gathered and laid up her ashes in a clean repository without the camp. These ashes, mixed with water, were, on the third and seventh day of pollution, sprinkled on the unclean person. He never received the second sprinkling, till on the fourth after the first; and if he was not first sprinkled, till the seventh day of his defilement, he continued in it till he was sprinkled again on the eleventh. The priest

who ſprinkled the blood, he who burnt the carcaſe, and he who ſprinkled the mixture, were rendered unclean, and behoved to waſh their clothes, and continue defiled till the even, Numb. xix. It is ſaid, that no more than nine or ten heifers were burnt for this purpoſe during the 1560 years of the Jewiſh diſpenſation; that, after the temple was built, the heifer was alway burnt on the mount of Olives, directly over againſt it; and that not the ſagan but the high-prieſt overſaw the ſlaughter, and burning, and ſprinkling of blood. It is certain, that in no other caſe the colour of the victim was regarded. Did theſe heifers repreſent our unblemiſhed and Almighty Redeemer, the SEED of the woman, voluntarily ſurrendering himſelf to adverſity and death without the gate, that he, by the virtue of his blood and Spirit, might, to the ſurpriſe of angels and men, purify our conſcience from dead works, to ſerve the living God? Heb. ix. 13, 14.

CALF is the young one of the ox kind. To *eat calves out of the ſtall*, is to riot in luxury, and live on the moſt delicate proviſion, Amos vi. 4. As *fatted calves* are the moſt delightful and wholeſome proviſion, Chriſt is compared to one, to mark what wholeſome, ſavoury, and nouriſhing food to immortal ſouls, his perſon, righteouſneſs, and fulneſs are, Luke xv. 23, 27.: and in this reſpect, as well as in his innocence, purity, and patience, did the ſacrificed calves repreſent him, Lev. ix. 2. The *dividing a calf* in twain, at the making of covenants, and wiſhing that God might ſo rend the makers, if they brake it, exhibits what is our dreadful deſert for covenant breaking, and what our bleſſed Redeemer endured on our account, Jer. xxxiv. 18. The diſciples of Chriſt grow up as *calves in the ſtall*, when feaſted on Jeſus's fulneſs, they abound in grace and in good works, Mal. iv. 3.; and they render to him the *calves of their lips*, the pure offerings of prayer, praiſe, and thankſgiving, Hoſ. xiv. 2.

As the Hebrews had ſeen, and perhaps moſt of them worſhipped, the Egyptian idol Apis, which was a living bull, and ſometimes adored in the form of one, or in form of a man with a bull's head, they inſtigated AARON to make them a *golden calf* in the wilderneſs, to which they, on the day after, obſerved a ſolemn feſtival. This calf Moſes ſoon after reduced to powder, and cauſed the idolaters to drink it. This ſin was gradually puniſhed in their after miſeries, for many generations, Exod. xxxii. When Jeroboam the ſon of Nebat, who had reſided for a time in Egypt, got poſſeſſion of the kingdom of Iſrael, he made two *golden calves*: the one he placed at Bethel on the ſouth, and the other at Dan, on the north frontier of his kingdom. Theſe calves the ten tribes, for about 260 years, continued to worſhip, till their ſtate was unhinged, the people carried captive, and probably the idols deſtroyed by the Aſſyrians, 1 Kings xii. 27, 28. Hoſ. x. 5. and xiii. 12. 2 Kings xvii. Whether the calf at Dan had, for fear of the Syrians carrying it off, been tranſported to Samaria, the capital of the Iſraelitiſh kingdom, I know not, Hoſ. viii. 5, 6.

BULRUSH, a ſhrub growing in fens, and eaſily bowed by the wind. What our tranſlation calls ſo, is perhaps no other than the paper reeds, of which the Egyptians and Ethiopians made baſkets, and even boats, Exod. ii. 3. To *bow the head as a bulruſh*, is to make an outward appearance of grief for ſin, hanging down the head, while

A FUNERAL of the JEWS.

there is no real sorrow in the heart, Isa. lviii. 5.

BULWARK, a strong fortification erected for the defence of a city, or to promote the taking of one, 2 Chron. xxvi. 15. Deut. xx. 20. The *bulwarks of the church*, are her laws, worship, discipline, and government; together with the perfections, promises, and providences of God, which secure her salvation and deliverance, Psal. xlviii. 13. Isa. xxvi. 1. May not the former text also relate to the natural bulwarks of the city of David, not one of which was hurt by the Assyrians?

BUNCH; (1.) A handful; small bundle, Exod. xii. 22. (2.) A hairy lump on the back of camels and dromedaries, Isa. xxx. 6.

BUNDLE; a variety of things knit together. To have one's soul bound up in the *bundle of life* with the Lord, is to enjoy his kindest protection, and infallible preservation, 1 Sam. xxv. 29. Christ is represented as a *bundle* of myrrh, to mark the abundant fulness, and blessed connexion of his influences and blessings, Song i. 13. The classes of wicked men cast into hell, and oft connected by their sins on earth, are likened to *bundles of tares*, Matth. xiii. 30. All creatures, chiefly the church and her members, are called God's BUNDLE; they are many in number, and strictly connected; but the whole weight and care of them are borne by him, Amos ix. † 6. Multiplied oppressions, and superstitious impositions in worship, are called the *bundle of the yoke*, they are heavy to be borne, Isa. lviii. † 6.

BURDEN. See LOAD.

BURDENSOME; grievous; troublesome, 2 Cor. xi. 9.

BURN; (1.) To be hot, Lev. xiii. 28. (2.) To consume with FIRE. (3.) To destroy; waste; purge, Lam. iii. 3. Isa. iv. 4. (4.) To have the heart eager in desire, love, sympathy, Luke xxiv. 32. 2 Cor. xi. 29. (5.) To have the mind filled with passion, disquiet, Psal. xxxix. 3. Jer. xx. 9. (6.) To be under the prevailing power of fleshly lust, 1 Cor. vii. 7. There shall be *burning*, *i. e.* tawniness or burning ulcers, *instead of beauty*, Isa. iii. 24.

BURST; to rend violently. God *bursts* mens' *bands*, when he restores them to liberty, Jer. ii. 20. and xxx. 8. Men *burst* God's *bands*, in furiously breaking his laws, Jer. v. 5. A man is ready to *burst like a new bottle*, when his matter and desire to speak grow exceedingly on him, Job xxxii. 19. The *bursting* of the Jews vain and wicked confidence, imports the dissolution of their church and state by the Assyrians, Chaldeans, and Romans, Isa. xxx. 14.

BURIAL. The Hebrews have, at all times, been very careful in the burial of their dead; to be deprived of it, was thought to be one of the greatest dishonours that could be done to any man: this last duty was denied to none, not even to enemies; but it was not allowed to those who were self-murderers till after sun-set; and the souls of such persons were believed to be plunged into hell. This mighty concern for burial proceeded from the persuasion they were under of the soul's immortality. The scripture threatens the wicked with being deprived of it, as if it were one of the greatest calamities that could happen to them. *If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he.* Jeremiah threatens the kings, priests,

and false prophets who had ordered idols, that he would have their bones turned out of their graves like dung upon the earth. The same prophet foretold, that Jehoiakim, king of Judah, who built his house by unrighteousness, and gave himself up to avarice, violence, and all manner of vice; he foretold that this prince should be buried with the burial of an ass, that he should be cast out of the gates of Jerusalem, into the common sewer. It is observed, that Jason, who had denied the rites of burial to many of the Jews, was himself treated in the same manner; that he died in a foreign land, and was thrown, like carrion, into the field, without being laid even in a stranger's grave. Good men made a part of their devotion to consist in interring the dead, as we see by the example of Tobit. There was nothing determined particularly as to the place of burying the dead. There were graves in the town and country, upon the highways, in gardens and mountains. Those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates, that they were dug under the mountain which the temple stood upon, since God says, that, for the future, his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre, which Joseph of Arimathea had provided for himself, and wherein he placed our Saviour's body, was in his garden. That of Rachel was upon the highway from Jerusalem to Bethlehem. That of the Maccabees at Modin, upon an eminence, from whence it was visible at a distance both by sea and land. We have given the description of it under the articles *Maccabees* and *Jonathan*. The kings of Israel had their burying places in Samaria. Samuel was interred in his own house. Moses, Aaron, Eleazer, and Joshua, in mountains. King Saul and Deborah, Rebekah's nurse, under trees. The Jews call what we term a church-yard, *the house of the living*, to shew their belief of the immortality of the soul, and of the resurrection; and, when they came thither, bearing a dead body, they address themselves to those who lie there, as if they were still alive, and say, "*Blessed be the Lord who hath created you, fed you, brought you up, and at last, in his justice, taken you out of the world. He knows the number of you all, and will, in time, revive you. Blessed be the Lord who causeth death and restoreth life.*"

Their respect for sepulchres is so great, that they build synagogues and oratories near those of great men and prophets. The rabbins teach, that it is not lawful to demolish tombs, or disturb the repose of the dead, by burying another dead person in the same grave, even after a long time; nor to carry an aqueduct across a common place of burial, or through an high-way, nor to go and gather wood there, or suffer cattle to feed there. When the Jews are come with the funeral to the burying-place, the blessing directed to the dead, as above-mentioned, is repeated; the body is put down upon the ground, and, if it be a person of consideration, a kind of funeral oration and encomium is made of him; then they walk round the grave, reciting a pretty long prayer, which they call the *righteousness of judgment:* because they therein return thanks to God, for having pronounced an equitable judgment concerning the life and person of the deceased. It begins with these words of Deuteronomy, *He is the Rock, his work is perfect:* then a little sack full of earth is put under the dead person's head, and

the coffin is nailed down and closed: If it be a man, ten persons take ten turns round him, and say a prayer for his soul: The nearest relation tears a corner of his cloaths, the dead body is let down into the grave with his face towards heaven; and they cry to him, *Go in peace*, or rather, *Go to peace*, according to the Talmudists. The nearest relations are the first that throw earth on the body; after them, all who are present do the same with their hands, or with shovels. This done, they retire, walking backwards, and, before they go out of the burying-ground, they pluck bits of grass three times, and cast them behind their backs, saying, *Thou shalt flourish like grass of the earth.* I do not observe, in all antiquity, any example of an epitaph inscribed upon the tombs of the Hebrews; for that which is reported of Adoniram's found in Spain, and some others of the like authority, do not deserve our notice. Monuments were erected in memory of a king, a hero, a prophet, or a warrior: the tomb itself spoke sufficiently, and the memory of the person was perpetuated among the people. King Josiah, destroying the tombs of the false prophets of Baal, and of the priests belonging to the golden calf, took notice of a sepulchral stone among the rest, which was said to be the tomb built up for the man of God, who came and declared to Jeroboam, that a king, by name Josiah, should burn the bones of the false prophets upon the altar at Bethel: there was, therefore, no epitaph upon it. Absalom called his tomb, *The land of Absalom.* The tombs belonging to the kings, which were in caves dug in a rock, were certainly not adorned with epitaphs. The set form of epitaphs used at this day by the Jews, is as follows; *This stone is placed at the head of* ——, *the son of* ——, *who was buried on such a day, in the year* ——: *May he rest in the garden of Eden, with all the righteous who have been there from the beginning: Amen, amen, Selah.* Or else, *Let his soul be buried in the garden of Eden: Amen, amen, amen, Selah.* Or otherwise, *This monument*, or *this pillar, is erected near the head of the most illustrious, most holy, and most pure virgin, Rebekah, the daughter of Samuel the Levite, who died in good reputation such a day of the month* ——, *in the year* ——: *May her soul be buried in the garden of Eden: Amen, amen, amen, Selah.* But these set forms are neither ancient nor uniform.

Benjamin of Tudela says, that, as he travelled through Palestine, he observed this inscription on Abraham's tomb, *Here is the sepulchre of Abraham, our blessed father.* But this had been but lately made.

BUSH, a low, spreading, and oft prickly shrub. The *bush burning*, and *not consumed*, which Moses saw near mount Horeb, represented our earthly nature united to the Son of God, inflamed with the fire of divine punishment, and yet not consumed, but supported and refreshed; and the Hebrew nation in the fire of Egyptian cruelty; and the church in the fire of persecution and distress, and yet not in the least destroyed thereby, because of the good-will and favour of him that dwelt, *i. e.* appeared in the bush, Exod. iii. 2, 4. Acts vii. 30, 35. Deut. xxxiii. 16.

BUSHEL, a corn-measure. The Roman bushel or modius, contained 552 solid inches; which is near 8 cubical inches more than an English peck, Matth. v. 15.

BUSY; diligent in work. *Busy bodies* are such as, neglecting their proper work, give up themselves to

intermeddle with the affairs of others, 2 Thess. iii. 11. BUSINESS is the work which men do; or which they ought to do, by virtue of their calling or trust, Deut. xxiv. 5. Rom. xii. 11.

BUT, ordinarily signifies, that the things, between which it is placed, are contrary or diverse, John vi. 27. and iii. 17. Matth. vi. 15. and xx. 16. Our English translation hath frequently *and*, where *but* might have done better.

BUTLER, one charged with the care of the wine-cellars, in the house of a great man. Pharaoh's *butler* was also his cup-bearer, that filled out his wine to him and his guests, Gen. xl. 1. and xli. 9. His office was called *butlership*.

BUTTER. Calmet will have it to be the same with cream among the Eastern nations; but it is plain, from Prov. xxx. 33. that it was brought forth by churning; whether in a skin, as is the custom at present among the Moors and Arabs, or otherwise, we know not. It was long before the Greeks knew any thing of butter. The Dutch were the introducers of it into the East Indies. The ancient Romans, and modern Spaniards, use it as a medicine, not for food. It is far otherwise in the Dutch and British dominions. *Butter and honey* were so plentiful in Canaan, as to be common provision, Isa. vii. 15, 22. To *wash one's steps with butter*, is to enjoy great and delightful prosperity, Job xxix. 6. Flattering speech is *smoother than butter*, is apparently very soft and agreeable, Psal. lv. 21.

BUTTOCK; to have it *uncovered*, imported the greatest shame and disgrace, 2 Sam. x. 4. Isa. xx. 4.

BUY, is a word well understood in common life; purchasing, and thus obtaining a right to, and possession of any thing by giving a price for it, Gen. xlii. 2. We are not our own, says Paul, 1 Cor. vi. 19. but *bought* with a price. Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. Christ bought his church, by paying the infinite price which the divine law demanded; and, therefore, his church is his property. He also purchased for her all the blessings of his heavenly kingdom, which is called a *purchased possession*. To *buy* the truth, in opposition to selling it, is illustrated in the parable of the merchant-man seeking goodly pearls; who, finding one pearl of great price, goes and sells all he has and purchases it. The gospel is the pearl of great price, which is invaluable to a guilty sinner. Paul forcibly expresses the sense of it, yea, doubtless, I count all things but loss and dung, that I may win Christ. In like manner, Christ counsels the Laodicean church to *buy* of him gold, &c. Rev. iii. 18.

BUZ, the son of Nahor by Milcah, and ancestor of Elihu, the companion of Job. His posterity dwelt in Arabia the Desert, and were terribly distressed and enslaved by Nebuchadnezzar, Gen. xxii. 21. Job xxxii. 1. Jer. xxv. 23.

BY, is expressive of the cause, means, or instrument of any thing, Rom. viii. 11. and v. 1.: or it signifies *at*, or *near to*, Exod. xxx. 4. Dan. viii. 8.: or denotes the object sworn by in an oath, Gen. xlii. 15, 16. A *by-way*, is one not commonly used, Judg. v. 6. A *by-word*, a speech frequently used in derision of one. *By and by*, in a short time, Matth. xiii. 20.

CAB, a measure containing the sixth part of a seah, and eighteenth of an ephah; it contained about 96 solid inches, which is six inches less than our Scotch pint.

CABIN, an apartment set apart for the use of captains of vessels, or for accommodating passengers at sea; a small cell in a prison, Jer. xxxvii. 16.

CABUL. (1.) A city on the frontier of the lot of Asher, Josh. xix. 27. (2.) The name that Hiram king of Tyre gave to the country which Solomon presented him with, to mark his displeasure with it, 1 Kings ix. 13.

CAGE, for birds and wild beasts. Wicked mens' houses are represented as filled with deceit, and what is thereby obtained, as a cage is with birds, Jer. v. 27. The antichristian state, is a *cage of every unclean and hateful bird*; is full of abominable persons, offices, officers, doctrines, and customs, Rev. xviii. 2.

CAIAPHAS, the high-priest of the Jews, who succeeded Simeon the son of Camith about A. D. 16, or 25, as Calmet thinks, and married the daughter of Annas. It is certain he was high-priest that year in which our Saviour suffered. When the priests and Pharisees, heartily vexed at the raising of Lazarus from the dead, consulted whether they should apprehend Jesus or not, and put him to death, Caiaphas upbraided them with their stupidity, and told them, it was necessary Jesus should die for the people, that the whole nation might not perish. Doubtless he meant, that his death was necessary to prevent the Romans from destroying their nation; but the Spirit of God, who directed his lips in this sentence, intended to signify, that Jesus's death was necessary, for the salvation of the children of God, Jews and Gentiles, John xi. 49, 50.

When Jesus was apprehended by the servants of Caiaphas, he was first brought to, and examined by Annas; next he was brought to Caiaphas's hall, where the priests and elders were convened to judge him. Caiaphas, in order to find a charge against him, adjured him by the living God, to declare whether he was the Christ, the true Messiah, or not. Jesus acknowledging he was, and would afterward appear gloriously in the clouds, Caiaphas, as if shocked, rent his cloaths; and, taking the company to witness that they had heard his blasphemy, asked what they thought he deserved? they all agreed, he deserved death. No doubt Caiaphas attended the council next day, when they delivered up Jesus to Pilate, and begged he might be crucified, John xviii. 13,—28. Matth. xxvi. 57,—66. Luke xxii. 54,—66,—69. Mark xiv. 53,—64. Soon after, at a meeting of the sanhedrim, he expostulated with the apostles, why they durst, contrary to orders, preach up Jesus as the Messiah; they replied, they were obliged to obey God rather than men, Acts v. 27,—32. In A. D. 35, Caiaphas and Pilate were both deposed by Vitellius, the Roman governor of Syria; and Jonathan, a son of Annas, was made high-priest in his stead.

CAIN, the eldest son of Adam. When his mother Eve bare him, she seems to have imagined him the divine Man, who should destroy the head, the power of the devil. When grown up, he applied himself to cultivate the ground, as his brother Abel did to feeding of flocks. On the Sabbatic last day of the week, or at the end of the year, Cain offered his first-fruits, and Abel the best firstling of his flock. Cain having offered his oblation in unbelief, God did not mark his respect to it

by the descent of fire from heaven, or any such similar token as he did to Abel's. Cain was enraged to see his brother acknowledged and accepted of heaven; and marked the same by his sullen countenance, and surly temper. God expostulated with him, and told him, that his neglect of his offering was solely owing to his own wickedness.

CAINAN, or KENAN, the son of Enosh. He was born A. M. 325. Seventy years after, he begat Mahalaleel; and died, aged 910, Gen. v. 9,— 14. 1 Chron. i. 2. Luke iii. 37. Another CAINAN is represented as the son of Arphaxad, Luke iii. 36; but a triple sacred genealogy testifies that no such person ever existed, Gen. x. 24. and xi. 12. 1 Chron. i. 18. It is like some copyist threw him into Luke, in order to make his genealogy agree with the Septuagint.

CAKE. The cakes of the Jewish offerings were of fine flour kneaded or fired with oil, Exod. xii. 39. The ten tribes of Israel were *a cake not turned*; while on the one side, they professed the true religion, on the other, they were practised idolaters; while, on the one side, they were roasted with distressful judgments, on the other, they remained stupid and unteachable, Hos. vii. 8.

CALAH, an ancient city of Assyria, built, soon after the flood, by Ashur: from it, the country about, on the north-east of the Tigris, and south of the Gordian mountains of Armenia, was called Callachene, or Callacine, Gen. x. 11.

CALAMITY, grievous outward affliction, Jer. xviii. 17. A foolish son is the *calamity* of his father, grieves his spirit, disturbs and discredits his family, and wastes his substance, Prov. xix. 13.

CALAMUS, or sweet CANE, is an aromatic reed. It grows in the East Indies, is often used for sauce, and is said to refresh and heal the heart, and to cleanse the stomach. It was a part of the Tyrian trade with the Grecians and Danites, Ezek. xxvii. 19.; and an ingredient of the Jewish sacred perfume, Exod. xxx. 23. Isa. xliii. 24. The saints graces are likened to it; they are savoury, and acceptable to God and his people; they purify the heart, excite love to God, and zeal for his glory, and an earnest appetite after his fulness, Song iv. 14.

CALDRON, a large vessel for boiling in, 1 Sam. ii. 14. The place where wicked men are tormented and ruined by God's judgments, is the chaldron, and they are the flesh boiled in it, Ezek. xi. 3, 4. and xxiv. 1, 2. Jer. i. 13, 14.

CALEB. 1. The son of Jephunneh, brother of Kenaz, and descendent of Judah. When the spies returned from the search of the promised land, Caleb and Joshua, endued by the spirit of the Lord, opposed the rest, represented Canaan as a good land; and, renting their cloaths for grief that the congregation, believing the rest, were on the point of returning to Egypt, earnestly endeavoured to persuade them, that, with the assistance of God, they could easily conquer it. Because of their faith, they alone, of all the twelve spies, survived that day; they only, of all the armed men that came out of Egypt, entered into Canaan: and Moses promised Caleb the possession of the places about Hebron, where, without dismay, he had seen the monstrous giants. Forty-five years after, Caleb's strength and courage being no way abated, he begged that Joshua, who was going to divide the land, might give him the country of the giants, as Moses had predicted; that, depending on the assistance of

heaven, he might have the honour to expel them. Joſhua bleſſed him, and granted him his requeſt. Aſſiſted by a part of his brethren of Judah, he marched againſt Hebron, and ſlew there the children of ANAK. Thence he marched to Debir: and, as the place was extremely ſtrong, he offered his daughter Achſah to the hero that ſhould take it. Othniel his nephew took it, and obtained Achſah, with a conſiderable portion of ground. When or how Caleb died, we know not. By his three ſons, Iru, Elah, and Naam, he had a numerous and honoured poſterity, Numb. xiii. and xiv. Joſh. xiv. 6,—15. and xv. 13,—19. Judg. i. 9,—15. 1 Chron. iv. 15,—20.

2. CALEB, or CHELUBAI, the ſon of Hezon, and brother of Jerahmeel; his wives, perhaps in ſucceſſion, were Azubah-Jerioth, Ephrath; and Ephah and Maachah, concubines; his ſons were, Jeſher, Shobab, Ardon, Hur, Meſha, Haran, Moza, Gazez, Sheber, Tirhanah, Shaaph, Shevah, and a daughter called Achſah; and perhaps others. His poſterity was very numerous, 1 Chron. ii. 9, 18,—20. 42,—45.

3. CALEB, the ſon of Hur, and grandſon of the former Caleb. His ſons were, Shobal, Salma, Hareph. His poſterity peopled the whole country about Bethlehem, Kirjath-jearim, Beth-gader, &c. 1 Chron. ii. 50,—55.

4. CALEB, which is perhaps the ſame as *Caleb-Ephrath*, a city where, it ſeems, Caleb the ſon of Hezron and Ephrath had dwelt. To the elders of Caleb, David ſent part of the ſpoil he took from the Amalekites, 1 Sam. xxx. 14.

CALF. See BULL.

CALKERS; carpenters who ſtop the chinks of ſhips; maſons who repair the breaches of walls; magiſtrates who repair the breaches of order and ſafety in the ſtate, Ezek. xxvii. 9, 27.

CALL; (1.) To name a perſon or thing. To be called or named by one, is to derive a name from them. Jacob's name was *called upon* the ſons of Joſeph when they were named Iſraelites, and each commenced parent of a tribe, Gen. xlviii. 16. Perſons are *called* by the name of God or Chriſt, when called his people or followers, or called CHRISTIANS from Chriſt, Jam. ii. 7. Acts xi. 26. (2.) To invite; require; requeſt, Exod. ii. 7. (3.) To appoint to an office; ſpoken, firſt, of Jeſus Chriſt the great office-bearer of God; the Prophet, Prieſt and King of his church. He was called to be a *Prophet*, for a Prophet ſhall the Lord your God raiſe up unto you, like unto me, him ſhall ye hear, ſaid Moſes, Deut. xviii. 18. When Chriſt was transfigured before his diſciples on the mount, behold a voice from the excellent glory, ſaying, This is my beloved Son, *hear ye him*. He was *called* to be king, when he was ſacredly anointed to that office on the holy hill of Zion, Pſal. ii. 6. His call to the prieſthood is elucidated, Heb. iii. 5. Paul proves his call from two texts, Pſalm cx. 4. 2*dly*, *Calling* is ſpoken of men, who were called to exerciſe offices, as types of Moſes; therefore ſuch calls were diſtinguiſhed honours; and no man durſt arrogate them, unleſs called of God, as Aaron was. (4.) To create: to produce things by a word; an act of will, Rom. iv. 17. Ezek. xxxvi. 29. (5.) *Called to be ſaints*, 2 Pet. i. 3. All who will become heirs of the kingdom of heaven are *called*. This call may be conſidered as the language of the goſpel to all who hear it; *follow me*, See Mark ii. 14.

Arise, my love, my fair one, and come away, Song ii. 13. Abraham was *called* to go out unto a place which he should after receive for an inheritance; and he went out, not knowing whither he went; Heb. xi. 8. Christ, the Captain of salvation, calls all his soldiers to take up their cross, to take a decided part with his cause. He *calls* them to follow him to glory; therefore the Christian's is a *high calling*, Philip. iii. 14.; a heavenly calling, Heb. iii. 1. All who are obeying this call will be known; for, as he who hath called you is holy, &c. 1 Pet. i. 15. (6.) To invite and draw sinners into a state of union with Jesus Christ, by the preaching of the word, and working of the Holy Ghost. Therein the person is convinced of his sin and misery; and if faithful to conviction hath his mind enlightened in the knowledge of Christ, as able and willing to save him; hath his will renewed; and is enabled to embrace Jesus Christ as offered to him in the gospel. This call is sovereign and free: not many wise, mighty, or noble are called, for few of this description are willing to obey, 1 Cor. i. 26, 27. It is *high*, proceeds from the Most High God, and interests us in the highest glory and happiness, Phil. iii. 14. It is *holy* in its Author, means, and end. As we are called by the glorious power and almighty virtue of God's grace, so we are called to *glory* and *virtue*, to holiness and happiness, 2 Pet. i. 3. (7.) To acknowledge, Heb. ii. 11. (8.) To esteem; account, Isa. lviii. 5, 13. Mal. iii. 15. (9.) To proclaim, Joel i. 4. and ii. 15. To *call God for a record on one's soul*, is solemnly to appeal to him. 2 Cor. i. 23. To *call on God*, is to worship him, particularly by prayer and praise, Psal. l. 15. and cv. 1. Perhaps *calling on the name of the Lord*, Gen. iv. 26. may denote worshipping him in public assemblies; and some render it *to profane the name of the Lord*. Lawful employments are termed a *calling*: men are, by providence, invited to, and furnished for them, 1 Cor. vii. 20.

CALNEH, CALNO, a city built by Nimrod in the land of Shinar, Gen. x. 9. Isa. x. 9. If it be the same with Canneh, the inhabitants traded with the Tyrians, Ezek. xxvii. 23. It is probably the same with Ctesiphon, on the river Tigris, about three miles from Seleucia; and which was, for some time, the capital of the Parthians, and was exceedingly enlarged and beautified by Pacorus, one of their kings.

CALVARY, or GOLGOTHA, which signifies the *place of a skull*; so called, either from its resemblance to the skull of a man's head, or because it was the place where malefactors were beheaded, was a small hill to the west of Jerusalem. It is said Adam was buried here; but it is certain Jesus was crucified here, and buried in an adjacent garden. Over his sepulchre, Helena, the mother of Constantine, about A. D. 330, built a magnificent church, which, to this day, is visited by superstitious pilgrims of the Christian name, with great ceremony and pretence of devotion, Luke xxiii. 33.

To CALVE; to bring forth young; chiefly a calf or young deer, Psal. xxix. 9.

CAMEL, a four-footed beast without horns. Some of them, notwithstanding of excessive heat, can live without water four or five, nay, some say, nine or twelve days. They are not only used as beasts of burden in the hot and dry countries, but the Turks eat the flesh of young ones, and their milk is much used by the Arabs to prevent the dropsy:

perhaps, as the animal is revengeful, their milk may contribute to give the Arabs that revengeful turn which they generally have. There are four kinds of camels; the moſt handſome is the dromedary: it is ſaid, by the Arabs, to run as far in one day as their beſt horſes will do in nine, and ſo chiefly uſed for riding, 1 Kings iv. 28. Eſth. viii. 10. Though camels chewed the cud, yet, as the diviſion of their feet was not complete, they are marked out by the law as unclean; and may repreſent wicked perſons, haughty, and revengeful, Lev. xi. 4. Deut. xiv. 7. The Jews were like *ſwift dromedaries traverſing their ways*, for their levity and inconſtancy in God's ſervice, Jer. ii. 23. Multitudes of *camels* and *dromedaries* of Midian, Ephah, Sheba, and *flocks of Kedar* and Nebaioth covering the church, imports, that the Arabs in the apoſtolic age, and the Mahometans in the millennium, ſhall be converted to Chriſt, and uſe their power and wealth in his ſervice, Iſa. lx. 6,—8.

CAMELION, or CHAMELEON, a kind of lizard, with a long flat tail, and uſually of a greeniſh yellow colour. A camelion neither feeds on air, nor changes colours in the manner ſome have aſſerted; yet it is more bluiſh and leſs beautiful in the ſhade, than when expoſed to the ſun, where it appears a darker grey, and beautifully ſpotted. And, if it be wrapped in fine linen cloth, it will ſometimes become white. Nay, it can make a number of variations in its appearance. It was unclean under the law, and might repreſent the ſeed of the old ſerpent, extremely unſubſtantial and unſtedfaſt in every thing good, Lev. xi. 30.

CAMP, the lodgment of an army in the open air, 1 Sam. iv. 7. Nothing could be more exactly regulated than the camp of the Hebrews in the deſert. The tabernacle was placed in the midſt of it. Moſes, Aaron, and their families, had their tents on the eaſt of it. On the ſouth pitched the Kohathites: on the weſt, the Gerſhonites: on the north, the Merarites. Thus it was encompaſſed by the LEVITES, which did the ſervice thereof. Before the tabernacle, on the eaſt ſide thereof, was the camp of Judah, Iſſachar, and Zebulun, containing 186,400 men fit for war: on the ſouth, the camp of Reuben, Simeon, and Gad, containing 151,400: on the weſt, the camp of Ephraim, Manaſſeh, and Benjamin, containing 108,100: on the north, was the camp of Dan, Aſher, and Naphtali, containing 157,600. The camps of the Greeks, but eſpecially of the Romans, were pretty ſimilar to that of the Hebrews. When the Iſraelites marched, they had a triple warning by the ſilver trumpets; one, to pack up their baggage; a ſecond, to aſſemble to their ſtandard; and a third, to begin their march. The camp of Judah marched firſt; the tabernacle was then taken down; and the Gerſhonites and Merarites, laying the boards on waggons, followed. Upon a ſecond alarm, the camp of Reuben marched; the Kohathites followed, with the more ſacred furniture of the tabernacle on their ſhoulders. Next followed the camp of Ephraim, Pſal. lxxx. 1, 2.; and that of Dan brought up the rear, Numb. i. ii. iv. and x. The *camp of the ſaints*, is the church regularly ranked, and prepared to fight with principalities and powers, Rev. xx. 9.

To CAMP, ENCAMP, to ſet up tents to lodge in them, in the manner of an army, or to beſiege a city, Numb. i. 50. 1 Sam. xi. 1. God and his angels *encamp about* his people, when they watch over, and give

them remarkable protection, Zech. ix. 8. Pſal. xxxiv. 7. God *encamps againſt* a place, when he ſurrounds it with fearful judgments, or permits an enemy to lay ſiege to it, Iſa. xxix. 3. God's *troops encamped about* Job's tabernacles, when numerous troubles beſet him on every ſide, Job xix. 12. The graſhoppers *camp in the hedges* during the ſummer; they lodge there in vaſt numbers, Nah. iii. 17.

CAMPHIRE. The tree is a kind of bay or laurel; ſome of them are 300 feet high, and can ſcarce be graſped by 20 men. If the Hebrew COPHER be rightly tranſlated CAMPHIRE, Jeſus Chriſt is compared to a cluſter of it; to denote the abundant and well-connected plenty of fragrant, ſoul-healing, and exhilarating virtue, that is in his perſon, righteouſneſs, and fulneſs. The ſaints and their graces are compared to COPHER, to mark how acceptable their perſon, new nature, and holy converſation, are to Chriſt, and to good men; and what a healing, edifying, and exhilarating virtue they have in the churches, and nations where they reſide, Song iv. 13.

CAN; to be able in reſpect to knowledge, authority, or ſtrength, to do a thing, Gen. xli. 38. Jeſus *could not* do many mighty works at Nazareth; it was not conſiſtent with his will or commiſſion to do many miracles there, where unbelief and contempt of him ſo prevailed.

CANA. See KANAH.

CANAAN, the youngeſt ſon of Ham. When Ham ſported with his father's nakedneſs, Noah denounced a curſe of the baſeſt ſervitude, peculiarly againſt Canaan. Whether Canaan had joined in the crime, and informed his father of the ſhameful ſight; or whether Noah could not pronounce a curſe againſt Ham himſelf, who had been formerly bleſſed by God; or whether the word *father of* ought to be ſupplied before Canaan, as *ſon* is, Matth. iv. 21.; and *wife*, John xix. 25.; and *father*, Acts vii. 16.; or whether the curſe is chiefly pointed againſt Ham's poſterity in Canaan, as they were to be extirpated in part by the Hebrews, is not agreed by interpreters. It is probable that Canaan lived and died in, as well as gave name to, the land of promiſe. His poſterity was numerous; the Sidonians, Tyrians, Hittites, Jebuſites, Amorites, Girgaſhites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites, Perizzites, and another tribe that were called Canaanites, though how they had this name, more than the reſt, we know not, deſcended from him. Seven of theſe tribes, the Canaanites, Hittites, Jebuſites, Amorites, Girgaſhites, Perizzites, and Hivites, peopled Canaan; their ſituation will be ſeen under their reſpective articles; the other tribes peopled Phenicia and part of Syria. According to the then cuſtom, they were divided into a vaſt number of kingdoms, ſcarce a town or city of note but had its ſovereign. As Moſes ſubdued two, Joſhua 31, and Adonibezek, juſt before, 70, it is plain that ſometimes theſe Canaanites were formed into above an hundred kingdoms. They were generally very wicked, given to the vileſt idolatry; but we hope Melchizedek's kingdom adhered to the true religion; it is certain he did ſo himſelf. Five of their kingdoms on the ſouth-eaſt, Sodom, Gomorah, Admah, Zeboim, and Zoar, appear to have introduced the practice of the vileſt unnatural luſt, men abuſing themſelves with mankind. Chedorlaomer king of Elam, rendered them his tributaries, about A. M. 2078. After 12 years ſervitude, they re-

belled. In A. M. 2092, he and his allies invaded Canaan, reduced the revolted kingdoms, and brought them and the places adjacent, to the brink of deſtruction. By ABRAHAM's means they recovered this diſaſter. The people of Sodom, Gomorah, Admah, and Zeboim, had ſcarce lived 16 years more in affluence and horrible guilt, when God, by fire and brimſtone from heaven, conſumed their country, and turned it into a ſtanding lake. For the ſake of Lot, Zoar was preſerved from a ſimilar ruin, Gen. ix. 25. and x. 6, 15,—19. and xiv. and xviii. and xix. Ezek. xvi. 49, 50. About A. M. 2270, Shechem the ſon of Hamor, by his defilement of Dinah, provoked the ſons of Jacob to deſtroy his inconſiderable ſtate, Gen. xxxiv.

About A. M. 2514, the Canaanites on the ſouth frontiers of Canaan, aſſiſted by the Amalekites, gave the rebellious Hebrews a terrible defeat at Hormah. About 38 years after, Arad haraſſed them, but paid dear for his labour, the Hebrews utterly deſtroying his kingdom. The Canaaniſh kingdoms of Sihon and Og, on the eaſt of Jordan, were in a flouriſhing condition; but, on their refuſal to give Iſrael a paſſage, were utterly deſtroyed by Moſes. On the weſt of Jordan, Joſhua conquered 31 kingdoms, of Jericho, Jeruſalem, Hebron, Jarmuth, Lachiſh, Eglon, Gezer, Debir, Gedir, Hormah, Arad, Libnah, Adullam, Makkedah, Bethel, Tappuah, Hepher, Aphek, Laſharon, Madon, Hazor, Shimron-meron, Achſhaph, Taanach, Megiddo, Kedeſh, Jokneam, Dor, Gilgal, Tirzah; and the ſtate of the Gibeonites ſubmitted. The territories of theſe kingdoms, and of others, were divided to the tribes of Iſrael. After Joſhua's death, the tribes of Judah and Simeon entirely expelled or reduced the Canaanites that were left in their cantons. The tribes of Ephraim and Manaſſeh too, expelled part of them that were in their lot. In moſt of the cantons of the other tribes, the Canaanites kept poſſeſſion of ſeveral principal cities, where they at once tempted the Hebrews to idolatry, and often haraſſed them. After hard ſtruggling, ſeveral of the tribes reduced them to a ſtate of ſubjection. But, on the north parts of the promiſed land, the reſidue of the Canaanites formed themſelves into the very powerful kingdom of Hazor; and, about A. M. 2720, under king Jabin, reduced the Hebrews to a twenty years ſervitude. Deborah and Barak gave ſuch an overthrow to this ſtate, that we hear no more of it. About 240 years after, David almoſt finiſhed the conqueſt of the Canaanites, and took from them Jebus, or Jeruſalem, one of their ſtrongeſt places. Pharaoh, king of Egypt, reduced the Canaanites of Gezer, and gave it to Solomon his ſon-in-law. Above 153,300 Canaanites were employed in the ſervile work of building Solomon's temple; and on all of that race he laid a heavy tribute: nor, ever after, do that people ſeem to have had any freedom among the Iſraelites, though we find remains of them after the captivity, Numb. xiv. and xx. and xxi. Judg. i. and iii. and iv. 2 Sam. v. 6,—9. 1 Kings v. 15, 16. and ix. 20, 21. Ezra ii. 55, 58. Neh. xi. 3.

The Canaanites, who eſcaped the ſervitude of Iſrael, were reduced to it by others. What was the terrible fate of theſe that originally reſided in SYRIA or PHENICIA, or retired thither from the ſword of Joſhua, David, or others, ſhall be related under theſe articles. The Girgaſhites, and perhaps other Canaanites, fled

from the sword of Joshua, and retired to the north of Africa, near Carthage. Vast numbers followed them from Tyre, &c. in after times. There they, for some ages, made a flourishing appearance; but, for almost 2000 years past, the country has been made a scene of the most horrid slavery by the Romans, Vandals, Saracens, and Turks. Nor have the Canaanites of Tyre, Sidon, and other places in Phenicia, who planted themselves in the Mediterranean isles, escaped a similar fate. Such Canaanites, HIVITES, or others, who escaped the sword of king David, and fled to Bæotia, on the south of Europe, were pursued by the curse of servitude. What a pitiful figure did that state generally make! What shocking murder Alexander made among its inhabitants, selling the survivors for slaves! A part of the Bæotians fled to Heraclea on the south of the Euxine sea; where, after a while's grand appearance, they were reduced to slavery by the Romans, about 1840 years ago; and have continued under these, and the Greeks, Saracens, and Turks, to this day. As we are strongly inclined to believe the Pelasgi of Greece, and the Etruscans of Italy, were of a Canaanitish original, it is easy to observe to what sordid subjection the one were, after a short-lived flourish, reduced by their neighbours in Greece, and the other by the conquering Romans.

CANAAN was the name of the country where Canaan and his posterity dwelt. It is about 200, or rather 160 miles in length, from Dan on the north, to Beersheba on the south; and, from east to west, about 80; and so comprehended, in all, about 9,231,000 acres of ground: of which each of the 601,730 Hebrew warriors, who conquered it, might have about 12 acres allotted him for his share. It lies in the 32d, 33d, and 34th degrees of north latitude, and in the 36th and 37th of east longitude from London. It has the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia the Desert, and the land of the Ammonites, Moabites, and Midianites, on the east; the land of Edom, and wilderness of Paran, on the south; and Egypt on the south-west. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in *possession*: but if we take in the whole extent of territory promised to them in *dominion*, from the river Euphrates on the north-east, to the river Nile on the south-west, Gen. xv. 18,—21. Exod. xxiii. 31.: it comprehended all these countries which David reduced, Syria, Ammon, Moab, Edom, &c.: and, in this sense, it may be readily granted to the learned Dr. Shaw, that its south borders were the gulfs of the Red sea; and that it comprehended the land of Goshen in Egypt. Whatever the land of Canaan, properly so called, be now, when it lies under a curse, and lies almost wholly uncultivated, it was anciently a most beautiful and fertile country. The Jordan running southward through it, and forming the lakes of Merom and Tiberias; and a multitude of brooks and rivulets crossing the country on both sides of the Jordan; and a multitude of valleys and hills, pleasantly diversified the form thereof. The rich pastures produced prodigious quantities of milk and honey. The arable grounds, which, according to Hecateus, (but I suppose his account too low), amounted to about 3,000,000 of acres, produced the richest crops. The mines of the mountains produced plenty of iron and brass. When God, by seasonable warmth

and rains, concurred with the laborious improvers of this soil, it is abundantly credible, how it supported the numerous millions that dwelt therein, Deut. xi. 11. and vi. 10. and viii. 7, 8, 9.

An account of the MOUNTAINS, RIVERS, BROOKS, and VALLEYS of Canaan, will be given under these articles. We shall, at present, take a view of it, as divided into the twelve portions of the Hebrew tribes. On the east of Jordan dwelt the Reubenites, Gadites, and Manassites. The Reubenites had their lot on the south part, to the north-east of the Dead sea, and north of the river Arnon. It was partly very mountainous, including Peor, Nebo, and Pisgah hills; which, at present, have a very disagreeable aspect. Their principal towns were Jaazah, Bamoth-baal, Beth-peor, Medeba, Mephaath, Adam, Shittim, Beth-abara, Livias, Macheron, Bezer, Lasha, Kedemoth, Beth-jesimoth; but the Moabites seized on part of these cities. On the north of Reuben lay the inheritance of the Gadites: their chief towns were, Mahanaim, Penuel, Succoth, Mizpah, Rabbah, Ramoth-gilead, Rogelim, Tishbi, Sharon, Sophar, Armon, Magesh, Aroer, Beth-haran, Debir, Ashtaroth, Jazer, Heshbon, Dibon, Enon. Here the ground was more plain, and the soil very fertile. Northward of Gad was seated the half-tribe of Manasseh, whose territory was called Upper Galilee, or Galilee of the Gentiles; and was almost as large as both the two former portions. It contained the counties of Bashan, Golan, Hauran, Machonitis, Geshur, and Argob. The principal towns were, Shalisha, Bosra, Maachah, Gershon, Ashtaroth-karnaim, Hadrach-keder, Gamala, Edrei, Gilead, Pella, Abel-beth-maachah, Jabesh-gilead, Chorazin, Julias, Bethsaida, Girgasha, Gadara, Hippo, Ephron.

On the west of Jordan, nine tribes and an half had their inheritance. On the north border, the tribe of Naphtali had theirs on the east side; and the tribe of Asher theirs on the west. The chief cities of Naphtali were Ir-shemesh, Ziddim, or Assoddin, Zer, Kartan, Hammath, Rakkath, Cinnereth, Adnah, Raamah, Hazor, Kedesh, Edrei, En-hazor, Iron, Migdal-el, Horem, Bethanath, Beth-shemesh. In the territory of Asher lay the county of Cabul, and the cities of Helkath, Kanah, Rehob, Hammon, Abdon, or Hebron, Hali, Beten, Achshaph, Alammelech, Amad, Misheal, Shihor-libnath, Beth-dagon, Achzib, Ummah, Aphek, Rehob, Zidon, Ahlab, Accho; but the Phenicians kept part of it from them. On the south of both these tribes, the lot of Zebulun extended from the Mediterranean sea to Jordan. Their principal cities were Sarid, Maralah, Dabbasheth, Jokneam, Chisloth-tabor, Daberath, Japhia, Gittah-hepher, Itta-kazin, Remmon-methoar, Neah, Kattah, Nahalal, Shimron, Idalah, North Beth-lehem, Nazarah, Kanah, Zebulun, Jotapa, Kitron, Karta, Dimnah. Southward of Zebulun lay the inheritance of Issachar. In it were the mounts of North Carmel and Gilboah, and the valley of Jezreel. Its chief cities were Kishon, Dabareh, Jarmuth, Engannim, Chesulloth, Shunem, Hapharaim, Shihon, Anaharath, Rabbith, Abez, Remeth, En-haddah, Beth-pazzez, Tabor, Shahazimah, Beth-shemesh, Nain, Jezreel, Aphek, Tarichea. Southward of Issachar dwelt the other half-tribe of Manasseh. Their chief cities were Beth-shean, Ibleam, Dor, En-dor, Taanach, Megiddo, Salim, Aner, Bezek, Abel-meholah, Tirzah, Thebez, Gath-rimmon,

Makkoth, Gilgal-dor, Ceſarea, and Antipatris. Southward of Manaſſeh was the inheritance of the Ephraimites. It abounded with a great many pleaſant hills, Gerizim, Ebal, Ephraim, &c. Their chief cities were Saron, Lydda, Elon, Ramathaim, two Beth-horons, Gazer, Timnah-ſerah, Pirathon, Shechem, Arumah, Samaria, Najoth, Michmaſh, Shiloh, Beth-el, Ataroth, Ataroth-addar, Michmetha, Taanath-Shilon, Janohah, Naarath, Tappuah, Kibzaim. The territories of theſe four laſt-mentioned tribes, extended from the Mediterranean ſea on the weſt, to Jordan on the eaſt; but none other did. Southward of the eaſt part of Ephraim's portion lay the inheritance of Benjamin. Their chief cities were Jericho, Beth-hoglah, Emek-keziz, Beth-arabah, Zemaraim, Beth-el, Avim, Parah, Ophrah, Chepharhaam-monai, Ophni, Gaba, Gibeon, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, Gilgal, Ai, Alemeth, Anathoth, Kirjath, Gibeath, Bahurim, and part of Jeruſalem. Weſtward of Benjamin's lot lay the inheritance of Dan. Their chief cities were Zorah, Eſhtaol, Irſhemeſh, Shaalabbin, Ajalon, Jethlah, Elon, Thimnathah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Beneberak, Gath-rimmon, Mejarkon, Rakkon, and perhaps Joppa; part of theſe were taken out of the lot of Judah; they had alſo Dan on the north point of the promiſed land. Southward of the Danites, the Simeonites had their lot entirely out of the tribe of Judah. Their cities were Beer-ſheba, Moladah, Hazar-ſhoal, Balah, Azem, Eltolad, Bethul, Hormah, Ziklag, Bethmarkaboth, Hazar-ſuſah, Beth-lebaoth, Sharuhen, Ain, Remmon, Ether, Aſhan, Baalath-beer, South Ramoth. The portion of Judah lay moſtly to the eaſtward of Simeon, and ſouth of Benjamin. It was exceeding large, containing above 90, if not 100 fenced cities, after the deduction of about 24 for Simeon and Dan. The moſt noted were Libnah, Makkedah, Azekah, Beth-zur, South Beth-lehem, Tekoah, Engaddi, Adullam, Keliah, Hebron, Joktheel, Kirjath-jearim, &c. The land of the Philiſtines, containing the ſix noted cities of Gath, Ekron, Aſhdod, Aſhkelon, Gaza, and Majuma, all on the weſt border of Canaan, and ſouth-eaſt coaſt of the Mediterranean ſea, alſo pertained to Judah; but though once partly conquered, it was generally kept in poſſeſſion by the Philiſtines, Numb. xxxii. Joſh. xiv.—xxi. Judges, 1 Sam. xxx. 27,—31. 1 Chron. ii. and vi.

From this brief ſketch, it is plain, that the face of ancient Canaan muſt have been covered with cities. In the numerous wars mentioned in ſcripture; in the war between the Greeks of Egypt and Syria, Dan. xi.; in the wars of the Romans under Pompey, Veſpaſian, Trajan, and others; in the wars between the eaſtern emperors and Perſians; and, in fine, in theſe between the Franks and Turks; it has oft been deluged with blood. For many ages paſt, it has had every where obvious marks of the curſe. It is almoſt a deſolate wilderneſs. Of moſt of its cities, we cannot trace the ſmalleſt remains. It wants not, however, veſtiges of its ancient fertility.

Scripture prophecy makes frequent mention of Canaan; and it ſeems evident, that much remains to be fulfilled. This was the country, reſpecting which it was ſaid to Abraham, Gen. xiii. 17. "Ariſe, walk through the land in the length of it, and in the breadth of it; for I will give it unto *thee*:" To *thee*, and

to thy seed will I give it, ver. 15. yea, give it *for ever*. Abraham never enjoyed so much of it as to set his foot on; Acts vii. 5. yea, even his fleshly seed possessed it for a little while, Isa. lxiii. 18. we have already mentioned, that, for many hundred years, it has been a waste and desolation; and this was abundantly foretold by these very prophets, who, at the same time, aver, that the glory of Canaan will yet be displayed in a manner infinitely more glorious than it has ever yet been seen. How and when shall these prophecies be fulfilled? It has of late become a very favourite opinion with many, that the restoration of the Jews will be one of the very remarkable effects of the spirit of knowledge, now disseminating through the world. Others think, that the receiving of the Jews will be nothing less than *the resurrection of the dead*. When Christ comes in the morning of that day, he will collect all Israel to reign with him as kings and priests on earth. Then will Canaan be glorious,—and my servant David a prince over them.

CANDACE, a queen of Ethiopia, probably that southward of Egypt. It is said, the name denotes *royal authority*, and was commonly given to the queens of Meroe. It is certain, *Kanidak*, in the Abyssinian language, signifies a *governor of children*. Pliny says, the government of Ethiopia subsisted, for several generations, in the hands of queens named *Candace*. It is said, that, by the preaching of her EUNUCH, she was converted to the Christian faith, Acts viii. 27.

CANDLE. God's searching Jerusalem *with candles*, imports his perfect knowledge of their conduct; his punishing their secret sins; and his searching their conscience by convictions and awakening providences, Zeph. i. 12. God's favour and blessing are termed *his candle*; as they direct, honour, and comfort us, Job xxix. 3. The rational understanding and conscience are termed *a candle*; they search, observe, judge, inform, and direct us, Prov. xx. 27.

CANDLESTICK. In the tabernacle and temple, over against the table, there was a golden candlestick sat on the north side, that the sanctuary might never be dark. It consisted of a large stalk with six branches, and every branch was, in three different places, adorned with a bowl like an almond, a knop, and a flower; the tongs and snuff-dishes were pure gold, as the candlestick itself. At the extremities of the stalk and branches were seven lamps, which were fed with pure olive-oil, and lighted every evening by the priests, who burned incense at the same time. Was not this an emblem of the true light that lighteth every man that cometh into the world? Not only is Jesus Christ, in many texts of scripture, resembled unto the light of the sun, but it is said, in one place, "Thou art my lamp, O Lord, and the Lord will enlighten my darkness." The pure beaten-gold of this candlestick may denote the spotless holiness, and the invaluable worth of Jesus, who was made perfect through suffering. The oil that nourished the lamps is an emblem of the Holy Ghost, that anointed him to preach glad tidings to the meek. The number of the lamps, which was seven, imports the perfection of his light. The sanctuary, where they shone, is the church. The light, which was shed all around from this candlestick, may represent the light of the knowledge of the glory of God in the face of Jesus, which shines into the hearts of all the royal priesthood;

or the light of the ſcriptures, which are the rays of Jeſus Chriſt, and to which we do well to take heed, as to a light that ſhineth in a dark place.

That the golden candleſtick was alſo a figure of the church, will appear very probable, when we conſider that Zacharias, an Old Teſtament prophet, ſaw, in the viſions of God, as her emblem, a golden candleſtick ſupplied with golden oil from two olive-trees; and John, when he was in the ſpirit, beheld our great High Prieſt, in ſacerdotal robes, walking in the midſt of the ſeven golden candleſticks, which were the ſeven Aſian churches. But let us, for further proof, obſerve the likeneſs of this ſacred utenſil to the whole and every particular church.

We ſhall, firſt, conſider the candleſtick itſelf.—Its uſe was to receive the materials of the light, and then to ſpread it abroad. Even ſo the church receives the truth, in the firſt place, and then holds it forth.—Its matter was pure and beaten-gold. The church may be a lamp deſpiſed in the thoughts of worldly men, and eſteemed as an earthen pitcher; yet, in the eyes of the Lord, ſhe is comparable to fine gold, ſhe is pure gold, being purged from the droſs of reigning corruption by the blood, by the ſpirit, and by the word of Chriſt. By theſe means ſhe is a veſſel meet for the Maſter's uſe.—For ſhape, it was divided into ſix branches, united by one common ſtalk. This ſignifies the coalition of all true churches and ſound believers into one great ſociety, which is founded upon their common relation to Jeſus Chriſt, the centre of union.—The ornaments of almonds, knops, and flowers, which decorated all the branches, may denote the various gifts with which every church ſhould be adorned, that ſhe may, with greater dignity, hold forth the word of life.—The tongs and ſnuff-diſhes were not more neceſſary appendages to the golden candleſtick, than church cenſures and brotherly admonitions are to every ſociety of Chriſtians. By means of theſe inſtruments the lamps burned clear, and the floor of the holy place was not ſullied. So the diſcipline of the church is an excellent mean to preſerve the lamp of goſpel light from dimneſs, and the temple of the Lord from defilement, by the ſuperfluity of naughtineſs.—The oil burning in the ſeven lamps of the candleſtick, is an emblem of the Holy Ghoſt in his various gifts, who reſides in the church; is compared unto oil and unto fire: and of whom the apoſtle John ſpeaks in this enigmatical manner, when he ſaw the viſions of the Almighty: "And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God." So much for the candleſtick itſelf.—Let us now glance at the miniſtry of the prieſts about this holy veſſel.—They were to ſupply it with oil, to trim the lamps, and light them every evening, and to burn incenſe at the ſame time. Might not this ſignify the watchful care of the Miniſter of the ſanctuary and true tabernacle, who walks in the midſt of the ſeven golden candleſticks, imparts to them all neceſſary ſupplies of the heavenly unction, quenches not the ſmoking flax, but ſtrengthens the things that remain and are ready to die; while, at the ſame time, he offers unto God the grateful incenſe of his prevalent interceſſion in that behalf.

CANE. See CALAMUS.

CANKER, or GANGRENE, a terrible diſeaſe, which inflames and mortifies the fleſh upon which it ſeizes; ſpreads ſwiftly; endangers the whole body; and can ſcarce be

healed without cutting off the infected part. By the microscope, it appears, that swarms of small worms, preying on the flesh, constitute this disease; and that new swarms produced by these, over-run the neighbouring parts. Errors and heresies are likened *to a canker;* they overspread, corrupt, and prey on the souls of men; they eat out the vitals of religion, and, afterward, the forms of godliness, and bring spiritual ruin and death on persons and churches; and, afterward, ruin upon nations wherever they are allowed, 2 Tim. ii. 17. Covetous mens' *silver and gold are cankered;* the rust thereof bears witness against them, and *eats up their flesh* as fire; the covetous hoarding it up from use, is attended with painful anxiety, and brings on a fearful curse, and endless torment, Jam. v. 3.

CANKER-WORM: we generally understand by it, a creeping insect, which terribly devours the fruits of the earth; but it is plain, from Nah. iii. 16. that the YELEK is a flying insect, and so must be a kind of locust, probably the same with the cock-chaffer. Prodigious swarms of these, not long ago, so wasted the country of Galway in Ireland, that, in summer, trees and fields appeared equally bare as in winter. The poor people eat multitudes of them. They, by licking, consume and waste the fruits of the earth, Joel i. 4. The Assyrians were numerous as swarms of *canker-worms;* but the Medes and Chaldeans, like *canker-worms,* or cock chaffers, quickly eat up and destroyed them; and, after they had spoiled all their wealthy merchants, went off with their booty, Nah. iii. 15, 16.

CANNEH. See CALNEH.

CAPERNAUM, a principal city of Galilee. It was not probably built till after the Babylonish captivity; stood on the western shore of the sea of Tiberias, in the border of Zebulun and Naphtali. It received its name from a clear fountain hard by. Here Christ much resided and taught. By the enjoyment of his miracles and ministrations, it was *exalted to heaven* in privilege; and, for neglecting to improve them aright, was *thrust down to hell,* in the eternal damnation of many of its inhabitants; and in its fearful sufferings from the Romans; and in its subsequent forlorn condition, Matth. iv. 15. and xi. 23.

CAPHTOR, an island or country. I am almost surprised to find the great Bochart follow a number of others, in taking this for Cappadocia on the frontiers of Colchis, and south shore of the Euxine sea. What possible whim could have determined the Caphtorim, or Philistines, the descendants of Mizraim in Egypt, to trip off from so fertile a country to the coasts of the Euxine sea; and, upon little more than a sight of the place, trip back to the south-west corner of Canaan, and settle there, before the birth of Abraham, at least not long after? With far more appearance of argument, Calmet contends, that Caphtor was the isle of Crete. It is certain, Caphtor is called an island, Jer. xlvii. † 4. The seventy interpreters, and Apocryphal writers, alway represent the Philistines as come from another place. It is certain, the Cherethites, or Crethim, were a tribe of the Philistines, if it was not once the proper name of the whole nation, Ezek. xxv. 16. Zeph. ii. 5. 1 Sam. xxx. 14. And, who sees not, that Crethim is the very same with Cretes or Cretians, one of the most ancient nations in the isles of the Mediterranean sea? Crete was very anciently stocked, if not overstocked, with inhabitants; and had

an hundred cities as early as the Trojan war, which could not be later than the days of Jehoshaphat, if it was not near 300 years sooner. The language, manners, arms, and idols of the ancient Cretians were the same as those of the Philistines. Gaza, a chief city of the Philistines, was called Minoa, after Minos, a celebrated king of Crete. The whole of this reasoning, however, can only convince me, that the Cretians and Philistines sprung from the same root, and maintained an intercourse with one another. And it appears more reasonable to believe the Cretians a colony of the Philistines, than to believe that the offspring of Mizraim, without any reason, left Egypt and sailed into Crete, and so stocked that island, that in, or before the days of Abraham, they beloved to send back their supernumeraries to Canaan.

The Jewish writers interpret Caphtor of Caphutkia, by which they understand a part of lower Egypt, chiefly Damietta, or Damiata, between the streams of the Nile. This opinion is every way probable. Here is Caphor, properly enough called an island: here is a place where one might expect to find the Caphtorim, descended from MIZRAIM: here was the city Coptus, probably enough framed from Caphtor, the son of Casluhim, and father of the Caphtorim, which were either the same as, or the brethren of, the Philistines, Gen. x. 14. Amos ix. 7. Jer. xlvii. 4.

CAPPADOCIA; a country having the Euxine sea on the north, Armenia the Greater on the south, Galatia and Pamphylia on the west, and Cilicia on the east. Probably this country was peopled by the descendents of Togarmah. It was famous for horses and flocks; and traded with the Tyrians in horses and mules, Ezek. xxvii. 14. It is probable Cappadocia was a province of the kingdom of Lydia. According to Herodotus, it next passed to the Medes, and then to the Persians, whose worship the inhabitants embraced, and afterward added to it part of the idolatry of the Greeks. How some ancient authors came to call them Assyrians, or White Syrians, I know not. The Cappadocians had kings of their own, from the time of Cyrus, to a little after the birth of our Saviour, when the country was reduced to a Roman province. From the Roman emperors of the east, it passed unto the Turks. While heathenism prevailed, the Cappadocians were famous for their wickedness, chiefly their lewdness; but Christianity was early planted among them, perhaps by means of some who were converted by Peter's sermon at Pentecost, Acts ii. 9. Peter wrote his first epistle, partly to the Christian Jews of this place, 1 Pet. i. 1. Christianity flourished considerably here, and a number of famous bishops laboured in the work of the Lord. We can trace the history of Christianity, in this country, till the 9th century; nor is it yet altogether abolished.

CAPTAIN; an officer of a troop or army, Deut. i. 15. A king, prince, or head of a family or tribe, is called a *captain*. In due order his inferiors are marshalled under him, and may be led forth to war by him, 1 Sam. ix. 19. Numb. ii. 3. Christ is the *Captain of our salvation*. To purchase our salvation, with what wisdom and courage he attacked and conquered sin, Satan, and the world! How graciously he subdues our hearts to himself, leads us to glory through much opposition, and directs and enables us to vanquish our spiritual foes! Heb. ii. 10.; and he was the *Captain of the Lord's host* of

Israel, who directed, encouraged, and protected them in their war with the Canaanites, &c. Josh. v. 14. The Chaldean *captains opened their mouths in the slaughter*, when they gave orders for the murderous attacks; or the word may denote the destructive battering-rams, Ezek. xxi. 22. The antichristian *captains*, are their chief rulers in the church or state, who command, direct, or excite others to oppose the Redeemer, Rev. xix. 18.

CAPTIVE; one taken prisoner in war. There is a threefold captivity: (1.) Natural, when men are apprehended by the enemy, and are carried out of their own land and held in slavery, Deut. xxviii. 27, 48. (2.) Evangelic, when one is apprehended and drawn by Christ's almighty love, and hath his whole heart and affections subdued to the obedience of faith, 2 Cor. x. 5. (3.) Sinful, when one is carried away, and oppressed or enslaved under the power of Satan, and his own inward corruption, Rom. vii. 23. 2 Tim. ii. 26. *Captivity* also signifies a multitude of captives, who had made others captive. Jesus leads *captivity captive*, when he makes devils and wicked men to serve as his slaves in promoting his work; and when he apprehends and subdues his people by the word of his grace; and places them in their new covenant state, Psal. lxviii. 18. Barak led *captivity captive*, when he took prisoners the Canaanites, who just before, had terribly enslaved Israel, Judg. v. 12. The various turns of servitude and captivity that happened to the Hebrews will be seen under the articles ISRAEL and JUDAH.

CARBUNCLE; a very elegant jewel, of a deep red, mingled with scarlet, second in value to the diamond, and of equal hardness with the sapphire. It is generally of an angular form. It is ordinarily about a quarter of an inch in length, and a sixth part of one in breadth. But the king of Ceylon in the East Indies, where the finest carbuncles are found, hath one about four inches broad and three thick, of the brightness of fire. Carbuncles bear the fire without the least alteration; but, when they are held up against the sun, they lose their beautiful tinge, and become like a burning charcoal. They are very rare, found only in the East Indies, that I know of; but it seems the Tyrian king had his robes set thick with these sparkling *stones of fire*, Ezek. xxviii. 13.

CARCASE; the dead body of a man or beast, Numb. xiv. 25. Idols are called *carcases*, because lifeless and abominable, Jer. xvi. 18. The *carcases* of Jewish *kings*, that defiled God's house, are either the idolatrous images of their kings, or human bodies sacrificed to Moloch, Ezek. xliii. 7, 9. Christ's witnesses are like unburied *carcases*, when they are in a very weak and languishing condition, inhumanly used by Antichristians, and yet not permitted by Providence to be utterly undone, Rev. ix. 8, 9. The *carcases of transgressors*, whose worm dieth not, and their fire is not quenched, are the Jews and antichristians fearfully distressed by divine judgments, and the damned for ever tormented in hell, Isa. lxvi. 24. "Wheresoever the carcase is, thither shall the eagles be gathered together." This text has been considered in two different points of view, (1.) That wherever the doctrine of Christ and him crucified should be preached, there guilty hungry sinners would be found flocking together with the same avidity as eagles flock about a carcase. (2.) From the context compared with Job xxxix. 27,—30. the text may be considered as a prophecy of

the destruction of Jerusalem by the Roman armies, whose banner was, The Eagles, Matth. xxiv. 28. Luke xvii. 37.

CARCHEMISH; a city on the bank of the Euphrates, and probably the same with Circesium, on the east side of that river. About the downfal of the Assyrian empire, the Egyptians seized on it; but Nebuchadnezzar, after giving Pharaoh-necho a terrible defeat hard by it, took it, and cut the garrison to pieces, Isa. x. 9. 2 Chron. xxxv. 20. Jer. xlvi. 1,—12.

CARE; thought and concern about a thing. God's providence towards his creatures, especially his people, is called his *care* for them. He considers their case, preserves their existence and powers, governs their acts, and promotes their welfare, Matth. vi. 26, 30. 1 Cor. ix. 9. 1 Pet. v. 7. Men's care is either, (1.) *Lawful*. There is a necessary care about matters of this life, and still more the concerns of the life to come. 2 Cor. xii. 11. respects the *care* of the Corinthians in their discipline; Phil. ii. 20. *care* for all the concerns of the churches. (2.) *Unlawful*; too anxious concern about worldly matters. Martha, Martha, thou art *careful* and cumbered about many things, Luke x. 41. Matth. vi. 34. To eat bread with *care* or *carefulness*, is to do it under pinching straits, and under apprehension of terrible judgments, Ezek. iv. 16. and xii. 18, 19. *We are not careful to answer thee in this matter*; we need give no answer in words, being ready to manifest our fixed resolution by enduring of suffering, Dan. iii. 16.

CARMEL. (1.) A city, situate in a mountain of the same name, in the south part of the inheritance of Judah, about ten miles south-east of Hebron. Here Saul erected a triumphal monument, as he returned from the slaughter of the Amalekites. Here Nabal the Carmelite dwelt; and here, it is said, the Romans, many ages after, had a garrison, 1 Sam. xv. 12. and xxv. 2. (2.) A pleasant hill on the coast of the Mediterranean sea, about 16 miles north-west from Jezreel, in the border between Issachar and Manasseh. It abounded with wines and olives, and, at the west foot of it, was a fishing of the Carmel or purple fish. Here Elijah offered his famed sacrifice, and was answered by fire from heaven, and ordered the 450 prophets of Baal to be slain, 1 Kings xviii. 19,—40. Here the heathens, in after-ages, revered a noted deity, without image or temple, but merely an altar. To this deity the Roman emperor Vespasian sacrificed; and consulted it, whether he should obtain the empire. About A. D. 1180, an order of Carmelite friars were appointed, who erected a monastery here, and pretend to be the successors of the children of the prophets left here by Elijah. Any fertile place is called *Carmel* or *Sharon*, Isa. xxix 17. and xxxii. 15. and xxxiii. 9. The saints *head is like Carmel*; Jesus, their head of government and influence, is infinitely high, glorious, and fruitful; hope, their top grace, enters within the vail, has a wide prospect, and is extremely delightful, and fruitful in good works, Song vii. 5. But the word may be rendered *crimson*.

CARNAL. *Whatsoever is born of the flesh, is flesh*, John iii. 6. Carnality, therefore, respects all that as flesh and blood we inherit, or are born heirs of. Seth was born in Adam's image, Gen. v. 3. as distinguished from Adam, who was created in the image of his Maker; that image he defaced, (see ADAM), and, therefore Seth, and all the human race since,

have borne the image of Adam, of the earth, earthy. In Rom viii. 7. we are assured that the carnal mind is enmity against God, and cannot be otherwise. It is a great mistake to speak of the principles of the human mind being naturally good, but by temptation, bad examples, &c. corrupted. He who knows what is in man, declares, *There are none righteous, no, not one.* In me, (that is, in my flesh, says Paul,) dwelleth no good thing; and the works of the flesh are manifest, adultery, fornication, uncleanness, &c. see Rom. vii. and Gal. v. at large on the subject. The spirit, or the gospel, is opposed to this carnality, and, therefore, the flesh lusteth against the spirit, and the spirit against the flesh. In opposition to that enmity against God, which is the carnal mind, the spirit says, *I beseech you, be ye reconciled to God;* it points to the cross, where reconciliation was made when man and God became one. And, in opposition to the works of the flesh, it produces love, joy, peace, &c.

CARPENTER; a wright, 2 Kings xii. 11. Reforming magistrates and ministers, like *carpenters*, rectify the frame of church and state, and duly join and polish the various members thereof. Zerubbabel, Joshua, Ezra, Nehemiah, or Mattathias, with his sons Judas, Jonathan, and Simeon, were the *four carpenters* that frayed away the *four horns*, the harassing Samaritans, Arabians, Philistines, and Syrians, Zech. i. 20.

CARRIAGE; load of man, or beast; baggage, Acts xxi. 15. Isa. x. 28. Or that on which a thing is carried, Isa. xlvi. 1.

CARRY: (1.) To bear; remove, 2 Sam. xv. 29. (2.) To support; protect; and keep safe; Isa. xlvi. 3, 4. (3.) To lead or drive, Gen. xxxi. 18. (4.) To cause to ride, 1 Chron. xiii. 7. The Philistines, and other Gentiles, *carry* the Jews, when they promote their conversion to Christ, and their return to their own land: and they *carry* the members of the church, when they join themselves to her, and promote her welfare, Isa. xi. 14. and xlix. 22. To be *carried about* of false doctrines, or tempests, is to be unfixed in our belief of divine truth, and easily seduced into error, the most stupid and self-inconsistent, Eph. iv. 14. Heb. xiii, 9. 2 Pet. ii. 17. To be *carried away* of Satan's *flood*, is to be utterly seduced into error, or utterly destroyed, Rev. xii. 15. To be *carried away in the Spirit*, is to be affected by an extraordinary impression of the Holy Ghost, and brought, as it were, to a particular place, Rev. xvii. 3.

CARVE; to cut figures or images in wood, stone, metal, 1 Kings vi. 18.

CASEMENT; a window, or the grate of it, Prov. vii. 6.

CASIPHIA. To this place Ezra, when he came from Babylon to Judea, sent for some priests to attend him. The coast of the Caspian sea appears too distant to have been this place. It seems rather to have been near Babylon, Ezra viii. 17.

CASSIA, a kind of the decandria monogynia class of plants. It grows in various places of the East, as well as in America. The fragrant cassia, which is said to have been the bark of the tree, was one of the sweet spices, from which the anointing oil was extracted; and was sometimes used to perfume garments. It signified the savoury and medicinal graces of the Holy Ghost, Exod. xxx. 24. Psal. xlv. 8.

CAST. To *cast young*, is to miscarry or bring them forth before the

time, Gen. xxxi. 38. Exod. xxiii. 26. To *cast* metal, is to melt and mould it into a particular shape, Exod. xxv. 12. To *cast off; cast away;* is to give up with; disdainfully or wrathfully reject, Judg. xv. 17. Ezek. xviii. 31. Rom. xi. 11. God *casts on men*, and spares not, when he terribly punishes them, Job xxvii. 22. God's *casting sin* behind his back, or into the depths of the sea, imports his complete forgiveness of it, Isa. xxxviii. 17. Mic. vii. 19. To *cast out*, is to reject and cast into hell, Matth. viii. 12. John xv. 6.; to excommunicate from the church, John ix. 35. The Jewish children of the kingdom were *cast out*, when excluded from a church-state, thrown out of the peculiar favour of God into terrible miseries, and multitudes cast into hell, Matth. viii. 12. Jesus Christ will not *cast out* any that come to him: however guilty, polluted, rebellious, and infamous, he will kindly receive, and save them, John vi. 37. The *casting of Satan to the earth*, may import his loss of his worship in the heathen idols; his restraint from hurting the church, and being only permitted to rage among heathens and reprobates, Rev. xii. 9. Men's *casting* God's words behind them, when they forget, reject, and contemn them, Psal. l. 17. They *cast away* their transgressions, when they repent of, reform from, and abhor them, Ezek. xviii. 31. with Hos. ii. 2.

CAST AWAY. See REPROBATE.

CASTLE; a strong house or fort, fit to withstand the attacks of an enemy, Gen. xxv. 16. 2 Chron. xiii. 12.

CASTOR and POLLUX, were reckoned the sons of Jupiter: they were heroes who cleared the sea of pirates; and hence, were worshipped by sailors and others after their death. The fiery exhalations which sometimes appear at sea, they took for them; and, if but one appeared at once, they thought the voyage was to be unlucky. Their images were the sign of the ship in which Paul sailed to Rome, Acts xxviii. 11.

CATCH; to lay hold on; to carry or draw quickly: to entangle and make a prey of, Exod. xxii. 6. Mark xii. 13. Ministers *catch men*, when they are instrumental in converting them to Christ by the gospel, Luke v. 10. with Acts ii. 14,—41. The false apostles pretended Paul *caught* his hearers *by guile*, in using indirect methods of procuring their money, 2 Cor. xii. 16. Satan and his agents *catch away* the good seed or word of God, when they cause men to lose the remembrance and impression of what they heard, and hinder their putting it in practice, Matth. xiii. 9. False teachers *catch* and *scatter* Christ's sheep, by entangling them in their error, or raising persecution against them, John x. 12.

CATECHISE; to instruct by question and answer. It is the duty of ministers, masters, and parents, so to instruct these under their charge, Gal. vi. 6. Deut. iv. 10.

CATERPILLARS; insects, that prey upon and consume the leaves and fruits of trees, herbs, flowers, and grass. By caterpillars the Lord plagued the Egyptians, and the wicked Jews, Psal. lxviii. 46. Joel i. 4. and ii. 25.

CATTLE, oft comprehend all four-footed beasts; and sometimes only those of the more tame kinds, as horses, camels, asses, oxen, sheep, goats, deer, Gen. i. 25. and xxx. 43. In cattle, the substance of the ancients did, and still of some Eastern and other people chiefly doth, consist: nor did the children of great

men think it below them to attend their flocks, Job i. Gen. xxix. Exod. ii. By the impreſſion of the air, cattle know the approach of ſtorms, Job. xxxvi. 33. Men are likened to *cattle*: how naturally ſtupid are all of them! how miſchievous ſome of them! how uſeful others! how neceſſary for all to be watched over, and provided for, by the providence of God! Ezek. xxxiv. 17.

CAVE; an hole of the earth, chiefly in rocks, for men to lodge in. Caves were pretty common in Canaan, and the countries about. Strabo ſays, there were caves in Arabia ſufficient to hold 4000 men. Vanſleb mentions one in Egypt ſufficient to draw up 1000 horſemen in. In a cave at Makkedah, the five Canaanitiſh kings thought to hide themſelves from Joſhua, chap. x. 16. In caves the Iſraelites hid themſelves from the Midianites and Philiſtines, Judg. vi. 2. 1 Sam. xiii. 6. In caves at Adullam, Engedi, &c. David often lodged in his exile, 1 Sam. xxii. 10. and xxiv. 10. In two caves Obadiah hid and nouriſhed an hundred prophets of the Lord, 1 Kings xviii. 2. In a cave Elijah lodged when he fled from Jezebel, and probably alſo when he was by the brook Cherith, 1 Kings xix. 9. and xvii. 3. In caves the Jews hid themſelves from the perſecution of Antiochus, Heb. xi. 38. In the cave of Machpelah were Abraham, Sarah, Jacob, and Leah buried. In one near Bethany was Lazarus interred. A great many of the Jewiſh ſepulchres were caves digged into the earth, Gen. l. 34. John xi. 38.

CAUL. (1.) The midriff or net-work that covers the heart of ſome animals, Exod. xxix. 13. (2.) A covering of net-work for women's heads, Iſa. iii. 18. To *rend the caul* of one's heart, is violently to bereave him of life, and, as it were, tear him aſunder quite, in the manner of wild beaſts, Hoſ. xiii. 8.

CAUSE. (1.) Suit; controverſy, Pſal. xliii. 1. (2.) A ground or reaſon, 1 Sam. xvii. 29. (3.) Sake; account, 2 Cor. vii. 12. *Without cauſe*, or *cauſeleſs*, (1.) Without any reaſon, 1 Sam. xxv. 31. (2.) Without a ſufficient reaſon, or diſtinguiſhed offence, Prov. xxvi. 2. Job ii. 3. and ix. 17.

CAUSEY; a way paved with ſtones or gravel. It probably means the raiſed way, between the palace of the kings of Judah and the ſouth-weſt entrance of the temple, 1 Chron. xxvi. 16.

CEASE; (1.) To give over, 1 Sam. vii. 8. (2.) To be forgotten, Deut. xxxii. 16. (3.) To reſt and become quiet, Judg. xv. 7. (4.) To be altogether wanting, Deut. xv. 11. (5.) To be removed by death, captivity, or the like, Lam. v. 14. (6.) To forbear truſting, or depending on, Prov. xxiii. 4. Iſa. ii. 24. To avoid; abſtain from, Iſa. i. 16. Pſal. xxxvii. 8. To *ceaſe from our own works*, is to leave off obedience to our will as our rule; forbear reſting on our own works as our righteouſneſs before God: and depend on Jeſus's fulfilment of the law in our ſtead; and obey the law as a rule in the ſtrength of his grace, Heb. iv. 10. He *that hath ſuffered in the fleſh, hath ceaſed from ſin*; he that is held in law as ſuffering with Chriſt, is freed from the guilt of ſin; he that hath experienced the power of Chriſt's death on his conſcience, has ceaſed from the love and voluntary ſervice of ſin; he that has cordially ſuffered a violent death for Chriſt's ſake, has entirely got rid of ſin, his worſt burden; he that mortifies his corruptions, and endures fiery trials for Chriſt's ſake, hath ceaſed from the habitual prac-

tice of sin, 1 Pet. iv. 1. *Without ceasing*, frequently, earnestly, 2 Tim. i. 3. 1 Thess. v. 17.

CEDAR-TREE. A tree much celebrated in scripture. These trees are prodigiously thick and tall. There are some among those which are at this day to be seen on *Libanus*, that are five and thirty, and forty feet in the girt. The cedar-tree shoots out its branches at ten or twelve feet from the ground. Its branches are large, and at a distance from one another; its leaves are something like those of rosemary; it is always green, and distils a kind of gum, to which different effects are attributed. The wood of it is incorruptible, beautiful, solid, and inclining to a brown colour, it bears a small apple like that of the pine, except that the outward skin of it is finer, smoother, and not so open. Cedars were used in making statues, which were designed for long duration. The temple of Jerusalem, and king Solomon's palace, were built with cedar; and, there was so great a quantity of it in the temple, that it is sometimes called Lebanon. *Open thy doors, O Lebanon! Aperi, Libane, portas tuas!* And the house which Solomon dwelt in at Jerusalem is called the house of the forest of Lebanon, *Domus saltus Libani*. The roof of the temple of Diana at Ephesus was likewise of *cedar*, according to the account we have of it from Pliny. Josephus says, that Solomon planted *cedars* in Judea in so great a quantity, that there were as many of them in that country as there were sycamores, which are very common trees there.

The cedar was thought, in all probability, to have a purging quality, since Moses ordains, that, in the purification of a leper, this wood, together with hyssop, should be used in making up a wisp, wherewith the leper was to be sprinkled. The manner of making this wisp was as follows: they took a branch of cedar, another of hyssop, and a clean bird; the whole was tied up with a purple or crimson ribbon, so, however, that the bird's head should be aside the handle; this wisp they dipped in water wherein the blood of another clean bird had been distilled, and with it sprinkled the leper, then they loosed the living bird, and set it at liberty. They used much such a wisp, excepting only that no living bird was fixed to it, in the aspersions made on the great day of expiation with the blood of a red heifer.

Jesus Christ is likened to a *cedar*, for his strength, excellency, glorious height, refreshful shadow, constant comeliness, delightfulness, duration, and for his quickening and persevering influence. Is he not the great material in the building of the church? And doth he not purify us from our sinful leprosy, and loathsome death in trespasses and sins? Song v. 15. Ezek. xvii. 23. Are the saints likened to *cedars?* Rooted and grounded in Christ, the Rock of Ages, they grow up to the stature of perfect men in him; and are the delightful protection and strength of nations and churches; never utterly wither, nor are totally dispirited under any storm, Psal. xcii. 12. Judg. ix. 15. Song i. 27. Isa. xli. 19. Song viii. 9. The Assyrians, Amorites, and other nations, are likened to *cedars*, to mark their great strength, pride, and prosperity, Ezek. xxxi. 3, 8. Amos ii. 9. Kings are likened to *cedars*, to figure out their high station, glorious excellency, and their protection of others, 2 Kings xiv. 9. Ezek. xvii. 3,—22. Proud and great men are likened to *cedars*; they seem, at least to themselves, firmly founded: they rise in a superiority above others, and, for a

while, make a glorious and comely appearance, Isa. ii. 13. and x. 33, 34. and perhaps Zech. xi. 2.

CEDRON. See KIDRON.

CELEBRATE: (1.) To praise; render famous, Isa. xxxviii. 18. (2.) To keep holy, Lev. xxiii. 32, 41.

CELESTIAL; heavenly, 1 Cor. xv. 40.

CELLAR; a storehouse for wine and other liquors, 1 Chron. xxvii. 28.

CENCHREA. See CORINTH.

CENSER; a golden vessel, perhaps somewhat of the form of a cup, with or without a handle. Therewith the priest carried fire and incense, to burn before the Lord in the sanctuary or oracle. Did it represent Jesus's person, in which his intercession proceeds from unmatched love, and is founded on infinite sufferings? Lev. vi. 12. Heb. ix. 4. Rev. viii. 3, 5.

CENTURION, a Roman officer who commanded an hundred soldiers. One of them, with great faith and humility, applied to Jesus for the miraculous cure of his servant. Another was converted by means of the earthquake, and similar events, which attended his death, Matth. viii. 5. and xxvii. 54.

CEPHAS. See PETER.

CEREMONIES; rites used in the Jewish worship. See TYPES.

CERTAIN; (1.) Sure; fixed, Deut. xiii. 14. (2.) Some one, Numb. xvi. 2.

CERTIFY; to give sure information, Ezra iv. 14.

CESAR; the emperor of Rome, such as Augustus, Tiberius Claudius, Nero, &c. Luke ii. 1.

CESAREA, anciently called Strato's Tower, was built by Herod the Great, in honour of Augustus, and called by his name. This city stood on the shore of the Mediterranean sea, about 75 miles north-west of Jerusalem. It was peopled partly with heathens and partly with Jews, which sometimes occasioned terrible contentions between them. Here Cornelius lived: here Herod was eaten up of worms: here Philip the deacon lived with his daughters: here Agabus foretold Paul's imprisonment at Jerusalem: here Paul was tried before Felix and Festus, and continued two years a prisoner, Acts x. 1. and xii. 23. and viii. 40. and xxi. 11. and chap. xxiii. and xxiv. A respectable church continued here till the 7th century. But, in Acts ix. 30. it perhaps means Cesarea-Philippi.

CESAREA-PHILIPPI. See DAN.

CHAFFED; highly provoked, 2 Sam. xvii. 8.

CHAFF; the refuse of winnowed corn, Psal. i. 4. Wicked men, particularly hypocrites, are likened to *chaff*: whatever defence they afford to the saints, who are good wheat in this world; yet, in themselves, they are worthless, barren, and inconstant, easily driven about with false doctrines, and tossed into ruin by the blast of God's wrathful judgments, Matth. iii. 12. Hos. xiii. 3. Isa. xli. 16. False doctrines are called *chaff*; they are vile, useless, and unsubstantial, and cannot abide the trial of God's word or Spirit, Jer. xxiii. 28. Fruitless projects are like *chaff* and *stubble*; they are unsubstantial, and easily overturned by the blasts of opposition, Isa. xxxiii. 11. The Assyrians were like the *chaff of the mountains*, when the angel destroyed most of their army, and the rest fled home with great precipitation, Isa. xvii. 13. and xxxvii. 7, 36, 37.

CHAIN. With chains idols were fixed in their shrines, Isa. xl. 19.; or criminals in their prison, or servitude, Jer. lii. 11. Chains of gold

were worn as ornaments of the neck, Gen. xli. 42. God's law is a *chain*; it reſtrains from ſinful liberty; is uneaſy to corrupt men; and is a great ornament to the ſaints who obey it, Prov. x. 9. The *chains of gold* that adorn the church's neck, may ſignify her well-connected and valuable truth and ordinances, and the gifts of her officers and members. The *chains of gold* that adorn the neck of particular ſaints, may denote their gifts, graces, bleſſings, and good works, that are exceedingly ornamental to their faith, Song i. 10. and iv. 9. The great *chain* wherewith Satan is bound for a thouſand years, is the powerful reſtraints of divine providence, and the juſt laws againſt ſcandalous crimes faithfully executed, Rev. xx. 1. The *chains* of darkneſs, wherewith fallen angels are bound till the day of judgment, are, the diſpleaſure of God, the curſe of his broken law, their own ſinful luſts, and their condemning conſcience, 2 Pet. ii. 4. Jude 6. Bondage and trouble are *chains*: they reſtrain our liberty, render us uneaſy, and are ſhameful badges of our guilt; and yet, if borne for Chriſt, are an honorary ornament, Lam. iii. 7. 2 Tim. i. 16. *Make a chain*, prepare for captivity and ſlavery, Ezek. vii. 23. Pride is a *chain* that keeps men under its power; and, by a fond diſcovery of it in their conduct, they uſe it, as if ornamental to them, Pſal. lxxiii. 6.

CHAIN-WORK, is what is wrought in reſemblance of a chain, 1 Kings vii. 17.

CHALCEDONY; a precious ſtone of a miſty grey colour, clouded with blue, yellow, or purple. It much reſembles the common agate. The beſt ſort is that which hath a pale caſt in blue. It was the third foundation in the new Jeruſalem, and might repreſent Jeſus, in the excellency and wonderful connection of his natures, Rev. xxi. 17.

CHALDEA; a country in Aſia, between the 30th and 35th degree of north latitude, and moſtly between the 45th and 49th degree of eaſt longitude from London; and ſo can only be called north of Judea, becauſe the Chaldean armies had to march by Syria, to invade that country. When largely taken, it comprehended alſo Babylonia, and had the river Tigris on the eaſt ſide, Meſopotamia on the north, and Arabia the Deſert on the weſt, the Perſian Gulf, and part of Arabia-Felix, on the ſouth. Its ancient name was SHINAR, becauſe the Lord, by the confuſion of tongues, did, as it were, *ſhake* the inhabitants out of it, to people the reſt of the world.

The Chaldeans, or *Caſdim*, ſeem to have been partly deſcended from Arphaxad the ſon of Shem, and partly from Cheſed the ſon of Nahor. It appears, both from Herodotus and from ſcripture, that the Chaldeans were, for ſome ages, given to robbery, in the manner of the Arabs. Three bands of them carried off Job's camels, Job i. 17. The Aſſyrians, under Pul, ſeem to have reduced them to order, and formed them into the kingdom of Babylon, for Nabonaſſer his younger ſon, Iſa. xxiii. 13. The Chaldeans, ſo called in a ſtrict ſenſe, were a ſociety of pretenders to learning, prieſts, philoſophers, aſtronomers, aſtrologers, ſoothſayers, who, it is ſaid, dwelt in a region by themſelves; and the reſt of the people were called Babylonians, Dan. ii. 2, 4.

CHALK, or lime-ſtones. To make the ſtones of altars like theſe, is to pull them down, break them to pieces, and entirely aboliſh the idolatrous worſhip, Iſa. xxvii. 9.

CHAMBER; an apartment of a

houſe. Some were *inner chambers*, to which one had to go through part of the houſe, and were more ſecret, 1 Kings xx. 30. and xxii. 25. Some were *upper chambers*, or garrets, where, it ſeems, they laid their dead; and where the Jews ſometimes had idolatrous altars; and where the Chriſtians, in the apoſtolic age, had often their meetings for worſhip, Acts ix. 37. and xx. 8. and i. 13. 2 Kings xxiii. 12. Some were for beds, others for entertaining gueſts, at the three ſolemn feaſts, or other occaſions, Matth. ix. 15. 2 Kings vi. 12. Mark ix. 14.

God's *chambers* are the clouds, where he lays up his treaſures of rain, ſnow, hail, wind; and where he myſteriouſly diſplays his wiſdom and power, Pſal. civ. 3, 13. Chriſt's *chambers* are his ordinances, and intimate fellowſhip with him therein, by which he familiarly inſtructs, comforts, and protects his people, Song i. 4. To apply to earneſt prayer and ſupplication, and depend on God's promiſes, perfections, and providence for ſpecial protection, is to *enter into our chambers*, that we may be ſafe, as the Hebrews were in their houſes, from the deſtroying angel, Iſa. xxvi. 20. The *chambers built for lodging the ſerving prieſts* at the temple, and which narrowed according to their height, might figure out the intimate fellowſhip with Chriſt, and deep concern for the church, which miniſters ought to maintain; and that there are but few miniſters of true eminency, and theſe are generally expoſed to much diſtreſsful perſecution, 1 Kings vi. 5. Ezek. xlii. 5, 6. The *little ſide-chambers* in Ezekiel's viſion, that were built on the wall, and widened as they roſe in height, might ſignify particular churches, religious aſſemblies, and ordinances, wherein the ſaints are ſpiritually born, feaſted, inſtructed, and protected; and which are all ſupported by God, as their wall of ſalvation; and in which, the more dependent on God, and heavenly-minded men are, the greater is their true liberty, Ezek. xl. 7, 13. and xli. 5, 6, 7. The *bride-chamber*, denotes the moſt immediate fellowſhip with Chriſt, while he continued the bridegroom of his church on earth. The *chambers of the ſouth*, are the conſtellations or cluſters of ſtars belonging to the ſouthern part of the firmament, which are often hid from us, and whoſe appearance is ordinarily attended with ſtorms, Job ix. 9.

CHAMBERING; immodeſt, or unclean behaviour, Rom. xiii. 13.

CHAMBERLAIN; (1.) A keeper of the king's bed-chamber, or a ſteward, Eſth. i. 10. (2.) City-treaſurer, Rom. xvi. 23.

CHAMOIS; a kind of goat. Of this animal's ſkin, the true chamoy leather is made. Whether this be the ZOMER, declared unclean by the Hebrew law, we cannot determine. Dr. Shaw thinks it is rather the Yeraſſa, or Camelopardalis, which, in figure, has a mixed reſemblance of the goat, ox, and deer, chiefly the laſt; but its neck is long as that of a camel. It is beautifully ſpotted as the leopard, and almoſt as tame as a ſheep, Deut. xiv. 5.

CHAMPAIN; a plain open country, Deut. xi. 30.

CHAMPION; a ſtrong and noted fighter, 1 Sam. xvi. 4.

CHANCE; (1.) Unforeſeen event, 1 Sam. vi. 9. (2.) To happen; fall out, Deut. xxii. 6.

CHANCELLOR; the preſident of the council for the king's affairs, Ezra iv. 8, 9, 17.

CHANGE; (1.) To alter to the better, or to the worſe, Pſal. cii. 26. Acts vi. 4. Eccl. viii. 1. (2.) To put, or give one thing for another,

Lev. xxvii. 10. (3.) To disannul, Dan. vi. 8. (4.) To give one's right to another, Ruth iv. 7. Antichrist *changes times and laws* when he alters the constitutions and laws of Christ's church, Dan. vii. 25. The living, at the last day, are changed, when their bodies are rendered immortal, 1 Cor. xv. 51. Night is *changed* into day when men can obtain no rest or sleep therein, Job xvii. 12. *Changes and war against men*, denote afflictive alterations of their case, Job. x. 17. Psal. lv. 19. Joshua the high-priest's *change of raiment* did not chiefly hint the putting on a suit of fine clothes instead of his filthy ones, but the removal of sin, through our Saviour's finished obedience and suffering, and the qualifying him to be a faithful High-priest, Zech. iii. 4.

CHANNEL; the bed in which a river runs, Isa. viii. 7. The hollow of the shoulder bone is called a *channel*, because somewhat in form as the bed of a river, Job xxx. † 22.

CHANT; to sing merrily; Amos vi. 5.

CHAPITERS; ornaments on the top of pillars, walls, and the like, somewhat resembling an human head. The many chapiters in the tabernacle and temple, might signify Jesus as the ornamenting head of his body the church, Exod. xxxvi. 38. 1 Kings vii. 16.

CHAPEL; a house for public worship. Bethel is called the king's *chapel*, because there the kings of Israel worshipped the golden calf, Amos vii. 13.

CHAPT; rent with drought, Jer. xiv. 4.

CHARGE; (1.) To command solemnly, Exod. i. 22. Gen. xxviii. 1. (2.) To exhort earnestly, 1 Thess. ii. 11. (3.) To put an office or business on one: and so to have the *charge* of any thing is to have the care and management thereof committed to him, Deut. xxiv. 5. 1 Tim. v. 16. Acts viii. 27. (4.) To bind, or adjure by solemn oath, 1 Sam. xiv. 27. (5.) To accuse, or lay a thing as a crime to one's charge, Job i. 22. Psal. xxxv. 11.

CHARGER; a vessel for holding provisions at table, Numb. vii. 17.

CHARGEABLE; costly; expensive, 2 Sam. xiii. 25.

CHARIOTS. (1.) Light coaches to ride journeys in, Gen. xlvi. 29. (2.) A sort of coaches for warriors to fight from, and to break the ranks of the enemy, 1 Kings xxii. 31. *Chariots of iron*, were such as had iron scythes fixed to their sides, that, when furiously driven, they might mow down whoever stood in the way. A vast number of the Egyptian war-chariots had their wheels divinely taken off, and were drowned in the Red sea, Exod. xiv. 7. The Canaanites, defeated by Joshua near Merom, lost a multitude of chariots, Josh. xi. 4. Nine hundred *chariots of iron* were in the army of Jabin, commanded by Sisera, Judg. iv. 3. In the beginning of Saul's reign, the Philistines brought to the field 30,000 chariots; but these comprehended the whole of their waggons, and other carriages; or perhaps rather meant such as fought in chariots, as the word seems to be taken, 2 Sam. x. 18. 1 Kings xx. 21. 1 Chron. xix. 18. As the Hebrews were divinely discouraged to trust in chariots and horses, or even to multiply them, it was long ere they used them in their wars; nor indeed was their hilly country very fit for them. When David took a thousand chariots from Hadadezer, he burnt 900 of them, and houghed the horses, reserving only 100 to himself, 2 Sam. viii. 4. Solomon had 1400 chariots, 1

Kings x. 26. Nor, even afterward, do any but kings and chief captains seem to have used them in battle: their kings had often two, that, if one broke, they might ride in the second, 2 Chron. xxxv. 14. The *binding the chariot to the swift beast*, imports fleeing off from the enemy with the utmost speed, Mic. i. 13. In imitation of the Persians and other heathen kings, Manasseh and Amon consecrated chariots to the sun; but Josiah destroyed them, 2 Kings xxiii. 11.

God's *chariots*, are angels, providences, and clouds, in the agency and motion of which he displays his greatness and power, opposes and conquers his foes, and supports and protects his people, Psal. lxviii. 17. Hab. iii. 8. Isa. lxvi. 15. Christ's *chariot of the wood of Lebanon*, whose bottom is of gold, its pillars of silver, its covering of purple, and its midst paved with love, is that by which he marks his glory, and conquers his enemies. This chariot may be properly considered as the public and triumphant preaching of the gospel. The pillars are for support and strength, and are compared to silver,—for the word of God is like silver seven times purified. The bottom or seat, on which Christ sits, refers to the mercy-seat of old, Psalm lxxx. 2.; the purple covering, the doctrines of justification through his blood: and its midst the love, grace, and mercy therein exhibited. Song iii. 9, 10. Christ is compared to the *chariots of Amminadib*, probably referring to some noted charioteeer in Israel; or rather, as the words may be rendered, *my soul*, set me on the chariots *of my willing people*, corresponding with Psalm cx. 2, 3.

The *four chariots*, proceeding from between *mountains of brass*, may denote the four noted monarchies; which have, from small beginnings, and amidst great opposition, appeared in the world, and, in their turn conquered the nations. The *chariot with red horses*, may denote the Assyrians and Chaldeans, cruel and bloody: that with *black horses*, the Medes and Persians, sometimes arrayed in black, and terribly distressful: that with *white horses*, the Greeks, astonishingly victorious, and overrunning the very places which the Medes and Persians had done: that with *grizzled and bay horses*, the Romans and Goths, who pushed their conquests chiefly to the southward. Or, might these *chariots* signify angels, as employed in the dispensations of providence, in bloody wars and persecutions, in famines and pestilence, in joy and prosperity, and in events wonderfully mixed?

CHARITY. See LOVE.

CHARM. See DIVINATION. To *be charmed*, is to be affected with charms or spells, Jer. viii. 17. *Charmers charming never so wisely*, may be rendered the *eloquent putting things together never so wisely*. No human method of delivering gospel-truth can, of itself, make any impression on the heart of an obstinate sinner, Psal. lviii. 4.

CHASE; to follow hard after one with an intent to destroy, Deut. i. 44. To *chase out; chase from; chase away*, is angrily to drive, Job xviii. 18. Prov. xix. 26.

CHASTE. (1.) Pure from fleshly lust, Tit. ii. 5. (2.) Freed from the reigning power of worldly love and sinful corruptions, 2 Cor. xi. 2.

CHASTEN, CHASTISE, CORRECT; (1.) To strike or afflict one for his advantage and instruction. And to refuse or despise *chastisement* or correction, is to undervalue it, and be no way reformed by it, Jer. ii. 30. and v. 3. and vii. 28.

Heb. xii. 5. The overthrow of the Jewiſh nation by the Chaldeans, was the *chaſtiſement of a cruel one*, was very ſevere, and inflicted by cruel inſtruments, Jer. xxx. 14. (2.) To puniſh in juſt wrath, Lev. xxvi. 28. Thus the *chaſtiſement of our peace* was laid on Chriſt; that puniſhment, by the bearing of which our reconciliation with God is effected, was laid on him as our Surety, Iſa. liii. 5. To *chaſten one's ſelf*, is to be exerciſed before God, in ſelf-debaſement, faſting, and prayer, Dan. x. 12. The ſcriptures are for *correction*: by their powerful influence, they prick a man to the heart, and make him amend of his evil courſes, 2 Tim. iii. 16.

CHAWS; jaws, Ezek. xxix. 4. and xxxviii. 4.

CHEBAR; a river in Chaldea, where Ezekiel ſaw ſundry of his viſions, chap. i. iii. x. It is thought to have been cut between the Euphrates and the Tigris; or rather, it is that river which had its riſe near the head of the Tigris, and run through Meſopotamia, to the ſouth-weſt, and fell into the Euphrates a little ſouth from Carchemiſh.

CHECK; hindrance. I have heard the *check of my reproach*; I have heard enough of reproach, to diſcourage me to ſay any more, Job xx. 3.

CHECKER-WORK; that in which the images of flowers, ſprigs, leaves, and fruits, are curiouſly wrought together, 1 Kings vii. 17.

CHEDORLAOMER, king of Elam, about A. M. 2078, ſubdued the kingdoms of Sodom, Gomorrah, Admah, Zeboim, and Zoar. After they had ſerved him twelve years, they rebelled. In the 4th, he reſolved to reduce them. Aſſiſted by Amraphel, king of Shinar, Arioch king of Ellaſar, and Tidal king of Gojim, or *nations*, he marched againſt them. To deprive them of all poſſible aid, he firſt attacked the neighbouring powers; marching ſouthward on the eaſt of them, he ſmote the Rephaims, near the ſource of the river Arnon, and pillaged Aſhtaroth-karnaim; he routed the Zuzims at Ham, the Emims in Shaveh-kirjathaim, and the Horites in mount Seir. Having proceeded on the ſouth ſide, till he came to Elparan, he returned, and directed his courſe to the north-eaſt. In his way, he ravaged the country of the Amalekites, and ſmote the Amorites who dwelt about Hazazontamar. At laſt, he attacked the allied troops of the revolted kingdoms. The field of battle was full of ſlime-pits; the army of the revolters was routed; ſuch as eſcaped the ſlaughter fled to the mountains, poſſibly theſe on the north-eaſt, which afterwards fell to the lot of the Reubenites. Chedorlaomer and his allies, after ravaging the country, and carrying off a number of captives, and a great booty, directed their march northward, intending to return home by the ſouth-eaſt of Syria. But, informed that Lot, his nephew, and family, were among the captives, Abraham, with an handful of ſervants, and a few Canaaniti ſh allies, purſued the conquerors, overtook them at Dan, and routed them; then purſued them to Hobah, a little to the north of Damaſcus, and retook their captives and booty. Shuckford would have Chedorlaomer to be the Aſſyrian Ninyas; and Bedford would have him a deputy of Zameis king of Aſſyria; but to me their reaſoning does not appear concluſive, Gen. xiv.

The CHEEK, in the human face, is the ſpecial reſidence of comelineſs and bluſhing. And to *ſmite on the cheek*, or *pull off its hair*, im-

plied at once cruelty and contempt, 1 Kings xxii. 24. Mic. v. 1. Iſa. l. 6. Chriſt's *cheeks like a bed of ſpices*, denote the delightful and ſoul-refreſhing comelineſs of his perſon, his humiliation, and the manifeſtation of his ſpiritual preſence, Song v. 13. Might not the ſaints, feeding by faith on his beauty and compaſſion, be ſignified by the prieſts having the *cheeks and the maw* of the peace-offering? Deut. xviii. 3. Wicked men being likened to ravenous beaſts, the *ſmiting them on the cheek bone, and breaking their teeth*, imports the depriving them, by fearful judgments, of their power to hurt others, Pſal. iii. 7.

CHEER; to make joyful, Deut. xxiv. 5. *Good cheer* ſignifies, (1.) Great joy, Matth. xiv. 27. (2.) Good meat, ſuch as is got of ſacrifices, Prov. xvii. † 1.

CHEMARIM, *the black ones*, are by ſome thought the images of Chamar, Iſis, or the moon; perhaps rather the prieſts that were worſhippers of the fire are meant, whoſe clothes, and often their faces, were black. Or, why might not the *Chemarim* be the agents that officiated as prieſts in the burning of children to Moloch? Our verſion, Zeph. i. 4. diſtinguiſhes them from the prieſts; but the prieſts there mentioned, might be apoſtate ones of the ſeed of Aaron, or the prieſts of ſome other idol. It is certain, that, in 2 Kings xxiii. 5. and Hoſ. x. 5. the word plainly means idolatrous prieſts.

CHEMOSH. See BAAL-PEOR.

CHERETHIM, CHERETHITES; (1.) The Philiſtines, or a particular tribe of them. See CAPHTOR, Zeph. ii. 5. Ezek. xxv. 16. (2.) David's life-guard were called *Cherethites* and *Pelethites*; either becauſe they were partly compoſed of ſuch Philiſtines as had joined him; or rather, becauſe they had, for a time, dwelt among that people, and might have their arms and order copied from ſuch particular bands of their troops, 1 Chron. xviii. 17.

CHERISH; to give one cordials, warmth, eaſe, and comfort, 1 Theſſ. ii. 7. Chriſt *cheriſheth* his church; he quiets their conſcience with the application of his blood; he warms their heart with the ſhedding abroad of his love, and encourages them by his power and promiſe, Eph. v. 29.

CHERITH; the river of which Elijah drank, while he was nouriſhed by ravens, 1 Kings xvii. 3, 4. It is thought to have run from the eaſt into Jordan, a little to the ſouthward of Bethſhan; but Bochart will have it to be the ſame as the river Kanah; and Bunting will have it to run eaſtward to the Jordan between Bethel and Ai.

CHERUB, CHERUBIM. There is no ſubject of revelation which has occaſioned more controverſy than that of the cherubim; and indeed there are none of the hieroglyphical ſigns uſed in ſcripture, of which the meaning and intention are more involved in obſcurity. A cherub is generally conſidered as a ſpecies of angel, or miniſtring ſpirit; thus we read, Pſal. xviii. 10. "He rode on a cherub and flew on the ſwift wings of the wind." The firſt mention of the cherubim in ſcripture, is in Gen. iii. 24. where their office is ſaid to be *to guard the way*, or *to point out the way*, to the tree of life. Under the article ANGEL, the reader will find how much the angels are connected with the churches on earth, as well as in heaven; and the cherubims of glory, overſhadowing the mercy-ſeat, and looking down upon the ark, is by many conſidered as having a reſpect to the great myſtery of godlineſs,

seen of angels; *1st*, In their constant attendance on the Son of God, at his birth, temptation, agony, resurrection, and now in heaven, thousands of thousands surround his throne. *2dly*, In their ministrations to them who are heirs of salvation; for into the church the angels desire to look, to behold the manifold grace of God. The late Mr. Hutchinson introduced a hypothesis, in a great measure new, on the subject of the cherubim; as his arguments are ingenious, and the subject important, we shall here introduce the substance of them. No representation at all was to be made of *Jehovah*, nor was there any *image* of *him* to be met with in the tabernacle or temple, to whom the people should bow down, contrary to the practice of all the heathen nations. Yet nevertheless, both in the tabernacle and temple there were *hieroglyphical*; or *emblematical figures* set up over the *mercy-seat*, called CHERUBIM, and between, or in them, the Deity was to dwell or reside, and to his presence in that place, the blood was to be brought in within the *vail* on the day of *expiation*. Tho' the form of these *cherubims* was so well known in the days of Moses, that, without any other description of them but the name, the workmen being commanded, made them; yet the knowledge of the figure they were of was so little inquired after by the Jews, that they revolted from God, and receded from the purity of their religion, that they seemed totally to have lost it, before they built the second *temple*. These *cherubims* were to beaten out of the same piece of gold that covered the *ark of the testimony*, called the *mercy-seat*; they were to lo look inwards towards the *mercy-seat*; the blood, on the day of *expiation*, was to be sprinkled on the *mercy-seat*; between them *Jehovah* was to dwell, to reside between or in them: from thence he was to give directions, and responses; and these figures, with the *mercy-seat* and the *ark*, were all the furniture of the *sanctum sanctorum*, the *most holy place*, the emblem of the divine residence. As the *cherubim* are not fully described in the history of the framing and building of the tabernacle or temple, and as the priests, who might have seen them in the *sanctum sanctorum*, and the other persons who must have seen them on the walls and doors of the temple, might have failed, before the second temple was completely finished, which would have furnished an excuse to the succeeding Jews for being without those emblems in the second temple, and for neglecting the knowledge thereby conveyed, it pleased God to exhibit to one of his prophets Ezekiel, in vision, at different times, the figure of these *emblems*, which he has, in two several places, Chap. i. and x. carefully recorded. And it is not a little surprising, that tho' the Jews unanimously hold Ezekiel to be a prophet, and these passages to be inspired, yet they never thought fit to give the *figures* he describes a place in their temple, or to guess at the meaning of them, though they hold that those contain the most important mystery. The description of the CREATURES, seen in this vision by Ezekiel, is so full, so anxiously and laboriously given, that there is no mistaking some of the great lines of it. Each CHERUB had *four heads*, at least *faces*, and but one *body*; each had *hands* of a man and *wings*; and the four faces were, *first*, the face of a *bull*, which is properly called a *cherub*; *secondly*, to the right of the bull, the face of a *man*; *thirdly*, to the right of the man the face of a *lion*; and the faces of the *man* and *lion* are said,

Chap. i. 5, 10. to have been on the right side, whereas the face of the *bull* is said to be on the left: and, *fourthly*, the face of an *eagle*, without taking any notice of any particular conjunction between the force of the *bull* and that of the eagle. And the prophet takes so much care to inculcate, that the creatures or figures thus represented were the CHERUBIM, and that the description in the first and the tenth chapters relate to the same CHERUBIM, that there can be no doubt he describes the very *cherubim* placed in the tabernacle and temple; unless it can be supposed that this description was given on purpose to deceive and mislead us. Thus knowing from Ezekiel the form of the *cherubim*, and knowing the usage of the most ancient nations, particularly the Egyptians, of framing compounded figures of this kind, for *hieroglyphical* or *symbolical* purposes; from the remains of their antiquities still extant, we can entertain no doubt that this representation was significative. He who cannot believe that the *cherubim* was set in the *holy of holies* to represent *one* animal, compounded of *bull*, *man*, *lion*, and *eagle*, must necessarily admit, that the faces of these animals, so joined, were intended to signify several characters, powers, or persons, united together in one. We know from ancient authors, and we see in ancient gems and other monuments, that the Egyptians were very much accustomed to make the body of their *image*, or representation, *human*, sometimes with that of a *hawk* or *eagle*, and sometimes with that of a bull, a ram, or some other horned creature. And as, from the original exhibition of the *cherubim* removed, and recalled to its proper use, in the tabernacle and temple, we see the ancients had a pattern from whence they might have taken these representations, which they monstrously abused, we may reasonably conclude, that these representations, which naturally, and without some institution, would never have come into the heads of any men, flowed from an early practice, that had a different intent from that to which it was at last turned. As the practice of the earliest heathens, who first apostatised to the service of the *heavens*, in setting up the figures of the several *animals* whereof the *cherubim* was composed, for the symbols, or emblems, of the different powers in the *heavens*, which they worshipped, is strong evidence what those *figures* were originally intended to represent; it becomes necessary, for any one, who would have further satisfaction in this particular, to search the scriptures, to see whether, in the several appearances of the Deity therein related, there may not be some characters fit to confirm or destroy the opinion, that the *figures* in the *cherubim* were the emblems of *fire*, *light*, and *air*, or *spirit*. These being, perpetually, the signals of *Jehovah's presence*, the symbols made use of to denote his appearance; these having been, jointly or severally, the objects of the earliest pagan religious services, the pagans acknowledging the *bull*, the *lion*, and the *eagle*, as the emblems of these their divinities, which, in length of time, they mistook for what they were only intended to represent; and the *bull*, the *lion*, and the *eagle*, joined in the appearance of *one living creature*, having been consecrated, as one may say, in the *cherubim*, for the residence of the *presence* of God in the *holy of holies*, one can hardly doubt that the *figures* joined in the *cherubim*, which were the emblems of *fire*, *light*, and *air* or *spirit*, the ordinary similitude

under which the Deity usually appeared, were intended to represent those *characters* or *persons* in the divine *essence*, that *fire*, *light*, and *air*, or *spirit*, resembled. Whatever occasion man might have had for the knowledge of the distinction of *persons* in the Deity before the FALL, yet it seems certain the manner of his salvation, after his defection, could not have been imparted to him without revealing *that* truth, undiscoverable by the *light of nature*. He could not possibly know how, or upon what account, his sins were to be pardoned, and himself reinstated in the favour of God, without being told that the Deity consists of *three Persons*; that, of those *three*, pursuant to a *covenant* made before the CREATION, the *Second* was to take on him flesh, and in the form of man to suffer, and thereby atone for the sins of mankind: and that the *third* was to keep a communication with the souls of men, for their guidance and comfort. And man could not possibly keep up, with any certainty, the memory of this *revolution* without some memorial, some *symbolical* art or thing to preserve it; or look upon such *symbol*, knowing the sense of it, without gratefully confessing his obligations to those *divine persons* to whom he owed his being, his comfort, his salvation. A *Christian*, the most important article of whose *creed* it is that the Deity was joined to the humanity, that the *Word* was made flesh, that a person in *Jehovah* became the *Son of Man*, born of a virgin, became the *Son of Jehovah*, will not scruple, when he is told that, in the representation of the Deity, exhibited under *symbols* in the *cherubim*, for instruction and comfort of mankind, the figure of a *man* is added to these that represent the *Trinity*; that this figure of a *man* is placed at the right hand of that *emblem* that represents the *Father*, the *First Person*, the *Fire*, and that it is in a particular manner conjoined with the *Lion*, the *Second Person* the *Light*. He firmly believes what these figures, thus explained, represent; and must think it agreeable to the great condescension and goodness of the merciful God, to acquaint man, from the beginning, with what so nearly concerned him, and what, without *revelation*, he could have no idea of.

The *hieroglyphical* representation in the *cherubim* must not be considered, singly, from the form of it; but to that must be added the rank it had in the tabernacle, and the ceremony, or emblematical action in which it was concerned. It has been already observed, that the *cherubim* were to be made out of the same pure gold that composed the *mercy-seat*, which they were to cover with their wings; and all that is described to us further of their posture is, that, standing one at each end of the *mercy-seat*, their faces were to look towards each other, and towards the *mercy-seat*. This *mercy-seat*, the space between the two *cherubim*, is described particularly as the place of the residence of the Deity, and of his appearance: he was to inhabit the *cherubim*, or between them; and he was to appear there in a *cloud*, and to declare his will from thence. Besides this, there was a stated solemn ceremony to be performed, once a-year, on the day of *expiation*, before the *mercy-seat*; the *priest* was to bring within the *vail* the blood of the *sin offering*, and with it to make atonement for all the people, by sprinkling of the blood upon the *mercy-seat*, and seven times before it; and this blood, so sprinkled, is said to expiate. The *atoning blood*, in this highest act of the Mosaical institu-

tion, was ſprinkled on that place, the *mercy-ſeat*, towards which the ſeveral faces of the *cherubim* were turned: if they were to ſee, they had no object to look at, on this ſolemn day of *expiation*, but the prieſt in the holy garment, the *emblem* of the *Second Perſon*, the *Light*, ſprinkling this blood on, and towards the *mercy-ſeat*; which could hardly fail to raiſe the idea, that the blood, ſo ſprinkled, was the object, the divine *perſons*, whom theſe *figures* repreſented, looked upon as the propitiation, the ranſom, the atonement. And, if it was neceſſary, towards making this emblem complete, to repreſent all the *perſons* as looking upon, and accepting this blood, then it became neceſſary to make two ſeveral *cherubs*, and to place them at different ends of the *mercy-ſeat*, that the face of each figure might be turned towards the ſpot the blood was to be ſprinkled on; becauſe, had there been no more than one *cherub*, two only of the four faces could have been directed to the place on which the blood was to be ſprinkled; beſides, that the ſignificancy of the circumſtance of their faces looking towards each other, which deſerves a ſeparate conſideration, would have been loſt. Nothing is more certain than that, under the Moſaic economy, the Deity was to reſide, to dwell, to appear, in the midſt of the people, in the place where he was to put his *name*, the place where, and where only, in excluſion of all others, ſacrifice was to be offered, the altar was to be ſet up, and every other ceremonial, or emblematical act of their religion, was to be performed, and, more particularly, the higheſt in or between the *cherubim*. The account given us by Moſes of the publication of the *goſpel* after the *fall*, is very ſhort and conciſe, though the *revelation* may, in itſelf, have been very full and explicit. Hopes of mercy given are recorded in that ſingle ſentence, *the ſeed of the woman ſhall bruiſe the head of the ſerpent*: and we hear of no other *ſymbolical* thing, inſtitution, or exhibition, except the placing or inhabiting the *cherubims* to the eaſtward of Eden, and upon man's being removed out of it. Now, as the eſtabliſhed method for atonement and propitiation, the known way *to the tree of Life*, was by employing *fire* in burnt ſacrifice, and the ſword in ſhedding blood, both which muſt be done before *the faces of Jehovah*, reſiding in or between the *cherubim*, what hinders us to conclude, that the exhibition mentioned by Moſes was, to the *ſymbolical* inſtitution and ſervice afterwards eſtabliſhed amongſt men, the ſame that the patterns ſhewed to Moſes and to David were of the tabernacle and temple that afterwards were erected; and that Adam, and, in him, mankind was thereby inſtructed to ſhed blood, and offer burnt ſacrifice before the faces of ſuch *ſymbolical* figures as were then repreſented? Surely, if the ſhedding of blood and offering by *fire* were then inſtituted, as we are pretty ſure they were, the manner would alſo be directed. And as we know, from the hiſtory of Cain, that *Jehovah* choſe a place for his more immediate preſence, called his *faces*, we cannot poſſibly doubt that directions muſt be given with what ſymbols that place was to be adorned, and how it was to be diſtinguiſhed; nor can we reaſonably heſitate to pronounce, that the ſymbol of his *preſence* was the *cherubim*, the place where, in the Jewiſh economy, he moſt certainly dwelt, and where, in the very text in queſtion, he is ſaid to inhabit. If, then, this emblematical repreſentation was exhibit-

ed, immediately after the fall, to express and keep in perpetual memory the revelation of mercy to man, we can see a grand purpose for its first exhibition in Eden; its honourable station in the tabernacle and temple; and by what means the nations came by their symbols. See TERAPHIM.

His *dwelling between the cherubims*, imports his peculiar presence in the Jewish holy of holies: and chiefly his peculiar satisfaction and pleasure in our Mediator; and his law-magnifying righteousness; and his readiness to be found of such as seek him in him, Psal. lxxx. 1. The king of Tyre is called a *covering cherub*: he afforded his subjects an agreeable and glorious protection, while his fine apparel made him shine as an angel, or glitter as the golden cherubims over the ark, Exek. xxviii. 14.

CHESALON, is thought to be the same as Jearim, Josh. xv. 10.

CHESNUT-TREE, is of the beech kind. Jacob's peeled rods for making the embryos of the cattle, were partly of *chesnut*, Gen. xxx. 37, 39. The Assyrian king and his empire are likened to a *chesnut-tree*, for their glory, power, and influence, Ezek. xxxi. 8.

CHEZIB, See ACHZIB.

CHICKENS; the young brood of hens. Christ's people are compared to them, to mark how foolish and helpless they are in themselves; and how tenderly they are invited and gathered to him, and protected by him, Matth. xxiii. 37.

CHIDE; to find fault with, rebuke sharply, Exod. xvii. 2, 7.

CHIDON and NACHON, signify *destruction;* but whether they are the name of a threshing-floor, near Jerusalem, so called, because Uzza was there struck dead for touching the ark; or whether they are the name of its owner, we know not, 2 Sam. vi. 6. 1 Chron. xiii. 9.

CHIEF. (1.) The principal person of a family, congregation, or tribe, &c. Numb. iii. 30. Deut. i. 15. 1 Sam. xiv. 38. 2 Sam. v. 8. 2 Cor. xi. 5. (2.) The best or most valuable, 1 Sam. xv. 21. (3.) The highest, most honourable, Matth. xxiii. 6. (4.) Most dear and familiar, Prov. xvi. 28. (5.) Greatest and most esteemed, Psal. cxxxvii. 6. Luke xiv. 1. 2 Cor. xii. 11. (6.) Most forward and active, Ezra ix. 2. (7.) Most noted and wonderful, Job xl. 19.

CHILD, denotes, (1.) A son or daughter, young in age, 1 Sam. i. 22. (2.) One weak as a child in knowledge and prudence, Isa. x. 19. and iii. 4. 12. 1 Cor. xiii. 11. (3.) One young or weak in grace, 1 John ii. 13. (4.) Persons unfixed in their principles, Eph. iv. 14. (5.) It is sometimes used to express our affection to persons. Reuben calls Joseph *a child*, when about 17 years of age, Gen. xxxvii. 30. Judah calls Benjamin a *little child*, when about 30, Gen. xliv. 20. To become as a *little child*, or be as a *weaned child*, is to be humble, teachable, void of malice and envy, and weaned in affection from the carnal enjoyments of this world, Matth. xviii. 3, 4. Psal. cxxxi. 1, 2. The *Man-child* brought forth by the church, and caught up to God and his throne, to rule the nations with a rod of iron, may denote Jesus exalted to be head over all things to his church; or his active members, some of them exalted to glory; and others delivered from persecution, and enabled to oppose and conquer their enemies; or Constantine the Great, the first Christian raised to the Imperial throne, and made a conqueror of the Heathens, and overturner of their idolatries, Rev.

Rev. xii. 5. *The child shall die an hundred years old.* In the happy Millennium few shall die of untimely deaths; and children that die in youth, shall have as much knowledge and experience of divine things, as many who, at other times, lived till they were very old, Isa. lxv. 20.

CHILDREN, or SONS; (1.) Not only signify man's immediate seed, but his remotest descendants, Isa. xix. 11. So the Jews are called children of Israel; the Edomites of Esau; the Ammonites and Moabites of Lot, &c. 2 Kings xvii. 8. Psal. lxxxiii. 8. Mephibosheth is called the son of Saul, though but his grandson, 2 Sam. xix. 21. And often descendants are called by the name of their progenitors; so perhaps Jacob is called Abraham, Acts vii. 16. Rehoboam is called David, 1 Kings xii. 16.; Abijah, Rehoboam, 1 Kings xv. 6. The descendants of Jacob, Edom, Moab, Ammon, &c. are called by their name. (2.) Inferiors are called *children*, to mark the affectionate kindness which superiors owe to them; and the dutiful regard they owe to these superiors. Eli called Samuel his son; Obed is called Naobi's; Timothy, Paul's; Benhadad, Elisha's; the apostles, Christ's; these to whom they wrote, the apostles, 1 Sam. iii. 6. Ruth iv. 17. 1 Tim. i. 18. 2 Kings viii. 9. John xxi. 5. Gal. iv. 19, &c. (3.) Such as are adopted, or married into a family, are denominated *children* of it: so Moses was the *son* of Pharaoh's daughter, Exod. ii. 10. Salathiel is called the *son* of Neri, because his son-in-law, Luke iii. 27.; and Zerubbabel the son of Pedaiah, and of Salathiel, because descended from the one, and adopted by the other, 2 Chron. iii. 19. Matth. i. 12. (4.) The inhabitants of a country, or city, are called the *children*, *sons*, or *daughters* of it. The Edomites are called *children* of Seir, 2 Chron. xxv. 11. The inhabitants of Gibbar, Bethlehem, and many other places, are called the *children* thereof, Ezra ii. 20,—35. The *children of the East*, are such as dwelt on the East of Canaan, Judg. vi. 3. The posterity of Seth, the nation of the Jews, or other professors of the true religion, are the *children of God*; they were brought into his family of the visible church, called by his name, specially protected and favoured by him; they professed to worship and serve him; and many of them appeared to be spiritually begotten again to a lively hope, Gen. vi. 2, 4. Deut. xiv. 1. Exod. iv. 22. The Jews were like an exposed *child*, or *infant lying in its blood*; their original was base, their condition in Egypt was extremely mean, and exposed to the most bloody cruelty, but God exalted them into a glorious kingdom, Ezek. xvi. 1,—14. They are the ejected *children of the kingdom*; while the Gentiles are admitted into the church, and a state of fellowship with God, they are cast out to ignorance, apostacy, and trouble, Matth. viii. 12. They, while cleaving to their burdensome ceremonies, and other wicked persons cleaving to the broken law, as the means of their happiness, and other legalists, are the *children of the bondwoman*; are the sordid slaves of the law, of sin, Satan, and the world; and perform their apparently good works, from the servile fears of hell, and the hopes of heaven, Gal. iv. 31. The saints are called the *sons* or *children* of God; they are graciously adopted into his spiritual family, begotten into his image, endued with his Spirit, and entitled to privileges unnumbered, and an inheritance that fadeth not away: are

heirs of righteouſneſs, ſalvation, promiſes, nay, of God himſelf, John i. 12. Rom. viii. 14,—17. They are the *children* or *ſeed* of Wiſdom, or Chriſt; by his bloody travail and ſuffering, and by the influence of his regenerating Spirit, he begets them again; and with the view of them he is mightily delighted: he bequeaths to them all the bleſſings of his purchaſe: and they love him, and are careful to promote his honour and intereſt, Matth. xi. 19. Iſa. liii. 10. They are *children of light*; begotten of God, the pureſt light, by means of his pure and enlightening word: they have the knowledge of divine things, walk in the light of God's countenance and law; the light of their good works ſhines before men; and they are heirs and expectants of the inheritance of the ſaints in light, Luke xvi. 8. They are *children of promiſe*, becauſe, they that are of the faith are bleſſed with faithful Abraham; are all the fellow-heirs of Jeſus Chriſt, and entitled to all the bleſſings which the exceeding great and precious promiſes of the goſpel bring to their view, Gal. iv. 29. They are *children of the kingdom* in the ſame way, for the *promiſe* is nothing leſs than a kingdom. Children of the *reſurrection*, becauſe they ſhall all be raiſed from the dead in the morning of the reſurrection, and conformed to their glorious Lord, Luke xx. 36. They are *children of Zion*, becauſe even of Paleſtine and Tyre, and other ſtrangers, it ſhall be ſaid this man was born in Zion, Pſalm lxxxvii. *Children of Jeruſalem*, for ſhe that is above, is the mother of us all. See Pſalm cxlix. 2. Matth. viii. 38. Iſa. lx. 4. Chriſt called his diſciples *children of the bed-chamber*; they had early and peculiar intimacy with him the glorious Bridegroom, Matth. ix. 15.

The wicked are *children of this world*; are not born from above; have no portion of felicity but in this world; nor do they ſtudy to fulfil any thing but the luſts thereof, Luke xvi. 8. They are repreſented as *ſons of men*, or Adam; in him they were corrupted; his tranſgreſſion they imitate; they have no ſpiritual birth, but continue as the common herd of men, Pſal. iv. 2. and xii. 1. and lvii. 4. They are *children of the devil*; they are wholly qualified with the wickedneſs he introduced into the world; they chearfully imitate, obey, and ſerve him, John viii. 44. 1 John iii. 10. They are *children of darkneſs*; they are in a ſtate of darkneſs and condemnation; their heart is full of ignorance, and their practice of things ſhameful and wicked, 1 Theſſ. v. 5. They are *children of diſobedience*, *iniquity*, *whoredoms*; their carnal mind is enmity againſt God; their whole practice is a continued rebellion againſt his law, and a treacherous departure from him, Eph. ii. 2. Iſa. lvii. 4. Hoſ. x. 9. and ii. 4. They are *children of wrath*; they are naturally full of enmity againſt God, and heirs of his juſt wrath and vengeance, Eph. ii. 3. They are *curſed children*; they are a plague to others, and are themſelves condemned to everlaſting puniſhment, 1 Pet. ii. 14. Perſons eminently wicked are called *children of Belial*; they are lawleſs, uſeleſs, abominable, and abandoned to the moſt horrid crimes, Deut. xiii. 13. The *children of Abraham* are ſuch as deſcended from him by natural generation, as the Iſhmaelites, Iſraelites, Edomites, &c.; or ſuch as reſemble him in faith and holineſs, Luke xiii. 16. John viii. 39. Gal. iii. 7. Matth. iii. 9. The *mother's children* that annoy the ſaints, are hypocrites and falſe teachers, educated in, and viſible members of

the church; but not ſpiritually begotten of God, who often oppreſs them with human inventions, and angry perſecutions, and inward corruptions, natural to us, and co-eval with us, which enſlave us into carnal and ſinful practices, to the neglect of our proper duty, Song i. 6. The *children of the deſolate* are more than of the married wife; the converts of the long deſolate Gentile world, are more numerous than theſe of the Jewiſh nation, long eſpouſed to Chriſt; the converts of the church, after Chriſt's departure to heaven, are more numerous than when ſhe enjoyed his preſence on earth, Iſa. liv. 1. *Strange children*, are heathens or wicked perſons, or children begotten on heatheniſh women, Pſal. cxliv. 7. Neh. ix. †, Hoſ. v. 7.

CHIMHAM; the ſon of Barzillai the Gileadite. To reward his father's kindneſs, David, on his return to Jeruſalem, after the death of Abſalom, took Chimham along with him; and, it ſeems, gave him a portion of land near Bethlehem, where a town called Chimham was afterwards built, 2 Sam. xix. 37, 38. Jer. xli. 17.

CHIOS; an iſland in the Archipelago, or north-eaſt part of the Mediterranean ſea, next to Leſbos, and about 12 miles from the ſhore, over againſt Smyrna. Paul paſſed this way as he ſailed ſouthward from Mitylene to Samos, Acts xx. 15. It does not appear that any church was planted here for a long time after; even in the fourth century, human ſacrifices were in uſe here; but, in the following ages, we find Chriſtians here, and a biſhop of it attending the general councils. Nor is the religion of Jeſus entirely rooted out to this day. The place is now called Scio, and is chiefly inhabited by Genoeſe.

CHISLEU; the 9th month of the ſacred year of the Jews, and 3d of their civil. It conſiſts of 30 days, and anſwers to part of November and December. On the 6th day of this month, the Jews faſt for the burning of Jeremiah's roll by king Jehoiakim; on the 7th, they obſerve a feaſt of joy for the death of Herod the Great; on the 15th, they faſt for Antiochus' profanation of the temple; on the 21ſt, they have a feſtival, pretended to be for Alexander's delivering up the Samaritans into their power; on the 25th, they obſerve the feaſt of dedication, to commemorate the purging of the temple by Judas Maccabeus.

CHITTIM, KITTIM; the ſon of Javan, and grandſon of Japheth, Gen. x. 4. Probably part of the Cilicians were his offspring. Here Homer mentions the Ketii, and Ptolemy the provinces Ketis and Kitis. It is like ſome of theſe removed into the iſle of Cyprus, where they founded the city Kitium. Poſſibly part of them founded the kingdom of the Latins in Italy. Here we find a city called Ketia, or Cetia; and it is obſervable, that both Latium and Chittim have the ſame ſignification of *hiding*. But the chief reſidence of the poſterity of Kittim appears to have been Macedonia, which was called Chittim, after his name. When Nebuchadnezzar intended to invade Phenicia, perhaps the Tyrians had information of his deſigns by ſome Macedonian ſailors; or ſome Tyrians, after the ruin of their city by him, fled off into Macedonia. It is more certain, that Alexander and his Macedonian troops almoſt entirely ruined the Tyrian ſtate, and carried off a number of ſlaves; waſted Aſſyria, and overturned the Perſian empire, Iſa. xxiii. 1, 12. Numb. xxiv. 23. The ſhips wherein the Roman ambaſſadors ſailed to Egypt,

were *ships of Chittim*; were of a Macedonian form, and sailed from a Macedonian harbour, Dan. xi. 30.

CHIUN; either, (1.) An idol, the same with Remphan, if not also with Moloch; or Moloch represented the sun, and Chiun the moon. Or, (2.) A pedestal whereon images were placed, to render them more conspicuous, Amos v. 26.

CHLOE; a noted Christian woman at Corinth; perhaps a widow, as she is represented as head of her family, from some of which Paul received his information of the divisions at Corinth, 1 Cor. i. 11.

CHOICE. (1.) Most excellent; best, Gen. xxiii. 6. (2.) Most strong, valiant, and skilful in war, 2 Sam. x. 9. The saints are a *choice one*; they are chosen of God, are clothed with the righteousness of his Son, and endued with the grace of his Son, and endued with the grace of his Spirit; and so more excellent than the rest of mankind, Song vi. 9. To *make choice*, is to choose; set apart to a particular work, Acts xv. 7.

CHOKE. To *choke an animal*, is to stop its breath, by pouring water down the throat, or the like, Mark v. 13. To *choke corns* and plants, is to retard or stop their growth, Matth. xiii. 7. To *choke* the product of God's word, is, by carnal cares and corrupt affections and practices, to hinder its efficacy on our heart and life, Luke viii. 14. Matth. xiii. 22.

CHOLER; great anger, Dan. viii. 7.

To CHOOSE. (1.) To set apart a person or thing from among others to some particular use, office, or privilege, Exod. xvii. 9. Psal. xxv. 12. (2.) To renew or manifest a choice, Isa. xiv. 1. and xlviii. 10. (3.) To follow, imitate, delight in, and practise, Prov. iii. 31. and i. 29. God *chooses men's delusions, and brings their fears upon them*, when he gives them up to their delusions, as the just punishment of their sin. Thus God gave up the Jews to their vain fancies, and brought on them the destruction from the Romans, which they, by the murder of our Saviour, thought to evite, Isa. lxvi. 4. John xii. 50.

CHOSEN, ELECT, ELECTED; picked out from among others to some honourable use. Christ is the *elect* or *chosen* of God; he was from eternity set apart as the only fit Person to be our Mediator and Surety, Isa. xlii. 1. 1 Pet. ii. 4. Holy angels are *elect*; God set them apart to be established in holiness and happiness, 1 Tim. v. 21. Christ's people, (those who obey his voice and break off their sins by repentance,) are saved by him, are *elect* or *chosen*. God, in his mercy, kindly draws them, and sets them apart to receive salvation by Christ, to the praise of his glory; and, in time, by their being obedient to his grace, he renders them choice and excellent persons, 1 Pet. v. 13. 2 John i. Rev. xvii. 14. For the sake of these, that none of them, in their persons or progenitors, may be cut off, are the days of vengeance on wicked nations shortened: no seducer, if they remain faithful, can draw them fully and finally from the truth of the gospel: none can lay any valid charge against them before God: no injury done them shall pass unpunished: angels shall gather them all to Christ's right hand: and they shall obtain everlasting happiness, Matth. xxiv. 22, 24, 31. Rom viii. 33. and xi. 7. The Hebrew nation was an *elect* or *chosen* people; God set them apart from the rest of the nations, to be his peculiar church and people, Isa. xlv. 4. Psal. xv. 43. Jerusalem was *chosen*; was divinely fixed upon to enjoy the peculiar symbols of God's presence,

the temple, ſacrifices, &c. 1 Kings xi. 13. Apoſtles and miniſters are *choſen*: by Jeſus and his people in conjunction, they are pitched upon, and ſeparated from others, to bear and execute their ſacred office, Acts x. 41. *Choſen* warriors, are ſuch as are picked out as the moſt valiant and ſkilful in an army, Exod. xv. 4. Judg. xx. 16.

CHRIST JESUS, the Lord and Saviour of mankind. He is called Chriſt, becauſe he is the Lord's Anointed, his Elect in whom his ſoul delighteth. The anointed Prophet, Prieſt, and King; yea, the Head over all things to his church. He whom God the Father ſanctified and ſent into the world, and was called Jeſus, becauſe he ſaves his people from their ſins. He to whom all the prophets bare witneſs; of whom the apoſtles preached, and whoſe teſtimony is the ſpirit of all revelation. Therefore, let all the houſe of Iſrael know aſſuredly that God hath made that ſame Jeſus who was crucified both Lord and Chriſt. He is the Eternal God—The equal of the Father, who thought it not robbery to claim that divine dignity. No man that doubts of his being the only True and Moſt High God, can, in conſiſtency with common ſenſe, allow himſelf to be a Chriſtian. It was impoſſible for any, but a divine Perſon, to be a Mediator, Redeemer, Surety, Prieſt, Prophet, or King, to anſwer their revolted, loſt, guilty, ignorant, and rebellious condition. Nor was it leſs neceſſary this divine Perſon ſhould aſſume the nature of the tranſgreſſors, and therein execute the whole work of their redemption, Rom. viii. 3, 4. Gal. iv. 4, 5. Nothing can be more delightful than to obſerve in what reſpects the perſonal conjunction of a nature divine, and a human, is neceſſary to the execution of every office, the ſuſtaining of every relation, and the ſtanding in every ſtate, proper for our bleſſed Redeemer. Chriſt was graciouſly promiſed in the divine declaration, "The ſeed of the woman ſhall bruiſe the ſerpent's head." It was not proper the Son of God ſhould aſſume our nature, and ſuffer immediately after the fall. The abſolute inſufficiency of other means for reforming the world was not fully manifeſted: the ſtupendous power of ſin was not yet ſufficiently diſcovered: men were not ſufficiently warned of his appearance; nor was there a ſufficiency of perſons to witneſs the facts, or to be agents therein; nor enough of oppoſition to be conquered by the doctrines of his croſs. Preparation, however, was daily made for that aſtoniſhing event. By a multitude of typical and verbal predictions, every circumſtance of his future life was marked out, that the world might be qualified to give his character a thorough examination whenever he ſhould appear. To mark his readineſs to inveſt himſelf with our nature, he often appeared in the form of a man; and almoſt every metaphoric repreſentation of God was taken from things pertaining to men.

Before the world began, it was ordained that the brightneſs of the divine glory ſhould be manifeſted in Jeſus Chriſt; therefore he ſays, Prov. viii. "I was ſet up from everlaſting, and my delights were with the ſons of men." The manifeſtation of God in Chriſt, is that unparalleled work of God which is beyond human ſearch. Reaſon cannot penetrate it, nor human wiſdom unfold; it is enough for us to know, that he, whom the heaven of heavens cannot contain, appeared in the likeneſs of ſinful fleſh; and, being found in faſhion as a man, he became

obedient unto death, even the death of the Croſs. We ſhall glance at a few particulars of his life as recorded by the evangeliſts.

When the 490 years, mentioned by the angel to Daniel, drew to an end; when the nations had been ſufficiently ſhaken by the overthrow of the Perſian and Grecian empires, and the erection of the Roman; while the ſecond temple remained in its glory; when an alarming rumour of the ſudden riſe of a Jew to govern the world had ſpread through a great part of it, and juſt ſix months after the conception of the bleſſed Baptiſt, our Saviour's fore-runner, the angel Gabriel intimated to the virgin Mary, that, by the influence of the Holy Ghoſt, ſhe ſhould conceive, and bear the promiſed Meſſiah, Gen. xlix. 10. Ezek. xxi. 27. Dan. ix. 24, 25. Hag. ii. 6,—6. 21, 22, 23. Mal. iii. 1. Gen. iii. 15. Luke i. 32,—35. This virgin was contracted to one Joſeph a carpenter. Both were ſufficiently mean; but of the now debaſed royal family of David. According to the genealogy of Matthew, adding the three there omitted, Joſeph was the 32d in deſcent from David, in the royal line of Solomon. According to Luke, Mary, by whoſe marriage Joſeph was the ſon-in-law of Heli, was the 41ſt from David by Nathan, and the 74th from Adam. The two lines of Solomon and Nathan, ſons of David, appear to have met in the perſons of Salathiel and Zorobabel; but Joſeph ſprung from Abiud, an elder ſon of Zorobabel; and Mary from Rheſa, a younger. Before Joſeph had approached her, he, with great uneaſineſs, obſerved her with child. He might have inſiſted on putting her to death, according to law; but being a good man, and perhaps having heard her relate the declaration of the angel Gabriel, he reſolved to conceal the matter, and give her a private bill of divorce. But, while he thought on theſe things, an angel warned him to take her home to him as his wife, as ſhe was undefiled; and, by the power of the Holy Ghoſt, had conceived, and ſhould bear the Meſſiah and Saviour of the world. Joſeph then chearfully accepted her, but knew her not till ſhe brought forth her illuſtrious Child. By this marriage, the virgin's honour was protected; ſhe had one to aſſiſt and provide for her in her ſtraits; and her divine Son had ready acceſs to the congregation, and every ordinance of the Jewiſh church, Matth. i. Luke iii. 23,—38.

Joſeph and Mary dwelt at Nazareth; but this not being the place appointed for the birth of the Meſſiah, an enrolment of the Roman ſubjects, on which a taxation was afterwards founded, while Cyrenius was governor of Syria, obliged the Jews, at this very time, to repair to the places and families to which they originally belonged. Joſeph, and Mary now great with child, were obliged to travel about 82 miles ſouthward to Bethlehem, and were there, and probably their Son, regiſtered in the public records of the empire, as deſcendants of David. Every inn at Bethlehem was ſo crowded with ſtrangers, that Joſeph and Mary were obliged to lodge in a ſtable. There ſhe brought forth her divine Babe; and, for want of a cradle, laid him to reſt in the manger. That very night, an angel informed the ſhepherds, who watched their flocks in an adjacent field, of Jeſus' birth; and a multitude of other angels ſang an anthem of praiſe for God's grace and mercy to men. The ſhepherds haſtened to Bethlehem, and found the Babe in the debaſed condition the angel had

said. To honour the ordinance of God, to avow himself a member of the Jewish church, and a debtor to fulfil the whole law; to receive his Father's new seal of the covenant made with him, and begin his shedding of blood for his people, this divine Babe was circumcised on the 8th day of his life, and called JESUS or the SAVIOUR, as the angel had directed before his birth. When about 33 days after, his mother presented herself and the Babe at the temple, Simeon a noted saint, took the child in his arms, blessed God for his appearance, and wished to die immediately, as he had seen the incarnate Saviour. He warned Mary, that her Son was set for the fall and rise of many of the Jews; and would, by the treatment he should suffer, occasion much grief to herself. At that very instant, Anna, an aged propheteſs, discerned him to be the Messiah, and told her pious friends of his greatness. After going to Nazareth, and settling their affairs, it seems Joseph and Mary returned to Bethlehem to reside; intending no doubt, a compliance with the ancient prediction of the place of the Messiah's appearance. But, warned by the ancient oracle of Balaam, and other predictions of scripture; warned by the wide-spread rumour of the Messiah's immediate appearance; alarmed by the sight of an uncommon star; certain Magi, or wise men, came from Persia, Chaldea, or Eastern Arabia, to see and worship the new-born King of the Jews. At Jerusalem they inquired for him. Herod and his subjects were terribly troubled at the news of the Messiah's birth. A council was called, who agreed that Bethlehem was to be the place of it. After a private inquiry when the star had appeared, and giving them orders to return and inform him who the Babe was, Herod dismissed them to go to Bethlehem. They had scarce left Jerusalem, when the star appeared to them in the lower region of the air, and conducted them to the very lodging of Joseph and Mary. With joy they proceeded on their journey; and having found the Babe, worshipped him, and gave him presents of gold, frankincense, and myrrh. As Herod intended to murder the Child, an angel warned the wise men to return home without revisiting him; and warned Joseph, now prepared for his journey, by the late presents, to carry the Child and his mother to Egypt, and continue there till further orders. Joseph immediately obeyed. Herod, enraged that the wise men had not returned to inform him of the Child, sent forth his troops, and murdered all the children in Bethlehem, and the places about, under two years old, that he might make sure the murder of Jesus among them. After Herod's death, an angel warned Joseph and his family to return to Canaan. They did so. Archelaus' cruelty made them afraid of settling in Judea. By the direction of God, they went northward, and settled at Nazareth; which, unknown to them, fulfilled the ancient prediction of Christ's being the NOTZER, *Preserver*; or the NETZER, *Branch*; Matth. ii. Job vii. 20. Isa. xi. 1.

At twelve years of age, Jesus came, along with his mother and supposed father, to celebrate the passover. After the festival was over they returned, but he tarried behind, and conferred with the Jewish Rabbins, to the surprise of all that heard him. His parents at last missing him, returned to seek him. On the third day they found him. His mother asked him, why he had caused her and her husband to seek him so long with sorrowful hearts? He replied,

They might have known he would be the object of his divine Father's care, and employed in his business. He, in the most submissive manner, returned with them to Nazareth; and, no doubt, wrought as a carpenter with Joseph: meanwhile, increasing in wisdom and grace, and behaving in such a manner as recommended him to the favour of God and men, Luke ii.

John Baptist, his fore-runner, had now begun his public ministration, making straight paths for Christ, by his baptism of repentance; when Christ, as a minister of the circumcision, nay, made under that law, which he came to fulfil, came to John asking baptism, and desiring he would suffer it now, because of the situation in which he stood, as the fulfiller of that law. On this occasion the heavens were opened; the Holy Ghost descended on him in the form of a peaceful dove; and the Father proclaimed, that he was his *beloved Son, in whom* he was *well pleased*. The Holy Ghost, by his powerful influence, conducted him to the wilderness, perhaps that horrible one in the mountains of Quarantana, northward of Jericho; or that of mount Pisgah, on the east of Jordan. There he spent 40 days in fasting and prayer, to fit himself for his public ministry. Here, too, he was terribly tempted by Satan, especially at the end of these days. When he was hungry, Satan tempted him to doubt of his Sonship, and work a miracle for his own preservation. He then carried him to Jerusalem, and placed him on a pinnacle of the temple, and tempted him to throw himself thence, in hopes of divine preservation. He next carried him to a high mountain, where he represented to him all the kingdoms of the world, and their glory, and offered to give him them all if he would but fall down and worship him. With detestation, and with scripture-arguments, Jesus baffled these horrid enticements. Satan left him for a time, and angels came and ministered to him, comforted him, and gave him provision, Matth. iii. iv. Luke iv. Jesus left the wilderness, and went to the place where John was baptizing. John pointed him out to his hearers as the *Lamb of God* that came to make atonement for the sins of the world, Gentiles as well as Jews. Next day he pointed him out to Andrew, and perhaps John, two of his disciples. They went after him, and inquired where he lodged. He took them along with him, and they abode with him all that day. Informed by Andrew that they had found the Messiah, Peter went along with his brother to see him. Next day Jesus, returning to Galilee, found Philip, and desired him to go along with him. Philip finding Nathanael, informed him they had found that Jesus of Nazareth was the promised Messiah. Nathanael thought it impossible such a blessing could proceed from Nazareth; but, on Jesus reminding him of some very secret devotions, he acknowledged him the Son of God, and expected Redeemer, John i. 28,—51.

Three days after, he, his mother, and disciples, attended a marriage of some friend at Cana of Galilee. When the wine ran short, Jesus' mother hinted to him the necessity of his working a miracle for their supply. He respectfully replied, that it was improper for her to direct his miraculous operations; but ordered the servants to fill with water some pots that stood by for washing in: this water he turned into the most excellent wine; and thus began to display his divine power, that his disciples might be-

lieve in him. Quickly after, he went up to Jerusalem to keep the passover; and, finding the outer court polluted with markets of sheep, oxen, and doves for sacrifice, and tables for exchange of money, he, with a scourge of small cords, drove out the animals, and overturned the tables of the money-changers; telling them, that the place ought to be used for prayer, not for robbery and deceit. Some of the Jewish rulers present asked his warrant for what he did? He replied, that the resurrection of his body, on the third day, after their murder of him, would exhibit it. He performed a great many miracles at this feast, and many believed he was the Messiah; but, as he knew their deceit and inconstancy, he did not trust himself to them. Nicodemus was one of those believers, and came to him by night for instruction. Jesus finding him grossly ignorant of spiritual things, informed him of the necessity of regeneration, and of the cause, nature, and end of his coming into the world, John ii. and iii. 1,—21. Jesus departed from Jerusalem, perhaps to the country about Jericho. Here he began to baptize, not personally, but by his disciples. Multitudes resorted to him. Some Jews contended with John's disciples that the baptism of Jesus was more effectual to purify the soul than that of their master. Whereupon they complained to John, that all people were like to desert him, and prefer Jesus and his baptism. John replied, that it was meet in itself, and a great pleasure to him, that Jesus's fame should grow, and his own decrease. After John was imprisoned, and the Pharisees had taken the alarm at the multitude of Jesus's followers, he left Judea, and retired northward to Galilee. Ardent concern for the salvation of lost sinners, determined him to take Samaria in his way. Fatigued with his journey, he rested himself at Jacob's well, hard by Sychar, while his disciples went to the town to buy some provision. Here he conversed with a Samaritan harlot; shewed himself the all-refreshful and life-giving gift of God; convinced her of her wickedness; informed her of the spiritual nature of divine worship, and assured her he was the Messiah. Alarmed with her commendation of him, her neighbours came and received his instruction; many of them believed on him. This, he informed his disciples, was a near presage of the conversion of the Gentiles, John iii. 22,—36. and iv. 1,—42.

When he was returned to Galilee, numbers, who had seen his miracles at Jerusalem with wonder, attended his instructions. When he was at Cana, a nobleman of Capernaum, hearing of his fame, came and begged he would come and cure his son, who lay at the point of death. Jesus replied, it was unreasonable that they would not believe his heavenly doctrines without miraculous signs. He bid the nobleman go, and he would find his son recovered. By the way the nobleman's servant met him, and informed him that the child's fever had left him, just at the very time Jesus had intimated his recovery. The nobleman and his whole family believed in Jesus as the promised Messiah. In his course through Galilee, Jesus came to Nazareth, his native abode. As usual, he, on the Sabbath, stood up, read, and expounded the scripture in the synagogue. The passage he insisted on was the 61st of Isaiah, respecting his mission and qualification for his work. His discourse astonished the audience; but his mean birth, and want of liberal

education, and, above all, the doctrine of sovereignty which he taught, enraged them at him. He told them, it was common for prophets to be condemned in their own country; he shewed them, from the case of Elijah and Elisha, that they had small reason to expect to be much blessed with his miracles. In a rage, they dragged him to the top of the hill whereon their city was built, and intended to throw him down headlong. By his divine power he rescued himself, and left the place, John iv. 43,—53. Luke iv. 14,—30.

Next we find him at Capernaum on the borders of the lot of Zebulun and Naphtali. There, as was anciently foretold, he instructed the inhabitants, called them to change their erroneous sentiments and evil courses, since the New Testament dispensation of the gospel was at hand. Here he called Peter and Andrew, James and John, to leave their employment of fishing, and go with him to preach the gospel, for the salvation of men: the first two he rewarded, for the use of their boat to preach in, with a miraculous draught of fishes. As he one day taught in a synagogue, an evil spirit cried out of a possessed person, Why do you disturb us? Are you come to torment us before the time? Jesus ordered him to leave the person, which, after hideous roaring, and terrible distortion of the man, he was obliged to do. Soon after, by a touch, and a word of command, he healed Peter's mother-in-law of her fever: she rose directly, and gave him victuals. That evening he healed a number of possessed and diseased persons with the touch of his hand. Next morning he employed himself in solemn prayer; and, notwithstanding the intreaties of his disciples and others, he departed thence, to preach in the other synagogues of Galilee. The fame of his miracles spread through Canaan, and part of Syria: they brought multitudes of distressed persons, chiefly such as were incurable by physicians, and he healed them all, Matth. iv. 12,—25. Mark i. 15,—40. Luke v. 1,—11. and vi. 34,—44.

Great multitudes attending him, he went up unto a mountain, and delivered that remarkable summary of Christian doctrines, distinguished by the title of *The Sermon on the Mount*. This sermon astonished all who heard him, for he taught as with divine authority, Matth. v. vi. vii.

Leaving that mountain he went to Capernaum. In a village near to it, he healed a supplicant leper, ordered him to conceal the miracle of his cure, but go and offer for his cleansing. The leper blazed the matter abroad; and multitudes hearing of it applied for cures. Jesus retired, and spent some time in solemn and secret prayer. He had scarce entered Capernaum, when a centurion, very friendly to their nation, and who had built them a synagogue, sent some respectable Jews to beg he would come and heal his servant, who lay at the point of death. Upon their earnest invitation, Jesus went along with them. By the way, other messengers met him, and represented, that the centurion thought himself unworthy of his presence, and begged he would command a cure at a distance, and it would be effected. Jesus signified his great pleasure in the strong faith of this Gentile soldier; and observed, that it was a presage, that many of the heathen nations should be quickly converted to the church, and brought to the heavenly mansions, when the body of the Jewish nation should be excluded, and plunged into temporal or eternal misery. He ordered the

diſeaſe to leave the ſervant, as his maſter had believed he could, Mark i. 40,—46. Matth. viii. 1,—18. Luke vii. 1,—10.

To ſhun the crowds, Jeſus intended to croſs the ſea of Tiberias to the eaſtward. As he travelled to the ſhore, a ſcribe, expecting outward advancement, offered to become his diſciple. Jeſus knowing his heart, told him he needed expect no carnal profits or honour in following him, as himſelf had not ſo much as any ſettled abode. About the ſame time, one of his diſciples begged leave to go and bury his father; Jeſus admoniſhed him to leave worldly cares to worldly men dead in ſin, and attend to the preaching of the goſpel. Another begged allowance to go and take farewell of his relations; Jeſus told him, that, if he was weary of his work, he was unfit to be a chief founder of the New-Teſtament church. While Jeſus and his diſciples croſſed the ſea, there happened a terrible ſtorm. By reaſon of fatigue, and to try his diſciples faith, he fell aſleep. They awoke him, and begged he would reſcue them from ruin. After reproving the weakneſs of their faith, he ordered the ſtorm to ceaſe. A calm enſued. The mariners were aſtoniſhed, and the ſhip quickly reached the eaſtern ſhore. They had ſcarce landed in the territory of the Gadarenes or Gergaſenes, when two poſſeſſed perſons, the one ſo uncommonly furious that he could not be confined, nor kept from tearing his own fleſh among tombs and rocks, met him. From theſe Jeſus ejected ſome thouſands of Devils; which, at his permiſſion, entering an herd of ſwine, carried them furiouſly into the lake and drowned them. Thus, at once, he diſcovered the reality of the poſſeſſion, and the terrible tendency thereof; he manifeſted his own power, and puniſhed the Jews for breeding of ſwine contrary to their law. The owners beſought him to leave their country. The perſon, who had been moſt furious, begged that he and his companion might attend him; but, being ordered to go home and tell their friends what deliverance had been granted them, they readily obeyed, Matth. viii. 18. Luke ix. 57,—62, and viii. 22,—40. Mark v. 1,—20. Jeſus returned to Capernaum: multitudes, Phariſees and doctors of the law, aſſembled about him, and were inſtructed. Miracles a-new confirmed his doctrine. One, afflicted with the palſy, was let down by the roof before Jeſus, as the crowd hindered his friends to bring him by the door. He healed him; and, to the enragement of the Phariſees, declared his ſins forgiven. Matthew, a publican, he called to be one of his apoſtles. At a feaſt in his houſe, he vindicated his eating with publicans and ſinners; and ſignified, it was ſuch perſons, not ſelf-righteous ones, who vainly ſuppoſed they had no ſin, that he came to call to repentance: he vindicated his not yet impoſing faſting, or other auſtere duties of religion on his diſciples, ſince they were no more able to bear them than old bottles were to preſerve new wine; or new cloth was proper to mend an old garment; or than an appetite uſed to old wine was deſirous of new. Meanwhile, Jairus, a ruler of the ſynagogue, came, and begged he would come and cure his daughter, who appeared in a dangerous way. As he went along, a woman diſtreſſed for twelve years with a bloody iſſue, and who had ſpent all ſhe had on phyſicians, without being a whit bettered, depending on his miraculous virtue, by touching the hem of his garment, was made perfectly whole. Finding

she could not conceal the matter, she confessed the whole to his honour, and was dismissed with a blessing. Meanwhile, the ruler's daughter died. Jesus restored her to life. In his return from the ruler's house, he cured two blind men, and dislodged the devil from one that was dumb. Though the Pharisees ascribed these miracles to magic, and collusion with Satan, he went on preaching, and healing the distressed, Matth. ix. Mark ii. 1,—21. Luke v. 18,—39. and viii. 41,—56.

Moved with compassion to the multitudes who crowded to hear his instructions, he required his disciples to pray, that the Holy Ghost, the Lord of the spiritual harvest, would speedily provide a competent number of preachers. After spending a whole night in prayer, he set apart Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James and Jude, Simon the Zealot, and Judas Iscariot, to his work. He ordered them to go, by two's, into all the cities of Israel, preach the gospel, and work miracles, for the relief of the distressed: he directed them to rely on the care of Heaven for their subsistence; to lodge with persons of probity; to give a solemn testimony against the rejectors of their message; to behave themselves with meekness, innocence, and prudence; and to persevere in their work, notwithstanding the most fiery persecutions. After descending from the mountain, he gave the multitude present a summary rehearsal of his former sermon on the mount. As he travelled along from that place, he raised to life the only son of a widow of Nain, as he was carried out to his grave, Matth. ix, 36, 37, 38. and x. Mark iii. 13, —19. Luke vi. 13,—49. vii. 11, —16. and ix. 1,—6.

To confirm his own or his disciples faith, John Baptist, from his prison, sent two of them to ask Jesus himself, whether he was the true Messiah? Jesus ordered them to inform John of the miracles which they had seen performed, and the gospel they had heard preached to the poor, and let him judge for himself. He commended John to the multitude present; and remarked, that neither the austere behaviour of John, nor his own more social deportment, had been capable to gain that hardened generation to the faith and obedience of the truth. About this time the twelve returned, and informed him of their success. He rejoiced in spirit, and thankfully adored his Father's sovereignty, in revealing his truth to persons poor and weak, while he concealed it from the wise and prudent. He upbraided Chorazin, Bethsaida, and Capernaum, for their inattention to his instructions and miracles, and threatened their ruin: but invited sinners, weary and heavy laden with sin or distress, to come to him for spiritual rest, Matth. xi. Luke vii. 16,—35. Returning to Capernaum, he was entertained by Simon, a wealthy Pharisee. A woman, who had been notoriously wicked, probably Mary Magdalene, washing his feet with her tears, and wiping them with her hair, occasioned an excellent discourse concerning pardon of sin, as the cause of evangelic love. Soon after, he went up to Jerusalem to keep the passover with his disciples, and with Mary Magdalene, Joanna the wife of Chuza, Herod's steward, and Susannah and others, who ministered to him for his subsistence. At Jerusalem, he cured the impotent man who had lain 38 years to no purpose at the pool of Bethesda, and ordered him to mark the perfection of his cure, by his carrying

of his bed. As it was the Sabbath-day, the Jews, being informed that Jesus was his adviser, resolved to have him punished. In his own defence, he remarked, that, as his Father continued his work of providence every day, it was proper he should follow his pattern, in doing good on the Sabbath. His challenging God for his Father, occasioned their charging him with blasphemy: in reply to which, he largely vindicated his divine Sonship and mission, Luke vii. 36,—50. and viii. 1, 2, 3. John v. Next Sabbath, being the second after the first day of unleavened bread, he and his disciples walked through some cornfields. In their hunger, the disciples plucked and eat some ears of the corn. The Pharisees were offended. Jesus excused his disciples, from their hunger and necessity; remarking, that, in a like case, David and his servants had eaten the hallowed shew-bread; and that, on the Sabbath, the priests, in offering their oblations, did things otherwise unlawful on the Sabbath-day; and that himself was Lord of the Sabbath, and had made it for the real welfare of mankind. Next Sabbath he healed a man who had a withered hand. To vindicate himself, he remarked that it was usual to draw a sheep or ox out of a ditch on that day, and hence certainly lawful to cure a man. The Pharisees were mad with rage; and, along with the Herodians, plotted to put him to death.

The omniscient Saviour, knowing their designs, retired to Capernaum. Here vast multitudes from Jerusalem, Idumea, Perea, or the country eastward of Jordan, and from Tyre, Sidon, and Galilee, attended him; a multitude of diseases he healed, and cast out many evil spirits. In his return from the sea-side to his lodging, such numbers attended him for cures or instruction, that his friends almost forcibly carried him away to take some food, saying he was *beside himself*, or *would certainly faint, though he seemed insensible of it.* Not long after, he cured one whom a Satanic possession had rendered both blind and dumb. The multitude were amazed; but the Pharisees ascribed his cures to infernal influence. Knowing their thoughts, Jesus remarked their absurdity, in imagining that Satan would cast out Satan; and their self-contradiction, in attributing that in his case to Satan, which, in the case of their own children, they ascribed to the Spirit of God. He assured them, that the ascription of his or his apostles miracles to Satan, contrary to the clearest evidence, should never be forgiven them. Unaffected by this awaking discourse, they demanded that he would confirm his mission by a visible sign from heaven. Alluding to the typical fate of Jonah, he told them that no new kind of sign should be allowed them, but his resurrection from the dead on the third day. He assured them, that the Ninevites, who repented at the preaching of Jonah, and the queen of Sheba, who so admired the wisdom of Solomon, would, in the last judgment, bear witness against the impenitence and unbelief of the Jewish nation; and, by the parable of an evil spirit going out, and returning of his own accord, suggested, that the means used to reform them, were like to occasion their reduction to the most wretched condition. A woman present, and affected with his discourse, cried out, that she was blessed who had borne such a son. Jesus replied, that it was not natural relation to him or any other, but faith and obedience to God's word, that marked one truly blessed. Meanwhile, his mo-

ther and other friends desired to speak with him; he suggested to the multitude, that he esteemed his disciples and others, who obeyed his heavenly Father, his most near and beloved relatives among men, Matth. xii. Mark ii. 23,—28. and iii. Luke vi. 6,—12. and xi. 14, —32.

A great multitude assembling to hear him, Jesus retired from the city to the shore, and taught the people from a ship. By the parable of *seed falling on the way-side, and on the stony, thorny, and good soil*, he represented the different effects of the gospel on careless, hard-hearted, carnal, and serious souls. By that of the *tares among the wheat*, he shewed, that hypocrites and wicked men will continue among the saints till the end of the world, and then be fully separated, and wrathfully cast into hell-fire. By the gradual *growth of corn*, he represented the gradual, but imperceptible growth of his church, and of the graces of his people. By the parable of a *grain of mustard-seed*, he shewed, that, from the smallest beginnings, and by the weakest means, his church should gradually become large, fill the whole earth, and afford spiritual rest and refuge to the Heathen world. By that of the *leaven*, he suggested, that the gospel dispensation, in its doctrines and influence, should gradually affect multitudes, and bring them to the obedience of faith. By that of the *treasure hid in the field*, he signified, that himself and his truth, found in the field of his word, will, with every wise man, far overbalance every other consideration. By that of the *pearl of great price*, he suggested, that men ought to possess themselves of himself, and the blessings of the gospel, whatever it may cost them. By that of the *net cast into the sea*, he represented, that by means of the gospel dispensation, many, of different kinds and nations, should be brought into the church; and that, at the last day, the good should be separated from the bad; these go into everlasting punishment, but the righteous into life eternal. Returning to his lodging, he privately explained these parables to his disciples, and required them to ponder his instructions; that, as lights in the world, they might be qualified to teach others, Matth. xiii. Mark iv. Luke viii. 4,—19. Leaving Capernaum, he repaired to Nazareth: the inhabitants still imagined that his mean pedigree and education were a sufficient document he was an impostor. Their unbelief rendering it improper to favour them with many instructions or miracles, he only healed a few diseased persons; and, retiring from them, taught in the neighbouring villages; and sent out the twelve apostles, with the same orders and powers as before: or, perhaps, it was now they were first sent forth, though they had been formerly called to that work. Hearing of his fame, Herod mightily suspected he might be John Baptist, whom he had murdered, risen from the dead. To prevent every murderous attempt, Jesus retired from his territories. The twelve returned, and gave him account of their success. He thanked God; and, along with them, retired from the multitude. They crossed the lake of Tiberias, to the eastward, and retired to the desert of Bethsaida. Multitudes quickly assembled there: he taught them, and healed their sick. With five loaves and two small fishes, he feasted five thousand men, besides women and children; and twelve baskets, full of fragments, remained over and above. This miraculous multiplication of their

victuals, having convinced the multitude he was the promised Messiah, they resolved to declare him their King. To prevent this carnal attempt, he sent off his disciples to Bethsaida, on the other side of a creek, and himself retired to an hill for his secret devotion. A violent storm almost drowned the disciples, though they sailed according to their Master's orders. When morning was come, they had advanced but about three or four miles: and Jesus came to them, walking on the tempestuous sea. Fearing that it was an evil spirit coming to destroy them, they cried out for fear. Jesus comforted them, and told them who he was. On this occasion, Peter, through his rashness and unbelief, had been drowned, had not Jesus supported him. Upon our Saviour's entrance into the boat, the storm ceased, and they quickly reached the land, in the country of Genesaret, a little to the south of Capernaum. Here he instructed the multitudes who assembled, and healed their sick. The people, whom he had left on the east side of the lake, came over in boats to Capernaum in quest of him. Jesus earnestly called them to labour for spiritual and eternal blessings, rather than for outward provision: he represented himself as the true bread, which satisfies, and for ever renders happy the receivers. Offended with the convictive hints, and spiritual nature of his discourse, many of these followers entirely forsook him. He asked the twelve, if they intended to leave him also? Peter replied, they could safely go no whither else, as he alone had the words of eternal life, and power to confer it. Jesus replied, that even one of them, meaning Judas, was a devil, Matth. xiii. 53,—58. and xiv. Mark vi. Luke ix. 1,—17. John vi. Jesus had attended the passover at Jerusalem; but repeated attempts against his life determined him to leave Judea, and return to Galilee. A number of Scribes and Pharisees followed him to Capernaum, to find matter of accusation against him. They and other Jews were mightily offended, that he and his disciples did not observe their superstitious custom of washing of hands, nay, of cups, pots, and even the couches whereon they sat, before they took meat. He replied, that their superstitious traditions rendered their religious worship unprofitable, and contradicted the indispensable laws of Heaven; particularly, in pretending to consecrate to the Lord what ought to be given for the relief of aged parents. He told them, it was not the meat which a man took that defiled him in God's sight, but the manifold evils of his wicked heart and life. To shun the effects of their rage, he then retired to the coasts of Tyre and Sidon. Here, after a severe trial of a Syrophenician woman, who importunately begged relief for her possessed daughter, he graciously healed the maid, and extolled the faith of the mother. Returning from this Heathen country, he crossed the Jordan to the eastward, and continued some time in Decapolis. Here, after curing a deaf man, and a number of others diseased, he spent a night in prayer. He then proceeded to instruct the assembling crowds. After they had attended him three days, he fed four thousand men, besides women and children, with seven loaves and a few small fishes; and seven baskets full of fragments remained. To prevent an insurrection in his favour, he crossed the sea of Galilee to the westward; and, landing near Dalmanutha, he passed through it and Magdala, in his way to Caper-

naum. Here the Phariſees tempted him with enſnaring queſtions; and inſiſted that he would confirm his claims to Meſſiahſhip by ſigns from heaven. He rebuked their hypocriſy, and told them, that no new ſign ſhould be given them, but that of his reſurrection, which had been long ago typified by the deliverance of Jonah from the belly of the whale. Finding that the truths which he ſpake made no impreſſion on the Phariſees, he and his diſciples again croſſed the ſea of Galilee on the eaſtward; and, in their paſſage, he exhorted them to beware of *the leaven*, the corrupting doctrines of the Phariſees, Sadducees, and Herodians. Upon their landing at Bethſaida, he gradually cured a blind man, anointing his eyes with ſpittle. After a ſhort ſtay in Decapolis, he went northward to Ceſarea-Philippi, and taught there, and in the places adjacent. His diſciples told him, that ſome took him for John Baptiſt, others for Elias, others for Jeremiah, or ſome ancient prophet raiſed from the dead. He enquired what were their own ſentiments. Peter replied, that they were fully perſuaded he was the *Chriſt* or *Meſſiah*, *the Son of the living God*. Jeſus, after ſignifying that he knew this, not by human inſtruction, but by the ſpecial teaching of God, aſſured him, that, upon his own immoveable perſon and office, and the truth juſt confeſſed concerning it, he would build his New-Teſtament church, and make him, and his fellow-apoſtles, the honoured preachers and governors thereof. He had ſcarce proceeded to inform them of his approaching death, when Peter begged him to ſpare himſelf, and wiſhed ſuch things might never happen him. Jeſus ſharply rebuked him, as one that acted the part of Satan, in tempting him to lay aſide his work; and was influenced by carnal views, not from regard to the honour of God. He exhorted all preſent to ſtudy ſelf-denial, and a chearful compliance with trouble, as a neceſſary preparation for eternal life. He aſſured them, that no worldly gain could balance the eternal ruin of their ſoul; and that, if they were aſhamed to own him and his truths amidſt wicked men, he would diſdain to own them at his glorious appearance. He added, that it would not be long before he entered his glory; and that ſome of them preſent ſhould live to ſee it diſplayed, in the erection of his goſpel-church, and the terrible ruin of his Jewiſh oppoſers, Matth. xv. and xvi. Mark vii. and viii. Luke ix. 18,—27.

After ſix free days, and on the eighth from the time of the above diſcourſe, as he and his diſciples were by themſelves at the foot of a mountain, probably not Tabor, as has been commonly ſuppoſed, but one near Ceſarea-Philippi, he took Peter, James, and John, along with him to the top of the mount. While he there prayed, his external appearance was changed, and marked with inconceivable brightneſs and luſtre. To repreſent him as the ſcope and ſubſtance of the law and the prophets, Moſes and Elias deſcended from heaven to converſe with him on the grand topic of his ſufferings and death. The diſciples, awakening from their ſleep, beheld the viſion. Peter raſhly begged leave to build three tabernacles; one for his Maſter, and one for each of the prophets; imagining they were to tarry a conſiderable time. He had ſcarce uttered this inconſiderate requeſt, when a bright cloud received the prophets to heaven; and the voice of God proclaimed it, *This is my beloved Son, in whom I am well pleaſed; hear him:* The three diſciples were affrighted;

but Jesus encouraged them, and charged them to tell no body what they had seen, till after his resurrection. He, too, informed them, that *John Baptist* was the New-Testament *Elias*, and had suffered already. When he came down from the mount next morning, he found the scribes upbraiding his disciples, because they could not cast out a stubborn devil from a tortured child. The child's father related the case to Jesus, and begged, if possible, he would relieve his son. After urging the necessity of faith, and rebuking the father, and others present, for their want or weakness of it, he ordered the devil to go out of the child. Soon after, Jesus privately represented to his disciples, that strong faith, and much fervent prayer and fasting, were necessary to dislodge such stubborn fiends.

In his way to Capernaum, Jesus reminded his disciples of his future sufferings. In his entrance to the city, the Roman tax-gatherers, or, as others think, the collectors of the annual tax for the temple, asked Peter, whether his Master consented to pay the common tribute? To prevent all suspicion of his being of the Galilean party, who refused to acknowledge the Roman authority, or of his being a despiser of the temple, he ordered Peter to cast his hook into the sea, and open the mouth of the fish he first apprehended, and he would there find a shekel of silver, to pay tribute for them two. By the way, his disciples had contended which of them should have the highest offices in the temporal kingdom, which they imagined he would quickly erect. To rebuke them, Jesus presented a little child before them, and told them, that it was absolutely necessary they should be as such an one in humility and self-denial. John replied, that they had been so zealous for his honour, that seeing one, not of his society, casting out devils, they forbade him. Jesus told him it was wrong; that it was extremely sinful and dangerous to discourage the very weakest of his sincere followers. He shewed the danger of giving or taking offence, and the sin of despising the least saint, since not only his angels attended them, but he thought it so worthy of him, to seek out the lost sheep of sinful men. He directed them how to deal with offending brethren, and how to secure the maintenance of their own grace. By the parable of a master forgiving 10,000 talents, which is about 3,481,875 pounds, and that very debtor refusing to forgive his fellow-servant an hundred pence, which is about three pounds four shillings and seven pence, he represented the absurdity and danger of neglecting or refusing to forgive injuries, Matth. xvii. and xviii. Mark ix. Luke ix. 28,—48.

When the feast of tabernacles drew nigh, Jesus' kinsmen, who indeed believed not in him, urged him to go up to Jerusalem, and there render his character illustrious. He reproved their carnal views; declined going up with them, or so much as informing them whether he intended to go at all. After a few days, he went up privately. About the middle of the festival, he taught publicly in the temple; cleared himself of selfish intentions; vindicated his performance of a miracle on the Sabbath-day; and foretold, that he would quickly be beyond the reach of his enemies. On the last day, while the people drew water to pour out in the sacred court, he solemnly invited the multitude to believe in him, that they might abundantly receive the influences and fruits of his

Spirit. The Jewish rulers sent their officers to apprehend him; but these, affected with his discourse, returned and told their superiors, that never man spake like him. That evening, Jesus, after his manner, returned to mount Olivet, and spent the night in meditation and prayer. Next morning, he returned to the court of the temple, and taught the multitude. The scribes and Pharisees presented to him a woman taken in the very act of adultery; and to ensnare him, asked, what should be done with her? Appearing for a time as if quite regardless, he advised the accuser, who was innocent of the like crime, to cast the first stone at her. Conscious of their guilt, and apprehensive that he might discover them, they all departed beginning at the eldest. None having condemned her, Jesus dismissed her with a solemn charge, to avoid sin for the future.—To his numerous audience, he represented himself as the light of the world; vindicated the truth and efficacy of his doctrine; shewed, that unless, by means of his word, they were freed from sin, their descent from Abraham could never avail them. He assured them, that he existed before Abraham, and that his foreseen appearance in flesh was the joy of that patriarch's heart. Enraged herewith, the Jews took up stones to murder him; but he slipped out of their company. In his going off, or perhaps some time after, he cured a man born blind, by anointing his eyes with clay, and ordering him to wash them in the pool of Siloam. The Jewish rulers apprehended the poor man, strictly examined him concerning his cure and physician; and because he avowed, that certainly he, who could perform such a miracle, behoved to be a good man, and prophet, they excommunicated him from their synagogues, John vii. and viii. and ix. 1,—34. Leaving Jerusalem, Jesus retired to Galilee, and there taught about six weeks, till the feast of dedication was at hand. Notwithstanding he knew the plots against his life, he resolved to take the opportunity of this human festival, for the instruction of the people. In his way through the country of the Samaritans, he sent James and John before him, to procure lodging for him and his disciples. When that malicious people knew that he was going to the feast at Jerusalem, they refused him a lodging. The two disciples were eager to command fire from heaven, to burn them up quick. Jesus rebuked their furious zeal; and told them, that his errand to the earth was not to destroy but to save men. In his way to Jerusalem, he sent forth seventy of his disciples, with much the same powers and instructions as he had twice before given to the twelve. After executing his orders, they returned to him, probably after he was at Jerusalem, with great joy, because of their success. He told them, that it was but a prelude of the fall of Satan's kingdom; and advised them not to make their success, but their saving interest in the redeeming love of God, the chief ground of their joy. When he was within a few miles of Jerusalem, a lawyer asked him, what he should do in order to inherit eternal life? Jesus hinted, that the fulfilment of the whole law, of love to God and our neighbour, was necessary. The lawyer, willing to justify himself, asked, who was his neighbour, whom he ought to love as himself? whether it was any but Jews? By the parable of the tender-hearted Samaritan, Jesus made him confess, that no national prejudices should hinder our love to

any man. At Bethany, he was entertained by two ſiſters, Martha and Mary; the one of whom he reproved, for her anxious care in making ready their victuals; and the latter he commended, for chiefly minding her eternal concerns, Luke x.

At Jeruſalem, in the court of the temple, he found the man who had lately been cured of his blindneſs, and aſked him, if he believed on the Son of God? and aſſured him that HIMSELF was he: whereon the man immediately worſhipped him. Jeſus then remarked to the audience, that, by his coming, ſuch as were ſenſible of blindneſs ſhould ſee; and ſuch as were inſenſible of their ſpiritual blindneſs, ſhould have it increaſed and made known. Some Phariſees preſent, aſked, if he ſuppoſed them to be blind and ignorant? he told them that they improved what knowledge they had, chiefly to agravate their ſin. He entertained his audience with a large and delightful diſcourſe concerning himſelf, as the true Shepherd, who would give his life for the redemption of all who felt they had erred and ſtrayed from him, and would preſerve every one of them ſafe to eternal life. On his avowing himſelf EQUAL to, and ONE with his Father, and averring that his miracles teſtified ſo much, the Jews thought to apprehend him; but he eſcaped their hands, and went to Bethabara, beyond Jordan, John ix. 35,—42. and x.

While he continued in theſe quarters, at his diſciples' requeſt, he preſcribed them a pattern of prayer, much the ſame as he had formerly done in the mount. He recommended the utmoſt importunity in our addreſſes to God, as a proper way to ſucceed. He ſhewed, that his caſting out of devils was no effect of colluſion with Satan. He foretold, that the puniſhment of ſuch as miſimproved his inſtructions and miracles, ſhould be heavier than of the Heathen world. A Phariſee, who had invited him to dinner, taking offence at his ſitting down without waſhing his hands, he ſharply rebuked him and his ſect, for their ſuperſtitious care to avoid external impurity, while they were ſo unconcerned for that of their heart; and that, while they ſcrupulouſly paid tithes of their aniſe, mint, and rue, they neglected juſtice, mercy, and faith. He compared them to *graves*, whoſe putrefaction is concealed. He reprehended the lawyers, for loading others with their impoſed ceremonies, and for their pretence of regard to the ancient prophets, while they hated the meſſengers of God, who lived in their own times. He aſſured them, that that generation had, or would, by their conduct, approve all the murder of righteous men, from Abel to Zecharias, and be puniſhed accordingly, Luke xi. From Perea, he went northward to Galilee. Great numbers attended his inſtructions. He directed his diſciples to be always candid and open in their conduct; to ſtand in due awe of God, truſt themſelves to his care, and depend on his immediate direction, what they ſhould anſwer to their perſecutors. After refuſing to act the part of a civil judge in the diviſion of an inheritance between two brothers, he warned his hearers to beware of covetouſneſs and earthly-mindedneſs. By the parable of a rich man cut off by death, juſt after his plentiful crop, and while he comforted his ſoul with the hopes of a luxurious life for many years, he enforced his injunctions. He warned them to make it their chief concern to ſecure happineſs above, and to be ever ready for an entrance into that eternal ſtate. He told them, that himſelf was ſhortly

to be baptized with painful ſufferings, and death; and that as they might expect their ſhare of trouble in adhering to the goſpel, it would be their wiſdom, ſpeedily to make ſure their ſaving intereſt in, and peace with God, Luke xii.

About this time, he was informed of Pilate's murdering ſome Galileans while they were offering their ſacrifices at the temple. He told his audience, that they were not to think theſe men, or the eighteen Jews, on whom the tower of Siloam had lately fallen, were ſinners above others; but that God, by their fate, warned the nation to repent, otherwiſe they ſhould alſo periſh in a wrathful manner. By the parable of a long *barren fig-tree*, he repreſented, that unleſs the preſent diſpenſation of the goſpel to the Jewiſh nation ſpeedily brought them to repentance and holineſs, they ſhould ſoon be terribly puniſhed, and their church and ſtate altogether ruined. Upon a Sabbath-day, he cured a crooked woman, who, for 18 years, had laboured under her diſeaſe; and vindicated his conduct, by remarking, that even oxen and aſſes were led forth to be watered on the Sabbath; and much more might a Jewes, and a good woman, be healed on it. In his way ſouthward, as he taught, one aſked him if few were ſaved? He earneſtly admoniſhed thoſe preſent, to ſecure their own entrance into a new covenant ſtate, as many, who had a form of religion, ſhould be eternally ruined; and the Gentiles, though laſt invited, would come from the ends of the earth, and ſit down with Abraham, Iſaac, and Jacob, while the Jews, who had the firſt invitation, and were a kind of *heirs of the kingdom of heaven*, ſhould becauſe of their wilful impenitence be caſt out. Some Phariſees informing him that it was neceſſary for him to leave Galilee, as Herod intended to kill him, he deſired his informer to tell that fox, that cruel and crafty tetrarch, that it was beyond his power to touch him, till his work ſhould be perfected, and that he would go up and die at Jeruſalem. On mention whereof, he broke forth into a mournful lamentation over the wickedneſs and ruin of that city, Luke xiii.

While he dined in the houſe of a Phariſee on the Sabbath, a man applied to him for the cure of an inveterate dropſy. He aſked thoſe preſent, whether he might heal him on the Sabbath? None offering to reply, he, by a touch, reſtored the man to perfect health; and, to vindicate his conduct, obſerved, that an ox or aſs was drawn out of a pit on the Sabbath-day. Obſerving how the gueſts choſe the beſt ſeats for themſelves, he adviſed them to be humble, if they had a mind to be truly honoured; and to beſtow their liberality rather on the poor, than in feaſting their rich friends. By the parable of a *great ſupper*, he repreſented, that the Jews, and afterward the Gentiles, ſhould, by the goſpel diſpenſation, be ſolemnly invited and urged to come and enjoy the fulneſs of God.—In his after-travels, he adviſed the attending crowd to ponder ſeriouſly, what trouble and expence it might coſt them, to follow him faithfully. From his familiar eating with publicans and ſome noted tranſgreſſors, the Phariſees inferred, that he was certainly a bad man himſelf. To vindicate himſelf, he, by the parable of the *loſt ſheep*, the *loſt piece of money*, and the *prodigal ſon*, repreſented, with what infinite pains, mercy, and pleaſure, God recovers and ſaves ſelf-deſtroyed, polluted, loſt and prodigal ſinners, chiefly of the Gentiles. To excite his audience to the wiſe improvement of

their spiritual advantages, he pronounced the parable of the *unjust steward*. He reproved the Pharisees pride, and their ill-grounded divorces. To warn them against trusting in riches, and indulging themselves in sensual pleasures, he, by the parable of *Lazarus* and the *rich glutton*, shewed them, that these often corrupt men's hearts, and ripen them for eternal misery. He warned them to avoid offences, readily forgive injuries, and to entertain a just awe of the divine authority, and sense of the unworthiness of their most perfect obedience.—About this time he healed ten lepers, one of which, being a Samaritan, returned to render him thanks, Luke xiv. xv. xvi. and xvii. 1,—19. Probably, after crossing the Jordan, south of Tiberias, Jesus went southward, along the east side of the river, till he was over against Judea. He assured his Pharisaical audience, that his kingdom should not come in the carnal and observable manner which they expected; and that many fearful plagues should quickly fall on the Jewish nation. By the parable of the *importunate widow*, he represented the advantage of earnestness and perseverance in prayer. To reprove the Pharisees pride, and mark the evil of a self-righteous temper, he uttered the parable of the *Pharisee and publican* praying at the temple.—He pointed out the true causes of divorce. He blessed the babes that were brought to him for that end.—He directed the young ruler how to attain eternal happiness; and shewed the difficulty of rich men's being truly religious; and the happiness of such, who, at any age or period, forsake all, to follow him and his truths. This last point he illustrated by the parable of *labourers, hired*, at different hours, to work in a vineyard; and yet, through the liberality of the master, receiving an equal reward. He again foretold his sufferings; he checked James and John, who, by their mother's instigation, ambitiously desired the highest civil offices in the temporal kingdom which they expected him soon to erect; and solemnly discharged all lordly dominion or rule in his church, Luke xvii. 20. and xviii. Matth. xix. and xx. Mark x.

Lazarus, the brother of Martha and Mary, falling dangerously sick, they sent for Jesus to recover him. After continuing where he was two days longer, till he knew Lazarus was dead, Jesus and his disciples set off for Bethany. Before they reached that place, Lazarus had been four days dead, and was buried; nevertheless, after some converse with his sisters, Jesus restored him to life. This noted and public miracle convinced a number of Jews, who were there from Jerusalem, that he was the Messiah. Others hardening themselves in their unbelief, informed the sanhedrim, who resolved to murder him; and issued orders, that whoever knew where he was should discover him. To lessen the evidence of the miracle, they also agreed to put Lazarus to death. Great inquiry and talk concerning him ensued; but he retired to a village called Ephraim, near the wilderness, between Bethel and Jericho. To the last of these places he soon after went, and healed three blind beggars; one as he entered the city, and two as he left it. Here he converted Zaccheus the publican. At a feast in his house, Jesus, by the parable of the *pounds, distributed* by a great man to his servants, to trade with till he should return from a far country, represented, that himself would quickly ascend into heaven, to receive his glorious king-

dom, and would return to judge the world at the laſt day; and that it was only ſuch as improved their gifts and endowments that might expect a happy reward; while the Jewiſh nation, for rejecting him, ſhould be deſtroyed by the Roman troops, John xi. Matth. xx. 29,—34. Mark x. 46,—50. Luke xviii. 35,—43. Luke xix. 1,—29. On the 6th day before the paſſover, Jeſus, amidſt a great crowd of attendants, returned to Bethany, and was kindly entertained by Lazarus and his ſiſters. The day after, he cauſed his diſciples to fetch him an aſs, and rode thereon to Jeruſalem; while a prodigious multitude ſtrewed branches, and even their clothes, by the way, and echoed loud acclamations of praiſe, importing that he was the ROYAL MESSIAH. Enraged hereat, ſome Phariſees deſired him to forbid the noiſe. He replied, that God had determined to honour him; and if theſe babes, and others, were now ſilent, the very ſtones would praiſe him. As he paſſed the mount of Olives, and had a full view of Jeruſalem below, he with tears lamented and foretold its approaching ſiege and ruin by the Romans. The inhabitants were mightily moved at his entrance, and aſked what this concourſe and theſe acclamations meant? When he entered the court of the temple, he, for the ſecond time, cleared it of the money-changers, and merchants of animals for ſacrifice, and enjoined the people to make it a place of prayer, not of fraud and deceit. The reſt of that day he taught in the temple; while the youth and others, imagining he was juſt going to erect his temporal kingdom, made the whole court reſound with loud acclamations of his praiſe. At even he retired to Bethany; and returning next morning, he obſerved a *fig-tree* covered with leaves. Though the time of gathering figs was not come, he hoped this forward tree might have ſome ripe ones; but finding it had none, he curſed it into future barrenneſs and withering, as an emblem of what ſhould befal the Jewiſh nation, who, notwithſtanding their general run after John Baptiſt, or himſelf, continued in their barrenneſs, and want of good works. Hearing that ſome Greeks deſired to ſee him, and whom, doubtleſs he admitted, he diſcourſed of his death and reſurrection, and of the bleſſed fruits thereof among the Gentiles, while the Jews ſhould continue hardened in their unbelief; and exhorted his audience to improve the goſpel while they had it, as it would quickly be taken from them, John xii. Matth. xxi. 1,—23. Mark xi. 1,—27. Luke xix. 29,—46. As he taught in the temple, ſome prieſts, elders, and ſcribes, aſked his warrant? By offering to inform them, if they would firſt tell him, whether the baptiſm of John was of human or divine authority, he checked their impudence. By the parable of *two ſons* appointed to labour in their father's vineyard, he ſuggeſted, that, notwithſtanding the Jews profeſſed readineſs in the ſervice of God, the long rebellious Gentiles would ſooner yield to the obedience of faith. By the parable of *huſbandmen farming a vineyard*, and abuſing the owner's ſervants and ſon, he hinted, that, for the Jews abuſe of God's prophets, and murder of his Son, their church-ſtate ſhould be taken from them, and they be miſerably deſtroyed by the Romans. By the parable of a *marriage feaſt for a king's ſon*, he repreſented God's earneſtneſs in calling ſinners, both Jews and Gentiles; and the fearful vengeance that ſhould overtake the deſpiſers of

the gospel, and the hypocritic embraces thereof, Matth. xxi. 23. and xxii. 1,—14. Mark xi. and xii. Luke xx. 1,—19. He had lodged all night in Bethany. In his return to Jerusalem next morning, Peter remarked, that the cursed fig-tree was already withered. Jesus took occasion to point out the efficacy of faith and prayer, and the necessity of forgiving injuries. In the night, the Pharisees had resolved to effectuate his murder; and, if possible, to interest the Roman governor therein. To render him obnoxious, they, under pretence of friendship, and scruple of conscience, asked him, if it was lawful to pay tribute to Cæsar? From their use of money bearing Cæsar's superscription and image, he inferred that they were Cæsar's subjects, and owed him his tax, but in such a way as God should not be wronged.—Next, the Sadducees attempted to puzzle him with a question touching the resurrection of the dead. He shewed them, that their error sprung from their ignorance of the scripture, and of the power of God; and that the truth of the resurrection was plainly implied, in God's calling himself the God of Abraham, Isaac, and Jacob, after they were dead. Next, the Pharisees attempted to puzzle him, by asking, which was the greatest commandment? He replied, that our whole duty lay in first loving God with all our heart, soul, mind, and strength, and our neighbour as ourselves. As they acquiesced in the justness of his answer, he, in his turn, asked them, how the Messiah could at once be David's Son and Lord? To which they could make no reply. While the people stood astonished at his wisdom, he warned them to avoid imitating of the Scribes and Pharisees, in their professing much, and doing little; in hiding the vilest practices under a religious disguise; and in a proud affectation of honorary titles. Turning himself to the Scribes and Pharisees, he denounced a number of woes against them, for their wickedness and dissimulation; and assured them of the approaching ruin of their city and temple, for their contempt and murder of God's messengers and Son.—Observing the people casting their offerings into the sacred treasury, he remarked, that a poor widow's two mites were the most noted donation, as they were all she had, Matth. xxii. 15,—46. and xxiii. Mark xii. 14,—44. Luke xx. 20,—40. As he was retiring from the temple, one of his disciples remarked what a fine structure it was: he told him, that, in a little, not one stone of it should be left upon another. When he had passed the valley of Jehoshaphat, and had sat down on the mount of Olives, Peter and Andrew, James and John, asked him, when the destruction of the Jewish temple, and the end of the world, should happen; and what should be the presages thereof? In his reply, he connected both together, and told them, that false CHRISTS and prophets should arise; terrible wars, famines, pestilences, and persecutions happen; Jerusalem be besieged; the Jewish church and nation overturned; their capital and other cities razed; and themselves, for many ages, be wretched exiles in almost every nation of the world. He warned them to make ready for it, as they knew not how suddenly it might happen; and as God, on that occasion, would shew singular favour to the godly, and execute terrible vengeance on the wicked, particularly on such as knew their duty and did it not. This point he illustrated, by the parable of an *house*

holder coming unawares to his ſervants; of a *bridegroom* coming at midnight to *virgins fooliſh and wiſe*; and of a *nobleman* calling his ſervants to account, for the *talents* he had delivered to them at his ſetting off on a far journey; and concluded with a plain prediction of his own awful procedure in the laſt judgment of the world, Matth. xxiv. and xxv. Mark xiii. Luke xxi.

Next day he continued at Bethany; and told his friends that, after two days more, his ſufferings and death ſhould take place; and, even then, the Jewiſh rulers conſulted how to put him to death, though they feared to do it on the feaſt-day, for fear of the mob's eſpouſing his cauſe. At even he ſupped in the houſe of one Simon, whom he had healed of a leproſy. Lazarus and his ſiſters were preſent; and Martha ſuperintended the treat. Mary, to the no ſmall grief of Judas Iſcariot, and, it ſeems, of other diſciples, poured a box of precious ointment, worth about nine pounds thirteen ſhillings and nine pence, on Jeſus's head, as he ſat at meat. He gently vindicated her conduct, alledging, that they would have opportunities afterward to ſhew benevolence to the poor, when they ſhould not have his bodily preſence to honour. Fired with indignation hereat, Judas poſted to the ſanhedrim, and agreed to betray his divine Maſter into their hands, for the price of a ſlave; the ſorry rate of about three pounds eight ſhillings and five pence. This treachery Jeſus perceived, but ſeemed to take no notice of it. It was after this entertainment, or after the paſſover-ſupper next night, that Jeſus waſhed his diſciples feet, to teach them humility and brotherly affection, Matth. xxvi. 1,—16. Mark xiv. 1,—11. Luke xxii. 1,—6. John xiii.

Next day, being the firſt of unleavened bread, Jeſus appointed Peter and John to go into Jeruſalem, where they would meet a man bearing a pitcher of water, who, upon demand, would give them a furniſhed upper-room, to prepare in, for eating the paſſover. At even, he and they, on the very day obſerved by other Jews, kept the paſſover. As they were eating the ſupper of bitter herbs, Jeſus told them that one of them would betray him. Filled with perplexity, they aſked him, one by one, Lord, is it I? Jeſus replied, the fate of his betrayer ſhould be terrible. Inſtigated by Peter, John, who was reclining on the bed next to Jeſus, ſecretly aſked, who ſhould be the perſon? By giving a ſop dipped in the ſauce to Judas, Jeſus hinted, that it would be HE. Judas ſuſpecting he was diſcovered, ſaid, Lord, am I the traitor? Jeſus told him, that he had hit on the perſon; and added, *What thou doeſt, do quickly.* Confounded with this diſcovery, Judas immediately went out. Jeſus hereon obſerved, that now God would glorify his Son, in making him an atoning ſacrifice, and ſhould be glorified in him. The mention of his future glory occaſioned new contention among the eleven, which of them ſhould be greateſt in his temporal kingdom. He ſharply rebuked them; and exhorted them to humility and perſeverance in his ſervice, if they deſired a glorious reward. While they continued their ſupper, Jeſus, conſecrating the bread and wine, inſtituted and diſpenſed the ſacrament of his body and blood. This finiſhed, he told them, he would quickly leave them, as to his bodily preſence; and charged them to manifeſt themſelves his diſciples, by loving one another. He warned them, that they would all deſert

him that very night; and Peter thrice deny him. He admoniſhed them to prepare themſelves with ſpiritual fortitude for their approaching trials. This they fooliſhly imagined to mean their providing themſelves with weapons of war. After he had entertained them with a long conſolatory diſcourſe concerning the heavenly manſions which he was to prepare for them; concerning the Father's love to them, and the coming of the Holy Ghoſt to inſtruct and comfort them; and concerning their union to, and ſervice of himſelf; he concluded with a ſolemn prayer, chiefly in behalf of his diſciples and people: and, after ſinging an hymn, left the houſe when it was near midnight, Matth. xxvi. 15,—38. Mark xiv. Luke xxii. 6, —38. John xiii.—xvii. chapters.

Croſſing the brook Kidron, they came to the mount of Olives, to a garden of Gethſemane. Jeſus, along with Peter, James, and John, retired to a corner thereof. Going a little from them, he prayed thrice with the utmoſt fervour, that if it was poſſible, and conſiſtent with his Father's will, his ſufferings might be prevented. At every turn, his diſciples fell aſleep. Meanwhile, the impreſſions and fears of his Father's wrath, threw him into ſuch an agony of ſoul-trouble, that he did ſweat great drops of blood, though the night was cold, and he lay without on the ground. At length, Judas, coming with a band of ruffians from the high-prieſt, did, by a kiſs, point out which was HE, that they might apprehend him. To ſhew his power to withſtand them, he, with a word, made them fall backward; and after they had recovered themſelves, deſired them to let his diſciples go, if they wanted him. Peter drew his ſword, and cut off the ear of Malchus, one of the high-prieſt's ſervants. Jeſus rebuked him, and told him, it was proper for him to endure what ſufferings his Father had appointed him; and that, if it were not ſo, he could eaſily obtain multitudes of angels to protect him; and, with a touch, he healed Malchus's ear. Meanwhile, the diſciples fled; and Judas, with his band, carried Jeſus to Annas, the late high-prieſt. Annas interrogated him concerning his diſciples and doctrine. Jeſus replied, that as he had taught nothing privately, the Jews could bear witneſs of his doctrine. Enraged with this mild and juſt reply, one of the high-prieſt's ſervants ſtruck him on the face. Jeſus meekly aſked him, if it was proper to ſmite him without a reaſon?

Jeſus being brought to the palace of Caiaphas the high-prieſt, before a convention of prieſts and elders, great pains were uſed to find falſe witneſſes; but none *ſufficient* could be had. Such as they ſuborned, did not agree in their depoſitions. At laſt, two preſented themſelves, who depoſed, they heard him ſay, he would deſtroy the temple, and build another in three days. This teſtimony was neither true of itſelf, nor was the thing depoſed worthy of puniſhment; nor did they ſwear to the very ſame words. Jeſus, meanwhile, continued altogether ſilent. Caiaphas therefore adjured him by God, to tell whether he was the true Meſſiah or not. Jeſus acknowledged he was; and would hereafter, with great power and glory, judge the world. Caiaphas immediately rent his clothes, and cried, they had no need of further witneſſes, themſelves had heard him blaſpheme. The whole court declared him worthy of death.

They diſmiſſed Jeſus, and committed him to a band of ſoldiers, who, during the night, offered him a

thouſand inſults. Peter, having followed into the judgment-hall to ſee the end, upon very ſlight temptations, thrice wickedly, and at laſt with horrid oaths, denied, in his preſence, that ever he had known him. At the ſecond crowing of the cock, Jeſus graciouſly looked on him; which being attended with powerful conviction of his conſcience, he went out and wept bitterly, Matth. xxvi. 35,—75. Mark xiv. 30,—72. Luke xxii. 38,—71. John xviii. 1,—27. Next morning, the council early aſſembled in their ordinary place at the temple, and Jeſus was placed at their bar. They interrogated him, if he was *the Meſſiah* and *Son of God?* He replied, that it was needleſs to tell them, as they were determined not to believe what he ſaid; but they ſhould afterward be obliged to acknowledge his power, when they ſhould ſee him at the right hand of God, inflicting puniſhment on his enemies. They again demanded, if he was the *Son of God?* He replied, he was. The judges cried out, that he deſerved death for his blaſphemy. They then carried him bound to Pontius Pilate, the Roman governor, that he might ratify their ſentence, and give orders for its execution. Judas the traitor, ſtung with his guilt, came and aſſerted his Maſter's innocence, and threw down the reward of his treachery. Unmoved herewith, they proceeded to Pilate's judgment-hall; but would not enter it, for fear of defiling themſelves by a heathen's houſe, during their feaſt of unleavened bread. Pilate therefore came forth to a balcony, and aſked their charge againſt Jeſus. They told him, that he was certainly an evil-doer, who deſerved death, which they had not power to inflict. Pilate inſiſted for a particular charge and proof. They averred, he had perverted the nation, forbidden to pay tribute to Ceſar, and called himſelf the Meſſiah. After Pilate had examined Jeſus concerning his royalty, he told the Jews that he could find no fault in him. The prieſts and elders the more vehemently accuſed him; alledging, he had begun at Galilee, and ſtirred up the people to rebellion againſt the emperor. To theſe accuſations, Jeſus, to the governor's ſurpriſe, never anſwered a word. Hearing that he had been in Galilee, Pilate ſent him to Herod, the tetrarch of that country, who was then at Jeruſalem, and glad to have ſuch reſpect ſhown to his authority, and to have an opportunity of ſeeing Jeſus. To the interrogations of Herod, and the continued charges of the ſcribes and elders, Jeſus anſwered nothing. To expreſs his contempt of him, and of the charges laid againſt him, Herod, after mocking him a while, ſent him back to Pilate, dreſſed as a mock king. Again Pilate remonſtrated to the Jews, that, in his view, Jeſus was innocent; and, warned by his wife's dream, he waſhed his hands in water, proteſting that he had no hand in his death. The Jewiſh multitude cried for his crucifixion, and wiſhed his blood might be on them and their children. Pilate, after permitting the ſoldiers to array him in purple, and crown him with thorns, as a mock ſovereign, cauſed them to ſcourge him, in order to move their pity; and uſed ſome further means to obtain his reſcue. Finding the mob were fixed on the releaſe of Barabbas, and the crucifixion of Jeſus, and fearing they might raiſe an uproar in the city, and accuſe him as unfaithful to Ceſar, he, contrary to his conſcience, releaſed Barabbas, a noted murderer, and condemned Jeſus to be crucified.

The Jews and the Roman guard rudely hurried him to Golgotha, the place of execution. All the way they inſulted and abuſed him, and forced him to bear his own croſs. When he had almoſt fainted under its preſſure, they compelled one Simon, a Cyrenian, to aſſiſt him in bearing it. Some pious women attended Jeſus, weeping for his treatment, he bid them weep for themſelves and children: for if he, tho' *innocent*, ſuffered in this manner, what terrible vengeance ſhould overtake their *guilty* nation, ſo ripe for the judgments of Heaven! After offering him vinegar and myrrh, mingled with gall, and ſtripping off his clothes, the ſoldiers nailed him to the croſs, with a thief on each ſide of him, and then parted his raiment. On the top of his croſs, Pilate had inſcribed in Hebrew, Greek, and Latin, *This is Jeſus of Nazareth, King of the Jews;* nor would he alter the inſcription, to make it bear the leaſt charge againſt him. The Jewiſh rulers and others ridiculed Jeſus as he hung on the croſs; while he begged his Father would forgive theſe murderers. At firſt, it ſeems, both the thieves that were crucified along with him upbraided him. At laſt, one of them rebuked his fellow, aſſerted Jeſus' innocence, and begged him to ſave him from ruin. Jeſus told him, that that very day he ſhould be with him in the heavenly paradiſe. Jeſus next recommended his ſorrowful mother to the care of John, the ſon of Zebedee. About noon, when he had perhaps hung three hours on the croſs, the ſun was ſupernaturally darkened, and continued ſo till three o'clock in the afternoon. Jeſus cried out in the Hebrew or Syriac, *My God, my God, why haſt thou forſaken me?* Some derided him, and cried, that he was calling for Elias. Jeſus, quickly after, cried, *I thirſt.* Some held to him a ſponge full of vinegar, which, when he had taſted, he cried out that his ſuffering work was finiſhed; and recommending his ſoul to God, he bowed down his head, and gave up the Ghoſt, Matth. xxvii. 1,—50. Mark xv. 1,—38. Luke xxii. 68. and xxiii. 1,—46. John xviii. 28. and xix. 1,—30.

While Jeſus expired, the vail of the temple, between the ſanctuary and moſt holy place, was rent aſunder, from the top to the bottom, to mark, that the ceremonial diſtinction between Jews and Gentiles was now aboliſhed, and our acceſs to the heavenly manſions obtained. The earth ſhook, the rocks ſplit, and graves were opened; and now, or rather at his reſurrection, a number of ſaints aroſe, and appeared to many in Jeruſalem. The ſpectators were ſtruck with awe. The centurion, who commanded the guard of ſoldiers, cried out, that certainly Jeſus was a *righteous man!* nay, was the *Son of God!* The pious women, who had attended Jeſus from Galilee, were extremely afflicted. That the body of Jeſus, and his fellow-ſufferers, might not remain on the croſs during the paſſover-Sabbath, the Jewiſh rulers begged Pilate's permiſſion to have their death haſtened, by the breaking of their legs. The legs of the thieves were broken; but Jeſus being dead, not a leg, not a bone of him was broken; only a ſoldier thruſt his ſpear into his ſide, and there iſſued from his heart blood and water. Joſeph of Arimathea, having the diſpoſal of Jeſus' corpſe allowed him by Pilate, he, and Nicodemus, after perfuming and wrapping it in fine linen, laid it in Joſeph's new grave, which he had cut out in a rock in his garden. Under pretence of fear, that his cowardly

disciples might steal away the corpse, and say he had risen, the Jews got the sepulchre sealed, and a guard of soldiers to watch it, till the third day, in which he said he would rise, should be over, Matt. xxvii. 51,—66. Mark xv. 38,—47. Luke xxiii. 47,—54. John xix. 31,—40.

Their precautions to detain him in his grave contributed to render his resurrection more illustrious and manifest. Early on the third day, and first day of the week, a terrible earthquake happened: an angel appearing in a glorious form, caused the soldiers to flee off in astonishment, and rolled away the stone from the door of the grave. Jesus, the prisoner of divine justice, thus solemnly released, immediately resumed his natural life, by the influence of the Holy Ghost, and came forth, leaving his grave-clothes behind him; a token he should visit the grave no more. Mary Magdalene, and other holy women, who, on the Friday, had prepared spices for the further perfuming of his body, came early to his grave. They were astonished to find it open, and the body gone; especially as they saw two angels in the glorious appearance of men, the one at the head of the niche where the corpse had lain, and the other at the foot; one of which kindly addressed them, and told them their Saviour was risen, as he had foretold. The women run to inform his disciples. However ill-grounded they judged the report, Peter and John run to the grave to make trial. They saw the grave-clothes, were persuaded he was risen, and hastened to inform their brethren. Mary Magdalene ran back a second time, and wept at the grave. One of the angels comforted her, and asked the cause of her tears. She had scarce turned about to go home, when Jesus himself appeared to her. As soon as she knew it was HE, she was going to embrace him; but he desired her to forbear it for the present, and go tell his disciples, particularly Peter, who had so lately denied him, that he was risen from the dead, and would shortly ascend into heaven. By the way she met with the other women; and Jesus gave them a visit. Meanwhile, the guard of soldiers had informed the Jewish rulers of what they had witnessed; but were bribed to say, that that his disciples had come and stolen him away while they slept. What a farce was this! how deep marked with the most glaring falsehood! That very night, Jesus appeared to two of his disciples, as they went to Emmaus; largely conversed with them on his sufferings and glory, and made himself known in breaking of bread. By this time also he had graciously appeared to Peter, who had so shamefully denied him. At night he visited ten of his disciples, while they were met in a chamber; desired them to handle him for their conviction, that it was he himself, and no spirit; and, eating a part of their meal with them, he breathed on them, as a presage of their receiving the Holy Ghost, and authorised them officers in his church. Thomas being absent, averred he would not believe his Master's resurrection, except he felt the wounds that had been made in his body. That day eight days, Jesus appeared to the eleven, and offered Thomas the proof which he had mentioned. Soon after, when Peter, James, John, Thomas, and Nathanael, were fishing on the sea of Tiberias, Jesus appeared to them; and, by his direction, they caught a multitude of fishes, as a presage of the multitudes which should speedily be converted to Christ. Here he

ſhared an entertainment with them; interrogated Peter concerning his love to him, and predicted his future afflictions. Soon after, on a mountain of Galilee, he appeared to James, to the eleven, and, to above 500 of his followers. Forty days after his reſurrection, he appeared to his apoſtles at Jeruſalem, ordered them to wait there till they ſhould be endued with the miraculous powers of the Holy Ghoſt, and then go preach the goſpel to every perſon and nation, baptizing men in the name of the Father, Son, and Holy Ghoſt. He aſſured them of his extenſive power, and of his gracious preſence with them, to protect them, and to ſucceed their labours. Thus talking to them, he led them out to the mount of Olives, near Bethany, perhaps to the very ſpot on which he had his bitter agony; and, while he bleſſed them, he, amidſt multitudes of angels, was conveyed up into heaven, and ſat down on the right hand of God; where amid inconceivable happineſs and honour, he employs himſelf, ruling his church, interceding and preparing heavenly manſions for his people; and, by his word, Spirit, and providence on earth, prepares them for theſe. About 37 or 40 years after his death, his terrible vengeance fell upon, and ruined the Jewiſh church and nation. At the laſt day, he will, in a glorious manner, judge the world of devils and men; put an end to every earthly form of government; and preſent all his believing people before his Father. Through eternity, he will continue in our nature, the everlaſting means of fellowſhip between God and ranſomed men, Matth. xxviii. Mark xiv. Luke xxiv. John xx. and xxi. Acts i. 12. and iii. 20, 21. Matth. xxv. 31,—46. 1 Cor. xv. 24,—28. Iſa. lx. 19. Rev. xxi. 23. Pſal. cx. 4. Iſa. ix. 7.

Whatever aſtoniſhing myſteries are implied in the incarnation, obedience and death of the Son of God, it is ſtill more inconceivable how any deceiver, unlearned or learned, could, with ſuch an air of candour, forge a character ſo grand and amiable. When the birth, life, death, reſurrection, and glory of Jeſus of Nazareth, and the various circumſtances thereof, are compared with the ancient types and predictions, the agreement is ſo plain and full, that it is ſurpriſing how any can doubt of his Meſſiahſhip. His doctrines, miracles, and reſurrection, atteſted by friends and foes; the ſucceſs of his goſpel; nay, the unbelief of the Jews; the terrible ruin of their church and nation; their miraculous preſervation in a diſtinct body, amidſt their diſperſion and diſtreſs; all the falſe Chriſts or Meſſiah's that have appeared among them, at once fulfil his predictions, and demonſtrate his Meſſiahſhip. Nothing, therefore, but ignorance of the ancient prophecies and ceremonies, pride, and a mad deſire of a temporal deliverer and ſovereign for Meſſiah, could, or can influence the Jews to reject him. The ſtupid methods whereby they confirm themſelves in their unbelief, how low and pitiful! For a while, they, ignorant of chronology, ſhortened the time between their return from Babylon and Jeſus' birth, and pretended the ſeaſon of the Meſſiah's appearance, preſcribed by the prophets, was not come. Next, they became perplexed and divided in ſentiment. Some pretended his coming was delayed, becauſe of their ſins; but how ſin could be a reaſon for delaying a *deliverer from ſin*, they knew not. Others pretended he was born about the time their ſceptre departed, and their city and temple was ruined by Titus; but lay concealed among the

lepers at Rome, or in the earthly paradiſe, till Elias ſhould come and manifeſt him to men. For many ages paſt, they have been wont to curſe the man who pretends to calculate the time of the Meſſiah's appearance. Inſtead of juſtly applying the diverſified prophecies to the twofold ſtate of the Meſſiah, they have ſtupidly ſplit him into two; one, a deſcendant of Ephraim, who, amidſt terrible diſtreſs, ſhall, with the troops of Ephraim, Manaſſeh, Benjamin, and Gad, attempt to deliver the Jews, and ſhall periſh in his work. The other, of the family of David, who ſhall raiſe the former from the dead; raiſe the deceaſed Jews; rebuild their temple at Jeruſalem; conquer and rule the whole earth.

When we conſider the relation of Chriſt's perſon as God-man, to his work, in executing his offices, and to his ſtates of humiliation and glory: when we conſider how God is in, and with him; how all his perfections are diſplayed, and his truths exemplified in him: when we conſider his various relations to the purpoſes, covenants, words, and ordinances of God, and to the church; and to the privileges, duties, and worſhip of the ſaints, whether in time or eternity, we have a delightful view of him, as ALL and IN ALL, Col. iii. 11. *Falſe Chriſts* are ſuch as pretend to be the Meſſiah. What numbers of theſe have appeared among the Jews, to puniſh them for their rejection of Jeſus, will be ſeen under the article JEWS, Matth. xxiv. 24. To have *Chriſt formed in us*, is an expreſſion referring to the formation of the embryo in the womb; and ſeems to denote, that almighty creating power can only teach and impart the knowledge of the truth; and, as Chriſt is elſewhere ſpoken of as *dwelling in us by faith*, this forming of Chriſt is nothing elſe than the truth concerning Chriſt believed, and his divine nature received in the heart, and connected with ſalvation, Gal. iv. 19. Eph. iii. 17. Jeſus and his people, conſidered as united in one myſtical body, whereof he is head, and they members, are called *Chriſt*, 1 Cor. xii. 12.

CHRISTIANS, obtain this title, as thoſe who, by their profeſſion and practice, give evidence that they have been with Jeſus, learning of him, and finding reſt to their ſouls. There have not only been many Antichriſts, or enemies of Chriſt, but many falſe Chriſtians, aſſuming a form of godlineſs, and a name of Chriſtianity, while ſtrangers to the power of it. A Chriſtian muſt be ſo named, becauſe of his believing in what the ſcriptures reveal concerning Chriſt; and this appearing in his obedience to the *all things* he has commanded. Guilty but penitent ſinners, illuminated with the knowledge of the truth concerning Chriſt, were firſt called Chriſtians at Antioch, Acts xi. 26.

CHRONICLES; an hiſtory that records what happened in former times. Two books of the Old Teſtament are ſo called. They contain the hiſtory of about 3500 years, from the creation, till after the return of the Jews from Babylon; and relate a variety of facts not mentioned in the hiſtories before written; and add other circumſtances; and hence, ſometimes, ſeem to contradict the former, though they do not really ſo. It is probable Ezra wrote the moſt part thereof. But another book of Chronicles is often mentioned in the hiſtory of the kings, and which was but a human work, wherein the hiſtory of the Hebrew nation was more largely delineated, 2 Kings xxiv. 5.

CHRYSOLITE. That which

the ancients so called was probably the TOPAZ. The jewel, now called chrysolite, is of a golden colour, but of no great value. The Asian chrysolite is very beautiful in its pure state, and is seldom found bigger than the head of a large pin. The American is larger, and the European of Silesia and Bohemia still larger, but of least value. The chrysolite of the ancients, was the seventh foundation of the new Jerusalem, and perhaps the tenth jewel in the high-priest's breast-plate, Rev. xxi. 20.

CHRYSOPRASUS; a precious jewel, of a beautiful green colour, mingled with yellow. It was the tenth foundation of the new Jerusalem, Rev. xxi. 20.

CHUB; probably the country of the Cubians, on the north-west of Egypt: but the Arabic version, and others, will have them to be the Nubians, who settled on the south-west of Egypt, Ezek. xxx. 5.

CHURCH. The word so rendered was anciently used to signify any public meeting of persons, to consult the common welfare of a city or state; and sometimes it was given to an unlawful assembly, Acts xix. † 32, 39, 41. It has been contended, that the place of sacred meeting is so called, in 1 Cor. xi, 18, 22. and xiv. 34.; but, in both texts, the word may very well be understood of the *congregation assembled*. With respect to sacred assemblies, the word is used to signify a society of men who being obedient to the spirit of truth are called of God by the gospel, out of the world that lieth in wickedness, into the faith, fellowship, obedience, and worship of the Lord Christ, and of God in him. With respect to which sense it is taken more or less largely. It signifies, (1.) The whole body of saints, as united under Christ their Head, Col. i. 18. (2.) The followers and worshippers of Christ, in a particular province or city, as Ephesus, Smyrna, Jerusalem, Rome, &c. Rev. ii. and iii. (3.) A particular body of men that are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Thus we read of churches in particular houses, Rom. xvi. 5. Col. iv. 15. In both these last senses, the people, with their rulers, are called a *church*, Acts viii. 3. and xiv. 23. (4.) An assembly of sacred rulers met in Christ's name and authority, to execute his laws, and govern his people, in a congregation, city, or province, &c. Matth. xviii. 19.

From the beginning to the end of the world, the church is continued; and is a spiritual, holy, regular, and more or less visible society. As relation to Christ, and to one another in him, is the constituent form of a church, the Old and New Testament church agree in essentials; though in their external rites of worship, and many other circumstances, they exceedingly differ. In every age, Jesus Christ is the church's foundation and head; his oracles, her binding rules of direction; his glory, and the glory of God in him, and the spiritual and eternal salvation of men through him, are the ends of her establishment. Guilty sinners, blessed with the knowledge and love of the truth, confessing with the mouth the Lord Jesus, and believing with the heart that God hath raised him from the dead; their consciences subjected to him, and to him only, as their one Lord, holding the one faith, and walking in his ordinances, are the only members of his church. Eph. i. 22. and iv. 4, 5, 6. Col. ii. 17. Eph. ii. 20.

Isa. viii. 20. John v. 39. Eph. iii. 21. and v. 25,—27. Heb. iii. 1, 6.

For 2500 years, the church seems to have had no ordinary governors or officers; but the patriarchal heads of families were teachers and priests, Gen. xviii. 19. Job i. 5. During much of that period, she had no multitude of ordinances or members. For the next 1530 years, she was chiefly confined to the Jewish nation; her ceremonial ordinances were exceedingly numerous, and the oracles bestowed on her very extensive. Her teachers and governors were prophets, priests and Levites. During a great part of both these periods, the visions of God were considerably frequent.

For some ages, the providence of God prepared matters for the erection of the New Testament church, chiefly among the Gentiles. The Jews were dispersed into a multitude of places besides their own country. For their use, the Old Testament was translated into Greek, a language which then mightily prevailed in the world. At Jesus's birth, wise men were miraculously led to adore him; and no doubt carried home the news of his incarnation. During his life, the Samaritan, the centurion, the Syrophenician woman, and other Gentiles, believed on him. A number of Greeks were anxious to see him. And it is observable, that he chiefly preached in Galilee, and places where multitudes of Heathens were mingled with the Jews. After his resurrection, there was a remarkable alteration in the appearance of his church. Formerly, her holiest of all, and all the service of her sanctuary, were evidently belonging to a mount that could be touched; but when Christ ascended on high, he translated the seat of worship to heaven itself; he abolished all her worldly elementary ordinances, as now become weak and beggarly, and inspired his apostles to erect little sanctuaries to him among all the nations of the world. By means of the doctrine the apostles preached, accompanied by diverse miracles, and gifts of the Holy Ghost, multitudes in Judea, and in all the countries around, were quickly converted to Christ. Churches were planted in Arabia, Egypt, Ethiopia, and Barbary, to the south and west; in Chaldea, Mesopotamia, Armenia, Assyria, and Persia, to the east; in Phenicia, Syria, Lesser Asia, Thrace, Macedonia, Greece, Illyricum, Italy, and Spain, to the north. During the apostolic age, the form of the Christian church was truly glorious. The apostles and others, with amazing diligence, boldness, and zeal, published the truths of the gospel, and were examples of the believers, in faith, in holiness, and charity. The converts to Christianity believed the gospel, and cordially surrendered themselves, and all that they had, to the honour and service, influence, government, and disposal of the Lord Jesus, as their Head, Saviour, and King; denying ungodliness, and worldly lusts; and living soberly, righteously, and godly; were lovers of one another, and ready to lay down their lives for the brethren. Truth, peace, holiness, and order, were every where pleasantly united: soundness in the faith, simplicity of gospel-worship, impartial exercise of discipline, and purity of conversation, remarkably prevailed. Christians having carefully formed their principles, not on the dictates of men, but on the unerring oracles of God, received the truth in the love and power of it; contended earnestly for the faith once delivered to the saints: they kept the unity of the Spirit in the bond of peace;

they bore one another's burdens; they carefully avoided the laying of offenſive ſtumbling-blocks before others; they continued ſtedfaſt in the apoſtles doctrine, and in fellowſhip, and in breaking of bread, and in prayers; they carefully attended to relative duties; and in what ſtations they were placed, therein they abode with God, Acts ii. 41,—47. and iv. 31,—34. Pſal. lxxii. and xlv. and xcviii. Iſa. xi. and xxxv. and xlix. and liv. lv. and lx. &c. Rev. vi. 2.

About A. D. 66, when the *ſecond ſeal* was opened, perſecution of the Chriſtians, by imperial authority, began. Nero, a very monſter of men, having maliciouſly burnt a part of the city of Rome, charged it on the Chriſtians, and enacted laws to deſtroy them. They were terribly perſecuted for about a year; multitudes of them were burned in his gardens for nightly illuminations. In this perſecution, it is probable, Paul and other apoſtles were murdered. The terrible overthrow of the Jewiſh church and ſtate, a few years after, tended to confirm the Chriſtian religion, and to wean its profeſſors from their attachment to the ancient ceremonies. About A. D. 92, Domitian, another monſter of cruelty, raiſed a new perſecution. John the apoſtle, it is ſaid, was caſt into a cauldron of boiling oil, and eſcaped unhurt, and was afterward baniſhed to Patmos. The murder of Domitian, by his wife and friends, put an end to this perſecution, about three years after it began. About A. D. 105, the emperor Trajan raiſed a third perſecution. After two years, it was almoſt ſtopped, by means of Pliny the younger, who had wearied of murdering the Chriſtians in Pontus and Bithynia. About A. D. 120, a fourth perſecution was raiſed by Adrian. It laſted nine years. And beſides, vaſt numbers of Chriſtians were murdered by the Jewiſh rebels, in this and the former reign, Rev. vi. 3, 4.

Under the *third ſeal*, extending from A. D. 138 to 235, the Chriſtian clergy were leſs bold and active in ſpreading the goſpel than formerly; nevertheleſs, many of them were excellent men. Juſtin Martyr, Melito, Athenagoras, Theophilus, Clemens Alexandrinus, Tertullian, and others, wrote well in oppoſition to Peregrinus, Creſcens, Celſus, and Lucian, who attempted to confute the Chriſtian faith: but moſt of them were deeply tainted with ſmaller errors in doctrine, or with ſuperſtitions in practice. The hereſies of the Gnoſtics and Ebionites, which had formerly ſprung up; and of Baſilides, Valentinus, Hermogenes, Cerdon, Marcion, Apelles, Montanus, Praxeas, &c. mightily prevailed. The emperors Antoninus Pius, Marcus Aurelius, and Septimius Severus, though famed for equity and goodneſs, perſecuted the Chriſtians with no ſmall fury. Theſe things produced a ſoul-ruining famine of the pure preaching of the goſpel, while multitudes of the Roman ſubjects periſhed for want of common food, Rev. vi. 5, 6.

Under the *fourth ſeal*, extending from A. D. 235, to almoſt 300, matters ſtill grew worſe: the bold zeal, patience, and prudence of miniſters, and even the purity of goſpel-truth, gradually decreaſed. The Chriſtians felt their ſhare of the terrible ravages, famines, and peſtilence, which waſted the empire. The riſe of the Sabellian, Samoſatenian, Manichean, and other hereſies; the wild fancies of Origen, and the ſchiſm between the partiſans for and againſt him; the ſchiſm of the Donatiſts, raiſed by Novatus and

Novatian, under pretence that some compliers with idolatry, in time of persecution, were too easily re-admitted to the church; the schism between the Roman and the African and Asian churches, about the re-baptizing of such as had their baptism from heretics; the persecutions raised by the emperors Maximin, Decius, and Valerian, exceedingly distressed the church, Rev. vi. 7, 8. From A. D. 260 to 302, the Christians, suffering no general persecution, had access to hold a variety of lesser councils against heresies and schismatics. Meanwhile, streams of Roman blood were shed by the Goths, Alemans, Sarmatæ, Quadi, and Persians, in their own mutual broils; but the murder of the Christians demanded a further revenge on those heathens. It was, however, delayed of God, till another persecution, and by far the most terrible, had happened. The emperor Diocletian began it about 302, and it lasted ten years, and extended to the whole Christian church under the power of the empire. The Christians, chiefly the ministers, were scourged to death, had their flesh torn off with pincers, and mangled with broken pots. They were cast to wild beasts; were beheaded, crucified, burnt, drowned, torn to pieces between trees, roasted by gentle fires; and some, by holes made in their body, had melted lead poured into their bowels. In Egypt alone, it is said, 140,000 were cut off by violent deaths, and 700,000 by banishment and hard labour. In every part of the empire, churches were razed to the ground, and the copies of the scriptures were burnt. It appears, from some medals struck on the occasion, that the persecutors thought they had effectually and finally ruined the religion of Jesus.

Herod, Nero, Domitian, and almost every noted persecutor, had already been marked with the signal vengeance of God. Diocletian, and Maximian Herculius, his partner, had scarce begun the above persecution, when Galerius, a subordinate Cæsar, obliged them to resign their power, and retire to a private condition. It is said, Diocletian afterwards ended an anxious life, by a draught of poison. Herculius often attempted to resume his power, and at last, for the intended murder of Constantine, his son-in-law, had his neck broken. Maxentius, his son, had his army of 200,000 routed by Constantine; and himself, being obliged to fly by the Milvian bridge, was, with a large part of his army, drowned in the Tiber, just where he had laid snares for Constantine's life. Galerius died of a terrible and loathsome distemper, begging the prayers of Christians for his relief. Constantius Chlorus, his colleague, was not a persecutor; and his son Constantine succeeded him. Though he had not yet thought of embracing the Christian faith, yet, detesting the cruelties of his partners in the empire, he warred on, and vanquished Maxentius. In A. D. 312, he emitted an edict of toleration to the Christians: Maximin, his colleague, quickly revoked it in the east; and, instigated by the heathen priests, made war on Licinius, the brother-in-law of Constantine. Enraged that his army was routed, he murdered a multitude of the priests, who had promised him the victory. He was just going to venture a second battle, when he was smitten with blindness and terrible pain: he poisoned himself; and, amidst rage and despair, acknowledged his trouble the just punishment of his persecution of the innocent Christians. For a time, Licinius, now Cesar, or

depute-emperor in the east, pretended to favour the Christians; but afterwards commenced a persecutor. Constantine, his brother-in-law, being now a Christian, marched against him; defeated him in three great battles; in the last of which 100,000 were slain. Licinius was taken, and afterward put to death, Rev. vi. 9,—17. Psal. xxi. 8,—12. and cx. 5, 6.

Under the opening of the *seventh seal*, chiefly from A. D. 323 to 338, when Constantine died, the Christians enjoyed a great calm of prosperity: Constantine enacted a variety of laws in their favour; he scarce admitted any but Christians to offices of state. He called the council of Nice, which condemned the Arian heresy. He vigorously promoted the strict sanctification of the Lord's day. He erected churches and schools, and established revenues for the Christian clergy. After he had tried softer methods for extirpating the Heathen idolatry, he, for the six or eight last years of his life, used others more rough. He destroyed the idols, pulled down their temples, and sometimes banished the obstinate priests, or put them to death. By these means, Heathenism was mostly dislodged from the cities, but continued in the *pagi*, or *villages*; and so came to be called *Paganism*. His excessive favour to the Christian clergy, and to new converts, occasioned pride and ambition; and many assumed the Christian name who had no cordial regard to religion. It is certain, however, that multitudes, both of Jews and Gentiles, were sincere converts; and the gospel was propagated among the Persians, Indians, and the nations on the east of the Euxine sea, Rev. vii. and viii. 1. and xii. 1,—11.

To punish the Christians abuse of their prosperity, a long series of terrible judgments, signified by the apocalyptic *trumpets*, came upon them. Before Constantine's death, the Arian heresy, which represents our Redeemer as no more than an excellent creature, or secondary God, was introduced; and, amid the terrible contentions, that emperor was decoyed to favour the leading Arians not a little. Constantius his son, who, after the death of his two brothers, became sole emperor, was a cordial Arian, and persecuted the orthodox. Julian the apostate, his cousin and successor, did all that lay in his power to abolish Christianity, and re-establish the Heathen idolatry. At first he studied to have the Heathens decked with an appearance of learning, benevolence, and other excellencies. He ordered the youth to be educated by Heathen teachers. He encouraged the Heathens in office under him, to oppress and murder the Christians. After his return from the Persian war, he intended a furious persecution; but he was killed in it, when he had scarce reigned two years. About A. D. 366, Valens, the emperor of the East, an Arian, raised a furious persecution of the orthodox, and continued it till his death in 375. Valentinian, his son, was more favourable to them; but the terrible contentions occasioned by the Arians and half Arians, and by the Macedonians, who denied the divinity of the Holy Ghost; and the continued schism of the Donatists, who reckoned their fellow-Christians almost Heathens in comparison of themselves, raging in Africa; together with the heresies of the Photinians, who thought Christ a mere man, and the Holy Ghost no divine person; and of the Apollinarists, who believed Christ's flesh consubstantial to the Deity, and not formed of

the ſubſtance of the Virgin, and that his divine nature ſupplied the place of a ſoul; and of the Audeans, or Anthropomorphites, who imagined God to have a material body like their own, exceedingly troubled the church. From A. D. 379 to 395, the church had ſome outward calm. Theodoſius, the emperor, favoured the orthodox; made a great many laws for the aboliſhment of Heathen idolatry, which had been regaining its ground ever ſince the death of Conſtantine. This proſperity was quite abuſed; now, as well as formerly, councils were held, one would think rather to gain victories, than really to eſtabliſh the truth. Violently the Romiſh biſhops ſtruggled to have all appeals made to them; and every where the clergy contended for their own, or their friends promotion, into the ſtations of biſhops, metropolitans, &c. In this fourth century, the ſuperſtition, formerly begun, exceedingly increaſed. Beſides lordly biſhops, we find arch and ſub-deacons, exorciſts, and canonic ſingers: they lighted candles by day in their churches; they burnt incenſe in the time of prayers and ſacraments; they abſtained from particular meats, during their ſtated faſts; they admired celibacy; they prayed to departed ſaints; marked a great veneration for reliques, the croſs, &c.; they ſet up images in churches, and ſometimes adored them; the clergy officiated in robes held ſacred; they prayed for the dead, and ſometimes for the damned, that their torments might be mitigated. They baptized the dead; and allowed baptiſm by laics. People went in pilgrimage to our Saviour's ſepulchre: and men and women began to live by themſelves, under pretence of being wholly the Lord's.

About the beginning of the fifth century Arcadius and Honorius, the ſons of Theodoſius, renewed the Arian perſecution of the orthodox.—The terrible ravages of the Goths, Huns, Vandals, and Heruli, repeated, till, in 476, the empire was aboliſhed, ſoon gave the emperors other work than to perſecute the ſaints. But the Heathen Goths turning Arian, carried on the perſecution of the orthodox, almoſt wherever they had power. While the Donatiſts and Circumcellions tore to pieces the African church, the Arian Vandals ſeized on the country, and terribly perſecuted the orthodox. The Heathens in Perſia raiſed a no leſs cruel perſecution of the Chriſtians there; and the Saxon ravagers almoſt ruined the churches in Britain. Meanwhile, the Pelagian, Neſtorian, and Eutychian hereſies, troubled the church. The different parties ſcarce ſtuck at any thing, which they imagined could render them ſuperior in councils, or otherwiſe. The two laſt of theſe hereſies ſtill remain in the Eaſtern churches. Few, I believe, of theſe called Neſtorians, or Eutychians, diſtinctly knew what they would have been at; but it is much to the honour of the former Neſtorians, that they were ſo diligent in ſpreading the Chriſtian religion in a great part of Eaſtern Aſia, though not a little obſcured by their whims and ſuperſtitions. In this century, we find patriarchs, primates, archbiſhops, vicars; and it was an eſtabliſhed rule with the clergy to model the church, after the form of the empire, as much as they could. About the commencement of the ſixth century, the external ſtate of the church ſeemed more agreeable. Theodoric, the Gothic king of Italy, except a little before his death, acted with great moderation. Hil-

deric, the Vandal king of Africa, favoured the orthodox. Juſtin, the emperor of the Eaſt, was at great pains to reform and reunite the Chriſtian church, and procured an union between the Eaſtern and Romiſh, after a long ſchiſm. Juſtinian, his ſucceſſor, recovered Africa from the Vandals, and a great part of Italy from the Goths; and enacted a vaſt number of civil laws in favour of the church. The Arian Goths and Vandals, however, diſtreſſed the orthodox not a little. After the overthrow of the Vandal kingdom in Africa, the Donatiſts recovered their power. Moreover, the Tritheiſts, Severetes, Agnoætæ, and Aphthartodocetæ, with their hereſies and deliriums, troubled the church. In this century, we find arch-preſbyters, village-biſhops, and patriarchal thrones; with temples, feaſts, and litanies to angels, to the virgin Mary, to the apoſtles, and martyrs; and every thing pretended to have been connected with ſaints, was held in veneration. Multitudes of feigned miracles were ſaid to be wrought; new rites of conſecration, and a new office of the maſs, ſhaving of monks, and, perhaps, the reſervation of the euchariſt, or conſecrated elements of the Lord's ſupper on the altar, &c. were introduced, Rev. viii. 2,—12. and xii. 12, 13, 15, 16.

Ignorance, error, profaneneſs, and ſuperſtition, had now almoſt quite obſcured the light of Chriſt and his word; neither the ordinances, nor officers of the church, ſhone as of old. The diſcipline was corrupt and remiſs, eſpecially in favour of the great. The government was almoſt one perpetual ſtruggle between the biſhops, chiefly thoſe of Conſtantinople and Rome, which ſhould be greateſt. The worſhip was ſufficiently ceremonious; but Gregory the Great, biſhop of Rome, about A. D. 600, by his canons of the maſs, his canticles, antiphones, and other ſuperſtitious inſtitutes, relative to ſtations, litanies, proceſſions, lent, oblations for the dead, pontifical robes, conſecrations of temples and altars, monaſteries, and reliques, almoſt unnumbered, made it much more ſo. In this ſtate of things, it was eaſy for Mahomet the ARAB, to introduce his ſtupid and ſenſual deluſion in the Eaſt; nor more difficult for the proper ANTICHRIST to erect his throne in the Weſt, Rev. ix. 1,—11. and xiii. Dan. v. 7. 2 Theſſ. ii. 1 Tim. iv. 3, 4. 2 Tim. iii. 1,—9.

Thus, about A. D. 606, the Chriſtian church entered into her wilderneſs ſtate, and began to have her outer court of civil authority, viſible appearance, and nominal profeſſors, trodden down of the Gentiles, for *forty and two months*, or 1260 years. The ſtate of matters under ANTICHRIST in the Weſt has been already exhibited. Nor has the ſtate of the Eaſtern church been much better. The Neſtorian or Eutychian whims or hereſies mightily prevail in the ſouth part thereof. Nor could a ſagacious obſerver ſay, what the moſt of her members, from the north coaſt of Ruſſia, to the ſouthern borders of Abyſſinia, have for their religion, except regard to ſaints, pictures, reliques, and the like. By their own contentions, and by the Turkiſh oppreſſion, a great part of them are outwardly miſerable.—But, though the din of arms, and the ravage of war, hath hindered our having any juſt hiſtory of the Eaſtern churches for almoſt 1200 years paſt, yet we have reaſon to hope there has been a ſucceſſion of witneſſes for God. A Chriſtian church has been preſerved in Ethiopia, notwithſtanding vigorous attempts

to introduce Mahometiſm. What friends to truth ſome emperors and patriarchs of Conſtantinople have been, is not a ſecret. In the ſixth century, Cyril, the patriarch, zealouſly contended for almoſt all that chriſtians do, and, on that account, was terribly perſecuted by means of the Jeſuits and others.

It is eaſy to trace a ſucceſſion of witneſſes for Jeſus Chriſt, againſt his rival of Rome. In the ſeventh century, the Greek church vigorouſly oppoſed the Papal ſupremacy. Multitudes in Italy, France, Spain, and Britain, refuſed the yoke of the Roman Pontiff; and a deal of the new ſuperſtition, as celibate of the clergy, monaſtic rules, &c. In the eighth, the Greek emperors, Leo Iſauricus, and Conſtantine Copronymus, vigorouſly oppoſed the worſhip of images. In A. D. 754, the latter convened a council of 338 biſhops, who condemned it, and declared there was no lawful image of Jeſus Chriſt, but the bread and wine in the ſacrament, which re-repreſent his body and blood. In 794, Charles the Great, emperor of Germany and France, held a council at Frankfort, of 300 biſhops, which condemned the worſhip of images. In his name were publiſhed books, which affirmed, that the ſcriptures are a ſufficient rule of faith and practice, and are to be read by all Chriſtians; that God alone ought to be worſhipped; that prayer is to be made in a known language; that the bread and wine, in the Lord's ſupper, are ſigns of Chriſt's body and blood; that juſtification is through the righteouſneſs of Chriſt, not by our own works; that pretended viſions and miracles ought to be guarded againſt, and deteſted, &c. Meanwhile, the Britiſh churches execrated the worſhip of images, and the ſecond council of Nice which approved it. They oppoſed the celibate of the clergy, the rules of monkiſh orders, ſuperſtitious feaſts, &c. A number of German and Italian biſhops appear to have been of the ſame ſentiments.

In the ninth century, the Greek emperors, Nicephorus Logotheta Leo Armenius, Michael Balbus, and Theophilus, his ſon, with a number of the Eaſtern biſhops, vigorouſly oppoſed the worſhip of images, and the ſupremacy of the Pope; and, had it not been for the mad zeal of the empreſſes Irene and Theodora, the worſhip of images, ſaints, and angels, ſtood fair to have been baniſhed from the Eaſt. Lewis the Pious, emperor of Germany, vigorouſly oppoſed the worſhip of images, and the Papal ſupremacy. He enjoined the reading of the canonical books of ſcripture, as the only rule of faith; and prohibited private maſſes, pilgrimages, and other like ſuperſtition. His ſucceſſors, Lotharius, Lewis the II. and Charles the Bald, enacted a variety of laws, to correct the profligate courſes of the Romiſh clergy. A vaſt number of provincial councils did the ſame. Agobard, biſhop of Lyons, wrote a book, to prove that God alone ought to be worſhipped; and that there is no mediator beſides our Lord Jeſus Chriſt. Angilbert, archbiſhop of Milan, utterly rejected the Pope's ſupremacy; nor, till about 200 years after, did the church of that place ſubmit to Rome. Claude, biſhop of Turin, in his numerous writings, maintained, that all the apoſtles were equal to Peter; that Jeſus Chriſt is the only Head of the church; that all pretences to human merit and ſupererogation are groundleſs and wicked; that, as the church is fallible, no traditions ought to be regarded in religion; that no prayers ought to be made

for the dead; no images of saints or angels to be worshipped; that all superstitious pilgrimages, penances, &c. ought to be laid aside; that the elements in the Lord's supper are but means of representing his body and blood to believers. These doctrines he propagated with great zeal and success, in the valleys of Piedmont, and country about. Meanwhile, Bertram, Rabanus, and John Scot, zealously opposed the then rising doctrine of transubstantiation. Gotteschalk, notwithstanding twenty years furious persecution from Hincmar, bishop of Rheims, vigorously opposed the Pelagian doctrines of conditional election, and of mens' free will to do good. Rhemigius, bishop of Lyons, and his church, together with the Valentine and Lingonensian synod, did the same.

Amidst the shocking ignorance and wickedness of the tenth century, numbers in Germany, France, and Britain, still opposed the worship of images, and the monstrously celibate of the unchaste clergy. In A. D. 909, the council of Soissons in France, published a confession, mostly the same in substance with these of the Protestant churches. The council of Rheims declared Popes censurable if they did amiss. Many churches refused to part with the use of the scriptures in their own language. Athelstan, king of England, caused them to be translated into the language of his Anglo-Saxon subjects. Heriger, abbot of Lokes, with Alfric and Wulfin of England, opposed transubstantiation. Florus, Prudentius, Tricassin, Lupus, Servatus, and other noted clergymen, opposed conditional election, and the opinion of men's natural abilities or will to do good.

In the 11th century, the Papal supremacy was advanced, and the council of cardinals instituted. Emperors of Germany, and kings of England, opposed the Pope's dominion over them in temporals. Vast numbers about Orleans in France, and in Flanders, testified against transubstantiation, and against prayer to angels or saints, and against purgatory, penance, reliques, traditions, &c. Berengarius, archdeacon of Angers in France, though often forced to recant, always relapsed, and died in his opposition to transubstantiation; and some historians aver, that almost all the French, Italians, and English, were infected with his opinions. Still the furious imposition of celibate, or an unmarried life, on the clergy, met with great opposition in Germany, Italy, France, and Britain.

In the 12th century, the Pope's supremacy over church and state was opposed by several kings of England, France, and Sicily; and by Henry IV. and V. emperors of Germany, and a number of other princes; by Fluentius, bishop of Florence, Joachim of Calabria, Peter Bruis and Henry, both of France, Arnold of Brescia, and even Bernard himself. But the Waldenses in Piedmont, Savoy, and south of France, were the most noted witnesses for truth. All along, from the rise of Antichrist, the purity of the Christian faith and worship had been remarkably retained in these quarters. Claude of Turin, above-mentioned, had been very instrumental in reviving religion there, and after him Berengarius. At this time, that people maintained, that the scripture is the only rule of mens' faith and practice, and ought to be read by all; that baptism, and the Lord's supper, are the only sacraments of the Christian church; that the bread and wine in the last, ought to be received by all communicants at

representations of Christ's body and blood: that masses, especially for the dead, are impious and mad; purgatory, an invention of men; worshipping of angels and saints departed, idolatry; that the superstitious dedication of churches, commemoration of the dead, benediction of mitres, crosses, palms, &c. pilgrimages, forced fasting, superfluous festivals, perpetual chanting of hymns, were human inventions; as were laws or vows of celibacy; and that the Pope has no primacy in the church, nor power in the state. With great zeal, they dispersed their preachers, and propagated these sentiments in the places around.

In the 13th century, it is needless to mention the resistance of the Pope's civil supremacy, by the emperors of Germany, and kings of England and France, as these contended for their own power, rather than the honour of Christ. But the Waldenses still increased. The inquisition, and a variety of warlike croisades, were employed to destroy them; and it is reckoned, that, in France alone, about a million of them were slain. Numbers fled into Provence, and the adjacent Alps; others to Calabria in Italy; others to Bohemia, Poland, and Livonia; and others to Britain; and thus spread the light of the gospel. Meanwhile, Almeric, and William of St. Amour in France, Robert Grosthead, bishop of Lincoln in England, and others, who went not the length of the Waldenses, loudly decried the evils of Rome.

In the 14th century, Dante, Petrarch, Cassiodor, Casenas, Occam, and Marsilius, terribly exposed the errors of the Pope and his clergy; but continued in communion with them. The Waldenses continued their testimony; and, in spite of all the rage of the Romanists, were exceedingly multiplied. In Bohemia and Austria, and places adjacent, they were reckoned 80,000. In the west of Germany, and in Britain, they were called *Lollards*, or sweet singers, perhaps from one of their chief preachers, burnt at Cologn, A. D. 1322. About 1360, John Wickliff, an English rector, was famous for his opposition to the church of Rome. The university of Oxford, many of the nobles and clergy, and a multitude of the populace, supported him, and embraced his opinions. In 1387, he died; but his doctrines subsisted and spread. His books were read in the colleges of Oxford, for thirty years after. In 1395, his followers presented a remonstrance to the parliament, which maintained, that the conformity of the English church to the Romish, in the management of her temporalities, banished faith, hope, and charity; that the priesthood, derived from Rome, and pretending power over angels, is not that appointed by Christ; that imposition of celibacy on the clergy, and vows of single life, even by women, occasioned horrible disorders; that transubstantiation renders the Christian church idolatrous; that benediction of mitres, crosses, &c. have more of necromancy than of religion; that prayer for the dead is a wrong ground for religious donations; that pilgrimages, prayers, and offerings to images and crosses, are near a-kin to idolatry; that auricular confession and indulgences render priests proud, admit them to secrets, and give occasion for their scandalous intrigues with women.

In the 15th century, the books of Wickliff were condemned and burnt. His bones were digged up and burnt, about forty years after his death. William Sawtre, Thomas Badby,

and Sir John Oldcastle, three of his followers, were burnt; but numbers among the people, and even in the parliament, still adhered to his doctrines. In Bohemia, John Huss, and Jerome of Prague, instructed by his books, with great zeal and success propagated the same faith. About A. D. 1416, they were burnt, by order of the council of Constance. The Bohemians clave to their doctrines, viz. That the Pope of Rome is no greater than other bishops; that good behaviour alone makes a difference between priests; that there is no purgatory, or middle state, for souls departed; that prayer for the dead was invented by covetous priests; that images of God and of saints ought to be destroyed; that auricular confession, canonical singing, ecclesiastic fasts, festivals, and prayers to saints, sacerdotal garments, ornaments of altars, palls, corporales, chalices, palms, &c. are altogether useless, as was also the benediction of holy water and palm-branches; that no capital sin ought to be tolerated, nor any scandalous persons to enjoy offices in either church or state; that confirmation and extreme unction are no true sacraments, nor ought baptism to be administered with a mixture of oil, &c. The Romish party raised armies to destroy them; but under Ziska, their valiant commander, they often routed their foes; till the less zealous being detached from them, by the craft of their persecutors, and by some concessions in the receiving of the Lord's supper, the rest were overpowered, and obliged to retire to mountains and dens, where they continued till the reformation. The unsuccessful and ruinous war of the Romans with the Mahometans, for the recovery of Canaan, had been the occasion of introducing some knowledge, as well as much superstition, from Asia. But, when Constantinople was taken by the Turks, A. D. 1453, a number of learned Greeks fled to the West, and were the happy instruments of reviving knowledge, where it was almost extinct. John Trithemius, John Gesler, John Baptista, John Picus Mirandulæ, and others in the Romish church, testified against her proceedings. Savonarola, a Dominican friar, after he had been for some time famous for piety, meekness, and faithful preaching of truth, was imprisoned, tortured, and burnt at Florence, A. D. 1498; and endured his sufferings with the utmost calmness and constancy, and marks of genuine love to the truth.

In the beginning of the 16th century, the external state of the church was extremely low. The poor remains of the Waldenses, Lollards, and Bohemians, scarce made any appearance. The councils of Constance and Basil, in the preceding age, and the council of Pisa, A. D. 1511, had, in vain, pretended attempts to reform the head and members of the Romish church. We learn from the hundred grievances of the Germans, presented to the imperial diet at Noremberg, and the thirty-five of the Switzers of Zurich and Bern, and other documents of these times, that the scriptures were almost unknown, and mens' doctrines not tried by them, but by false miracles and lying wonders: religion was quite oppressed by foolish and wicked traditions; piety buried in Jewish, heathen, and magical superstition. The worship chiefly consisted in adoring the bread in the sacrament, the virgin Mary, saints departed, and pretended reliques. Pardon of sin, or indulgence in it, right of calling ministers, and every thing sacred, were set to sale. In pride, oppression, co-

vetouſneſs, blaſphemy, and lewdneſs, the clergy were next to finiſhed infernals. Provoked with theſe things, Luther in Germany, Zuinglius in Switzerland, and Calvin in France, began an unbiaſſed and careful ſearch of the ſcripture; oppoſed the errors of the Papacy, and ſeparated therefrom. Their ſucceſs in preaching the goſpel, and reforming the nations, was aſtoniſhing. The diligence of theſe, and of ſuch as joined them in the ſtudy of divinity, and in preaching of truth; their various tranſlations of the ſcripture; and the other books they publiſhed: their pious lives; their confounding of the Romiſh doctors in diſputes; the fraternal leagues of the Proteſtant party, and the conſtancy and joy of their martyrs; the favour of a great many princes; the cruelty of the Romaniſts; the horrid wickedneſs of their clergy, even in the uſe of holy things; and their differences among themſelves with reſpect to religion; together with the fearful judgments of God on ſundry, who, after ſiding with the reformers, relapſed to their errors, contributed mightily to promote the reformation.

With as much zeal the Romiſh party oppoſed the Proteſtants, and the reformation which they had ſet on foot. Edicts, inquiſitions, perſecutions, and bloody wars, were applied to deſtroy them. Chiefly in Germany, France, Britain, Low Countries, and Switzerland, the earth was ſoaked with blood. No attempt of falſe miracles, apparitions, witchcraft, perfidy, or deceit, was left untried to ruin them. Their books were burnt, or prohibited to be read. The reformation was repreſented as the ſource of hereſy, ſedition, contention, and every other evil: and ſuch Proteſtants as ſeemed inclinable to apoſtatize, were bribed, cajoled, and flattered to return to Rome. A number of the more ſtupid abominations were dropped, and the reſt were, in the moſt crafty and ſplendid manner, eſtabliſhed by the council of Trent. None of theſe things, however, ſo much hindered the ſucceſs of the reformation, as the luke-warmneſs, unholineſs, diviſion, and error, which ſprung up among Proteſtants themſelves. By reaſon of the Lutherans' obſtinacy, their difference with other Proteſtants, about the corporeal preſence of Chriſt, in and with the ſacramental bread, could never be compoſed. Servetus, Socinus, and others, ſhocked with the idolatry and abſurdities of the Romiſh church, drunk in a ſyſtem of blaſphemy, not much different from that of Mahomet. They made human reaſon the ſtandard of trying revelation, and ſo rejected the doctrine of the Trinity, of the divinity of Chriſt, and the Holy Spirit, and of Chriſt's ſatisfaction for our ſins, and our juſtification through him. They denied the covenants of works and grace; denied original ſin; maintained, that perfection in holineſs is attainable in this life; and that there was no matter what opinions in religion men were of, if they but truſted the promiſes, and obeyed the commands of God. They admitted every body that aſked, be of what party he would, to their church-fellowſhip; and contended, that ſuch as oppoſed this univerſal coaleſcence were unchriſtian bigots. In Poland, Hungary, and Tranſylvania, they made a conſiderable figure, under the name of Antitrinitarians, or Socinians. In the next century, the Dutch remonſtrant Arminians embraced part of their errors, and thought the reſt of very ſmall conſequence. Theſe Socinians, aſſuming the Proteſtant

name, rendered the reformers odious. The madneſs, error, and bloodſhed of the Anabaptiſts in Germany, immediately after the begun reformation, had the ſame effect. The Chriſtian religion, however, as taught by Luther, was, by civil authority, ſettled in Denmark, Sweden, and a great part of Germany; as taught by Calvin, in Holland, half of Switzerland, and in Scotland, and ſecured by edict in France. In England and Ireland, the doctrines of Calvin were eſtabliſhed by the reformers; but they retained a form of government, much nearer to the Romiſh than any of their Proteſtant brethren. Since the beginning of the 17th century, the reformation has been generally on the decline. The true religion has indeed ſpread into part of America; and in New England hath had conſiderable ſucceſs: but I ſuppoſe, that, on the whole, the Proteſtants are now decreaſed in number about 12 or 15 millions. Twice the Prelatiſts' perſecution of their Proteſtant brethren in Britain, and once a Romiſh maſſacre of about 200,000, or, as ſome ſay, 300,000 Proteſtants in Ireland, bid fair to extirpate the reformation in theſe places; but Providence remarkably interpoſed. About A. D. 1620, and afterward, the Romaniſts almoſt extirpated the Proteſtants from Bohemia, and the palatinate of the Rhine; and bid fair to expel their religion from Germany. But, by the ſeaſonable interpoſal of Guſtavus, king of Sweden, and after a war of about 30 years, the Proteſtants, both Lutherans and Calviniſts, had their liberties reſtored, and ſettled by the treaty of Weſtphalia in 1648. Lewis xiii. of France terribly diſtreſſed the Proteſtants there. His ungrateful ſon, after long oppreſſion of them, whom they had fixed on the throne, did, in 1685, aboliſh the edict of Nantz, by which their liberties were eſtabliſhed; and ordered his troops to convert them to Popery. Multitudes were forced to comply; vaſt numbers were barbarouſly murdered; and ſeveral hundred thouſands, with great difficulty, fled off to Holland, Brandenburgh, Britain, &c. Thus, a famous Proteſtant church, in which there were once about 2000 congregations, ſundry of them comprehending ſome thouſand communicants, was entirely ruined.

In the laſt and preſent century, the Proteſtants that were once numerous in Hungary, Auſtria, and Savoy, are almoſt utterly extirpated. Nor in Poland, except in the country of Pruſſia, are many of them left. If we may judge of other Proteſtant countries from the caſe of Britain, we are tempted to believe a conſiderable increaſe of Romaniſts there. At preſent, ſuch is the condition of the Proteſtant churches, by reaſon of the prevalence of ignorance, contention, and licentiouſneſs among all ranks, and of Deiſtical, and other errors, and of negligence, and even profaneneſs of clergymen, that one can can hardly ſay whether they ſeem faſteſt returning to Popery or to Heatheniſm.

Whatever particular revivals may take place among the Proteſtants, I fear things in general ſhall grow worſe and worſe, till by apoſtacy, and by perſecution and murder, the ſlaughter of the witneſſes againſt Antichriſt be fulfilled. Nor do I ſuppoſe this will take place, till about A. D. 1866, or 2016. Scarce ſhall the Antichriſtian party have prevailed to their wiſh, and kept the poor remains of the witneſſes in a very low and diſtreſſed condition, for about three years and a half, when God ſhall grant them a ſignal relief. From the beginning of which,

to their entrance on the complete happineſs of the millennial ſtate, may be 75 years; the firſt thirty of which, it ſeems, ſhall be noted for terrible trouble and diſtreſs, Rev. xi. and xiv. Dan. xii. 1, 11, 12.

Thus far we have laid before our readers a ſketch of *church hiſtory* from Mr. Brown. The concluding events, as foretold in ſcripture, are very differently received by different writers. Thoſe who are called millenarians conſider the ſcriptures as foretelling a glorious reign of Chriſt and all his redeemed company on earth a thouſand years. They believe that this period is that prefigured by all the Sabbatiſms of the people of God, the jubilees, &c. and that this is *the Lord's day*, ſtrictly ſo called, which ſhall be a thouſand years. In the morning of that day, the ſaints will be raiſed, and meet the Lord in the air. In the evening of that day, the ſecond reſurrection, viz. of the unjuſt dead, ſhall take place. The more popular opinion is expreſſed by Mr. Brown, as follows:

During the glorious Millennium, or *thouſand years* reign of the ſaints, Satan and his agents ſhall be remarkably reſtrained; the world of Jews and Gentiles ſhall unite in one Chriſtian faith and fellowſhip; the doctrine, worſhip, diſcipline, and government of the church ſhall exactly correſpond with the word of God; her ſpiritual light, peace, and the activity of her members in holineſs, internal and external, ſhall be quite amazing. While our Redeemer, and God in him, ſhall appear *all in all*, her officers ſhall be holy, and eminently qualified for, and ſucceſsful in winning ſouls to Chriſt. Such ſhall be the multitude and quality of her members, as if all the ancient martyrs had riſen from the dead: and indeed they ſhall riſe, not in their perſons, but in their ſpiritual ſucceſſors; and ſhall, in glorious fellowſhip with Chriſt, have the ruling power for a *thouſand years*; while the wicked ſhall be brought under to ſuch a degree, as if almoſt buried in their graves. It ſeems, that near the end of this happy period, Chriſtians ſhall become lukewarm, Satan ſhall be freed from his former reſtrictions; and, by his inſtigation, the Ruſſians, Turks, and Tartars, the Scythians, or perſons of a ſimilar ſavage temper, ſhall unite, to make a ruinous attack on the church. By ſome ſignal ſtroke of divine vengeance, perhaps at the very inſtant of Chriſt's appearance to judgment, ſhall their wicked armies be cut off. Then ſhall the world be judged; the hypocritical members of the church, together with Heathens and others, ſhall be condemned, and hurried to everlaſting torments in hell; while the ſaints, after being firſt raiſed from the dead, caught up to meet the Lord in the air, and adjudged to happineſs, ſhall, by Jeſus, be led into the heavenly manſions of bliſs, to poſſeſs the everlaſting enjoyment of God, Rev. xi. 15,—19. and xx. and xxi. Iſa. xxxv. lx. and lxv. Ezek. xl. to xlviii.

CHURL; a naughty perſon, who hoards up his wealth as in a priſon, and is utterly averſe to live up to his ſtation, or to beſtow alms according to his ability, Iſa. xxxii. 5.

CHURN; to toſs milk in a veſſel of ſkin, or wood, &c. till the butter be extracted, Prov. xxx. 32.

CHUSHAN-RISHATHAIM, a king of Meſopotamia, who oppreſſed the Iſraelites eight years, from A. M. 2591 to 2599; and from whoſe yoke they were delivered by OTHNIEL, Judg. iii. 8,—10.

CIEL; to overlay the inside of a roof with dales, or plaster, Jer. xxii. 14.

CILICIA; a country of Lesser Asia, on the north of Syria, between the 36th and 40th degree of north latitude. It had Pamphylia on the west; the Issic bay of the Mediterranean sea on the south; the mountain Amanus on the east; and part of Cappadocia and Armenia the Less on the north. The soil was mostly stony, and the country was so surrounded with the hills, Taurus, Amanus, and others, that there were but three narrow passages into it. Its chief cities were Tarsus, Soli, Anchiale, Anazarbum, Issus, &c. It seems to have been originally peopled by Tarshish, the grandson of Japheth; but these were driven out by Cilix, and his Phenicians, about the time of DAVID. Numbers from Syria, and, it seems, from Persia, afterwards settled here. The Cilicians were a rough, cruel, and deceitful people, much given to piracy. They appear to have had kings of their own, for many ages, but these in subjection to the Trojans, Lydians, Persians, or Romans; the last of whom made the country a province. The gospel was here preached by Paul; and a Christian church early settled, Acts xi. 30. The Christians here were concerned in the contests about the imposition of the Jewish ceremonies on the Gentile converts, Acts xv. 23, 41.

CINNAMON. The cinnamon-tree grows in woods in the East Indies, in Java, Ceylon, &c. It seems the cinnamon-tree anciently grew in Arabia; or else the cinnamon of the ancients was different from ours. The cinnamon-bark was used in the sacred oil, Exod. xxx. 23.; and in perfuming beds, Prov. vii. 17. Saints, and their graces, are likened to cinnamon; they are precious and pleasant. Saints are the means of rendering nations and churches delightful, and sound in their constitution; and spiritual grace has the same effect on mens' hearts, Song iv. 14.

CINNERETH, CINNEROTH; a city of the tribe of Naphtali, on the west of the sea of Tiberias; and from which, all along the west of Jordan to the Dead sea, there was a plain, Josh. xix. 35. and xi. 2. and xii. 3. Deut. iv. 49. Some have thought it the same as Tiberias; but Reland is of a different opinion. It is more probable it stood where Capernaum was afterward built.

CIRCLE; a line surrounding a round body. *The circle on the face of the deep*, is the boundary which God hath fixed for the sea; or that crust of earth which surrounds the mass of water, supposed to be stored up in the bowels of our globe, Prov. viii. † 27. The *circle of the earth* may denote its whole surface, Isa xl. 22.

CIRCUIT; a roundish course of motion, 1 Sam. vii. 16.

CIRCUMCISION; the cutting off the foreskin. The intention of this remarkable ordinance is very much deserving of attention, as connected with important doctrines of the scriptures. The shortest, and, at same time, the most genuine account of this ordinance, we have in Rom. iv. 11. *a sign or seal of the righteousness which is by faith.* There has not been a greater source of error than mistaken notions of circumcision,—as if it had been a fleshly ordinance, peculiar to the fleshly seed of Abraham, and a sign or title of inheritance to the earthly possession of Canaan. Nothing can be more unscriptural. Although circumcision was a very material ordinance in the Mosaical ritual worship, it was not

peculiar to Abraham's fleshly seed; for, all in Abraham's family, Eliezer, and 300 *strangers* with him, were circumcised with Abraham's children. Circumcision is an ordinance in itself remarkably typical of the following truth, that the seed of Abraham should be cut off,—thus prefiguring the circumcision of his flesh through death; and every adult submitting to this ordinance, professed his faith in the truth it represented; and thus also, it corresponded to the Old Testament church, with the water of baptism now. For the last 38 years of their abode in the desert, the Hebrew children were not circumcised. It was not there so necessary to distinguish them from others; and their frequent and sudden removals from one place to another rendered it less convenient; but I suppose the chief design of the interruption of this ordinance was to mark the interruption of the fulfilment of God's covenant-promise, of giving them Canaan. Just after the Hebrews passed the Jordan, their males were all circumcised; this is called a circumcision of them the *second time*; as, on this occasion, the institution was again revived, after it had long gone into disuse; and it was *a rolling away of the reproach of Egypt*: God hereby declared they were his free people, and heirs of the promised land, and removed from them what they reckoned the shame of the Egyptians, Josh. v. 1,—10.

After circumcision had continued about 1930 years, it was abolished by means of our Saviour's death and resurrection; and the use of it, as connected with salvation, became sinful, because it imported that Christ had not made atonement for sin; thus, the being circumcised was, in fact, a rejection of him and the blood of his cross: and he that was *circumcised was a debtor to the whole law*: obliged to fulfil it for himself, and Christ could profit him nothing; and the returning to it, from the faith of the gospel, was a falling from the doctrines of grace, and from a dependence on the free favour of God, as the ground of our salvation, 1 Cor. vii. 18. Gal. v. 2, 3. By preaching up circumcision, the false apostles shunned persecution from the Jews, Gal. v. 11. and vi. 12, 13. When Paul circumcised Timothy, whose mother was a Jewess, he did it because of the weak consciences of the Jews, who were not yet relieved by divine authority from that ordinance; but he did not circumcise Titus, that he might show his belief that circumcision was no more a binding ordinance to God, Acts xvi. 3. As circumcision was a leading ordinance of the ceremonial law, it is sometimes put for the observance of the whole of it, Acts xv. 1. As the Jews were, by this rite, distinguished from others, they are called the *circumcision*, and the Gentiles the *uncircumcision*, Rom. iv. 9, 11. *Circumcision profiteth*, is useful as a seal of the covenant, and so manifests his union with Christ; but, if he be a breaker of the law, *his circumcision is made uncircumcision*, is of no avail to his present or eternal happiness; and, if uncircumcised Gentiles keep the law, their *uncircumcision is counted for circumcision*; they are as readily accepted of God, and rendered happy, as if they were circumcised Jews, Rom. ii. 25, 26. *Neither circumcision, nor uncircumcision, availeth any thing*; no man is a whit more readily accepted of God, or saved by him, that he is either a Jew or a Gentile, Gal. v. 6. and vi. 15. 1 Cor. vii. 19.

Besides the outward *circumcision of the flesh*, we find an inward one mentioned, which is what was sig-

nified by the other. It consists in that true circumcision by the faith, which is of the operation of God; circumcision in the flesh was a sign of circumcision in the spirit; therefore, wherever the truth signified in that ordinance is believed in the heart, that heart is circumcised: "We are the circumcision," says Paul to uncircumcised Philippians, see chap. iii. 2, 3. "who worship God in the spirit of all that the fleshly circumcision prefigured," &c. The fruit of the Hebrews trees was *uncircumcised* or polluted, three years after they began to bear,—to commemorate Adam's fall, and to point out to us how defiled these enjoyments are which we come too hastily at, Lev. xix. 23. All the nations descended from Abraham, except perhaps the Edomites, long retained the use of circumcision. The Arabs and the Turks, who learned it from them, still retain the use of it; but it is no where commanded by their Koran or Bible, nor have they a fixed time for it; and it is rarely performed till the child be at least five or six years of age. The Jews, with great zeal, and a multitude of ceremonies unworthy of our rehearsal, still practise it. It is said the natives in some places of the West Indies lately practised it. It is more certain, that it was used by the Egyptian priests; and that it has been long practised in Abyssinia, perhaps from the days of Solomon.

CIRCUMSPECT; cautious, seriously advertent to every precept of God's law, and every circumstance of things to be done or forborne, Exod. xxiii. 13. Eph. v. 15.

CISTERN; a large vessel or reservoir to retain water. Cisterns were very necessary in Canaan, where fountains were scarce; and some of them were 150 paces long, and 60 broad, 2 Kings xviii. 31. The left ventricle of the heart, which retains the blood, till it be redispersed through the body, is called a *cistern*, Eccl. xii. 6. Wives are called *cisterns*; they, when dutiful, are a great pleasure, assistance, and comfort to their husbands, Prov. v. 15. Idols, armies, and outward enjoyments, are *broken cisterns that can hold no water*; they can afford no solid or lasting happiness and comfort, Jer. ii. 13.

CITY; a walled town. Here the people have much trade, wealth, and honour; they are subjected to their proper rulers, and have distinguished privileges. Jerusalem was called, The *holy city, city of God, city of Solemnities*; because there the temple of God was built, his holy and solemn ordinances observed, Matth. v. 35. and xxvii. 53. Isa. xxxiii. 20. She is called *faithful*, a *city of righteousness*, or an *oppressing city*, from the temper of her inhabitants, Isa. i. 26. Zeph. iii. 1. Rome is called a *great city*, because her inhabitants were once very numerous, and their power and glory extremely extensive, Rev. xvii. 18. Damascus is called a *city of praise and joy*, because of the great mirth that abounded in it, and the pleasantness thereof, Jer. xlix. 25. Heaven is represented as a *city*, a *city with twelve foundations*, a *holy city*: what glory, order, safety, and happiness, are there enjoyed by the multitudes of saints! how perfect and durable their state of felicity! and all of it founded on the person and purchase of Christ! None but *holy* persons do ever enter it, nor is aught but *holiness* ever practised therein, Heb. xi. 10, 16. The church on earth is called a *city*. How beautiful the order, laws, and privileges thereof! God her King dwells in her; angels are her watchmen and guard; believers are her

free CITIZENS, entitled to all the fulneſs of God; divine ordinances are her *ſtreets* and *towers*; God himſelf, his ſalvation, providential preſervation, and ſyſtem of ſacred government, are her *walls*; Jeſus himſelf is her *gates*; his ordinances of diſpenſing word and ſacrament, and of exerciſing government and diſcipline, her *keys*, Iſa. lxii. 14. She is called a *great city*, becauſe of her extent, and the vaſt number of her members, Rev. xxi. 10.; a *holy city*, becauſe of the holineſs of her founder, laws, ordinances, members, and end of erection, Rev. xi. 2; and *the city of God*, becauſe he planned, built, peopled, rules, protects, and dwells in her, Heb. xii. 22. The Antichriſtian ſtate is called a *great city*, becauſe of her great extent and power, and the marvellous connexion of her members, chiefly her clergy and devotees, Rev. xvi. 19. and xi. 8. The *cities of the nations fell*; the power and wealth of the Antichriſtian, Mahometan, and Heathen party were ruined, and a number of their cities deſtroyed, by earthquakes, ſieges, &c. Rev. xvi. 19. The names of cities, whether general or particular, are oft put for the inhabitants. Gen. xxxv. 5. Iſa. xiv. 31. Jer. xxvi. 2. A man's wealth and power are his *ſtrong city*: in them he delights, and truſts for accommodation and protection, Prov. x. 15. He that hath no rule over his own ſpirit, is like a *city broken down, and without walls*; he is inwardly full of confuſion, and moſt wretchedly expoſed to every danger, Prov. xxv. 28. Sundry great men have explained the *little city*, ſaved by the wiſdom of a poor wiſe man, of the church, delivered by Chriſt; but perhaps it is better to conſider it as a real fact, that happened in or before the age of Solomon, Eccl. ix. 14, 15. Jeremiah was like a *defenced city, iron pillar*, and *brazen walk*, againſt the Jewiſh nation; God preſerved his life and faithful boldneſs, notwithſtanding all their threats and perſecution, Jer. i. 18.

CITIZEN. (1.) One that is born, or dwells in a city, Acts xxi. 39. (2.) One that has the freedom of trade, and other privileges belonging to a city; ſo Paul was a *citizen* of Rome, Acts xxii. 28. (3.) Subjects, Luke xix. 14. The ſaints are called *citizens*, becauſe they are entitled to all the privileges of the church militant and triumphant, Eph. ii. 29. Satan is a *citizen* of this world; he has liberty to act in it, and is much eſteemed by the men of it, Luke xv. 15.

CLAMOUR; quarrelſome and loud talk, Eph. iv. 31. CLAMOROUS; full of loud talk, Prov. ix. 13.

CLAUDA; a ſmall iſland hard by Crete, and now called Gozo. Paul and his companions ſailed by it, in their voyage to Rome, Acts xxvii. 16.

CLAUDIA; a Roman lady, who, it is ſaid, was converted to Chriſtianity by Paul, 2 Tim. iv. 21.

CLAUDIUS CESAR; the fifth emperor of the Romans. He ſucceeded the mad Caligula, A. D. 41, and reigned thirteen years. The ſenate had deſigned to aſſert their ancient liberty; but, by the army and populace, and the craft of Herod Agrippa, Claudius obtained the imperial throne. To mark his gratitude to Agrippa, he gave him the ſovereignty of Judea, and gave the kingdom of Chalcis to his brother Herod; he alſo confirmed the Alexandrian Jews in their privileges, but diſcharged theſe at Rome to hold any public meetings. Some time after, he again reduced Judea to a Roman province, and ordered

all the Jews to depart from Rome. His reign was noted for almoſt nothing but a terrible famine, and for his own timorouſneſs, and for the abominable diſorders of Meſſalina and Agrippina, his wives, Acts xi. 28. and xviii. 2.

CLAUDIUS LYSIAS; a tribune of the Roman guard at Jeruſalem. With a great price he obtained his *freedom* of Roman citizen, Acts xxii. 28. When the Jewiſh mob thought to murder Paul, Lyſias reſcued him out of their hands, bound him with chains, and carried him to the garriſons of Fort Antonia; he then ordered Paul to be ſcourged, till they ſhould extort a confeſſion from him; but, upon information that he was a Roman, he forbore; and next day brought him out to the council. Finding Paul's life in danger among them, he again, by force, carried him back to the fort. Soon after, he was informed that above forty Jews had ſworn neither to eat nor drink till they had murdered Paul. Lyſias therefore ſent him off to Felix at Ceſarea, under the protection of a ſtrong guard, Acts xxi. xxii. xxiii.

CLAWS of four-footed beaſts are their hoofs, Deut. xiv. 6. *Claws* of birds are their talons, whereby they, with their feet, ſcratch, ſeize, and hold faſt their prey. *To tear claws in pieces*, is to devour outrageouſly, and cut off every means of protection, reſiſtance, or conqueſt, Zech. xi. 16.

CLAY; an earthy ſubſtance, whereof mortar, brick, potters veſſels are formed. Nah. iii. ix. Jer. xviii. 4. Men are likened to *clay*; their bodies are formed of it; they are vile, frail, unworthy, and eaſily undone, Iſa. lxiv. 8. and xxix. 16. and xli. 25. The Roman ſtate is compared to a mixture of iron and *miry clay*, to denote, that, notwithſtanding its being once very powerful, yet it ſhould become weak, and be eaſily deſtroyed by the barbarous Goths, Huns, Vandals, Heruli, &c. Dan. ii. 33, 34, 35, 42. Trouble is like *miry clay*; it is very uncomfortable; men gradually ſink into it, and with difficulty can they eſcape it, Pſal. xl. 2. Wealth, and other worldly enjoyments, are likened to a load of *thick clay*; they are of ſmall value to an immortal ſoul, and are often polluting, enſlaving, and burdenſome, Hab. ii. vi. The earth is turned up as *clay to the ſeal*; when it is freſh ploughed, it is ready to receive any impreſſion; and, when the warmth of ſummer returns, it aſſumes a comely appearance, Job xxxviii. 14.

CLEAN; PURE; (1.) Free from natural filth, chaff, or droſs, Prov. xiv. 4. Iſa. xxx. 14. (2.) Free from ceremonial defilement, Lev. x. 14. Rom. xiv. 20. (3.) Free from moral filth, corruption, and vanity, Job xiv. 4. and xxv. 5. (4.) Innocent; righteous; free from guilt, Acts xviii. 6. and xx. 26. Wine is *pure*, when not mixed with water, Deut. xxxii. 14. Metal is *pure*, when without droſs. Oil, myrrh, and frankincenſe, are *pure*, when without refuſe or mixture, Exod. xxv. 17. 31. Provender or grain is clean, when it is without chaff or ſand, Iſa. xxx. 24. Meats are *pure*, when lawful to be uſed. The ancient ſacrifices, prieſts, and other perſons, were *pure* when without ceremonial pollution Ezra vi. 20. The purity of ſaints conſiſted in their having their hearts purged from an evil conſcience by the reſurrection of Chriſt, Prov. xx. 9. Job xvii. 9. 1 Tim. i. 5. Matth. v. 8. *To the pure all things are pure*: to theſe, whoſe conſcience and heart are purified by Jeſus's blood and Spirit, all meats are lawful. Tit. i. 15. *Give alms, and all things are clean*

to you: turn your fraud into honesty and charity, and then you need not fear eating with unwashen hands, Luke xi. 41. The *purity* of prayer, lies in its proceeding from a *pure heart*, and requesting lawful things for lawful ends, Job xvi. 17. The *purity* of God's word, law, religion, and fear, lies in freedom from error and sinful defilement, Psal. xiii. 6. and xix. 8. James i. 27. The *cleanness* of Christ's blood and Spirit, lies in their infinite native purity, and their unbounded virtue to purge away our guilt and corruption, Ezek. xxxvi. 25. *Cleanness of teeth*, is want of provision to eat, Amos iv. 6. *Clean*, *purely*, also denote *full*, *fully*. Lev. xxiii. 23. Josh. iii. 17. Isa. i. 25.

CLEANSE, PURGE, PURIFY; to make pure or clean. (1.) To make free from natural filth or dross, Mark vii. 19. Mal. iii. 3. (2.) To consecrate to an holy use, and render free from ceremonial pollution, Ezek. xliii. 20, 26. Lev. viii. 15. Numb. viii. 12. (3.) To remove the guilt of sin, by the application of Jesus's blood, Heb. ix. 14. 1 John i. 9.; and the power and pollution of it, by the regeneration and sanctification by the word of Christ. *Now are ye clean, by the words which I have spoken unto you*, John xv. 2. Tit. iii. 5. Christ *purges* our sin, by making atonement for it by his blood, Heb. i. 3. He and his Father also *cleanse* men, by the powerful application of his blood and Spirit, by means of his word, Ezek. xxxvi. 25. Rev. i. 5. We *cleanse* ourselves from all filthiness of the flesh and spirit, by maintaining the purity of the Christian connexion, 2 Cor. xvii. 1. 1 Pet. ii. 22. *Stripes clean the inward parts of the belly*: Divine chastisements are useful in humbling us under the mighty hand of God, Prov. xx. 30. Isa. xxvii. 9. By *mercy and truth iniquity is purged*: by God's display of mercy and truth, in making Christ a propitiation for us, it is atoned for: by the faith of this mercy and truth, is the propitiation effectual in purging from guilt. (4.) A land is purged, when wicked men, who defile it, are cut off by death or captivity, Ezek. xx. 38; or the idols, and other occasions of wickedness, are destroyed, 2 Chron. xxxiv. 3.

The method of purification from ceremonial defilement was very different in form: but all represented the gradual purchase of our conscience, heart, and life, by the word, the blood, and Spirit of Jesus Christ. He that offered the expiation-goat, or sprinkled his blood; he that led the scape-goat into the wilderness; he that burnt the flesh of a sin-offering for the high-priest, or congregation; and the person or garment, merely suspected of leprosy, was purified by a simple washing in water. The brazen pot, wherein the flesh of a sin-offering had been boiled, was to be *washed* and *rinsed* in water, Lev. xvi. and vi. 28. and xiii. and xiv. He that burnt the red heifer, or cast the cedar-wood, scarlet, or hyssop into the fire; he that carried her ashes; he that sprinkled, or unnecessarily touched the water of separation: he that did eat or touch any part of the carcase of an unclean beast; he that used the marriage-bed, or had any involuntary pollution happening him by night: he that had any way approached to a running issue, or was defiled by means of one that had it, washed himself in water, and continued unclean until the even, Numb. xix. Lev. xi. and xv. Deut. xiv. and xxiii.

To purify a woman who had lain in of child-birth, she was to offer a lamb, turtle or pigeon, for a burnt-

offering, and a turtle or pigeon for a sin-offering. To purge away the defilement contracted by dead bodies, an house and furniture, after being unclean seven days, were to be sprinkled with the water of separation; and a person was to be sprinkled therewith on the third and the seventh day, Lev. xii. Numb. xix. When one was cleansed from leprosy, he was to be seven times sprinkled with a mixture of water, blood of a slain bird, cedar-wood, scarlet, and hyssop. On the first day, he washed his whole body and clothes in water, and shaved off all his hair; on the seventh, he repeated his washing and shaving; on the eighth, he offered three lambs for a burnt-offering, a trespass-offering, and sin-offering; or, if poor, a turtle-dove, or pigeon, for a burnt-offering, and another for a sin-offering. The extremities of his right ear, thumb, and toe, were anointed with the blood of his trespass-offering, and then with part of the log of oil that attended it. The sprinkling of a leprous house, with the above-mentioned mixture of water, bird's blood, cedar; scarlet, and hyssop, rendered it clean, Lev. xiv.

The Jewish elders added a great many superstitious purifications; as WASHING of hands up to the elbow before meals; washing of pots, cups, and tables, Mark vii. 2,—8.

CLEAR; (1.) Innocent; free from guilt, and blame, Gen. xxiv. 8. (2.) Bright and shining, Song vi. 10. To CLEAR; to free from guilt or blame, God will by no means *clear the guilty;* will not pardon, without full satisfaction for their offences: which he did, when they were imputed to the Son of God, for then he took vengeance on their inventions, Exod. xxxiv. 7.

CLEAVE. To cleave a thing, is to divide it into parts, Gen. xxii. 3. To cleave to a person or thing, is to stick fast to, abide with, or love ardently, 1 Kings xi. 2. To *cleave to the Lord*, is an expression strongly descriptive of the attachment of a guilty sinner to the Lord, as finding in him all salvation, and all desire; cleaving to him in spite of all opposition and trials, and cleaving to him in all his worship and service. *Cloven-footed* beasts, under the law, might represent such as render to God and to men their proper dues, Lev. xi. 3. *Cloven tongues* of fire falling on the apostles, denoted their being qualified to preach the gospel, with great zeal and success, in the various languages of mankind, Acts ii. 3.

CLEFT, CLIFF; (1.) A rent in a rock or wall, Isa. ii. 21. Amos vi. 11. (2.) A den or narrow passage between two hills, or rising grounds, Job xxx. 6. 2 Chron. xx. 16. (3.) The divided part of a beast's foot, Deut. xiv. 6. *The clefts of the rock, and secret places of the stairs*, seem to refer to the church, persecuted, tho' harmless as doves, betaking herself, in times of trial and persecution, to the shelter of that Rock, that is, Christ, Song ii. 14.

CLEMENCY; softness of disposition, Acts xxiv. 4.

CLEMENT; a noted Christian, who preached the gospel along with Paul at Philippi. He wrote an excellent letter to the Corinthians; and is fancied by many to have been the 4th bishop of Rome, Phil. iv. 3.

CLEOPHAS, probably the same with ALPHEUS, is said to have been the brother of Joseph, our Lord's supposed father, and the husband of Mary, the sister of the blessed virgin, and father of Simon and James the Less, and of Jude and Joseph or Joses, the cousin-german of Christ.

Though Cleophas and his family were followers of our Saviour, he remained very ignorant of the myſtery of his death; and, when it happened, greatly doubted of his Meſſiahſhip. On the evening after the reſurrection, while Cleophas and another diſciple travelled to Emmaus, and converſed concerning Jeſus, he himſelf joined them in the form of a traveller; and, from the ſcripture, ſhewed them the neceſſity of the Meſſiah's ſufferings, in order to his entrance into his glory. Cleophas detained him to ſup with them; and, while they did eat, they diſcerned that it was the Lord; but he diſappeared, by going ſuddenly off. Cleophas and his companion poſted back to Jeruſalem, and informed the diſciples, who, in their turn, obſerved, he had alſo appeared to Peter. Juſt as they ſpake, Jeſus preſented himſelf among them, Luke xxiv. 13,—35. It is probable Cleophas was an inhabitant of Galilee rather than of Emmaus.

CLERK. The town-clerk of Epheſus is ſuppoſed to be of ſuperior authority to theſe with us that go under that name; but Gregory of Oxford will have the GRAMMATEUS to have been the chief ruler choſen by the people, and to have had the office of regiſtering the names of the victors at their public games, Acts xix. 35.

CLOAK. (1.) An upper garment that covers the reſt of the clothes, 2 Tim. iv. 13. (2.) A fair pretence or excuſe, concealing covetouſneſs, malice, unbelief, 1 Theſſ. ii. 5. 1 Pet. ii. 16. John xv. 22. God's *zeal* is called his *cloak*: it brightly appears in puniſhing his enemies, and in delivering his people, Iſa. lix. 17.

CLODS; (1.) Hard pieces of earth, Iſa. xxviii. 24. Job xxi. 33. (2.) Vile ſcabs or boils, Job vii. 5.

CLOSE; (1.) To ſhut up, Gen. xx. 21. (2.) To cover, Jer. xxii. 15.

CLOTH; a kind of ſtuff, woven of threads of ſilk, flax, cotton, wool, hemp, &c. The blue ſcarlet cloth that was ſpread over the ſacred utenſils of the tabernacle, as they were carried from one place to another, might mark the royal, the pure and heavenly, and the ſuffering appearance of Jeſus Chriſt, and his church, Numb. iv. 6, 8. The *new cloth*, that cannot rightly join with an old garment, may ſignify Jeſus's righteouſneſs, which we cannot attempt to mix with our own, in the matter of juſtification, without making our caſe worſe; or the impropriety of connecting the ordinances of the Old Teſtament with the New, Matth. ix. 16. To caſt away idols as a *menſtruous cloth*, is to reject them, as moſt baſe and abominable, Iſa. xxx. 22.

CLOTHES; CLOTHING; GARMENTS; VESTMENTS; RAIMENT; ROBES; APPAREL. It is ſaid, the Hebrews wore no other clothes than their linen coats, with large ſleeves, which were often, as they ſtill are, in the eaſtern countries, woven ſo as to need no ſeam; and their woollen cloaks. Theſe two made a change of raiment. Their coats, which ſupplied the place of our ſhirts, hung down to the very ground, unleſs when they tucked them up for walking or work. The ſcribes wore theirs *longer* than ordinary, to mark their uncommon gravity and holineſs, Luke xx. 46. Princes, eſpecially great kings and prieſts, generally wore *white garments*; ſuch were alſo worn on the occaſions of great joy and gladneſs, Eccl. ix. 8. In mourning, men generally wore *ſackcloth*, or haircloth. Prophets being profeſſed mourners, oft wore a mourning dreſs of coarſe ſtuff or ſkin, 2 Kings i. 7, 8. Matth. iii. 4.

False prophets, in order to deceive the people, clothed themselves after the same manner, Zech. xiii. 4. Among the Hebrews, neither sex was permitted to wear such form of apparel as was used by the other; as that tended to introduce confusion, and unnatural lust, Deut. xxii. 5. To mark the impropriety of mingling our works with those of our adored Saviour, they were prohibited to have their garments of linen and woollen threads mixed together, Lev. xix. 19. Deut. xxii. 11. To distinguish them from other people, and cause them constantly to remember their state of covenant-subjection to God, they wore *tufts* or *fringes* of blue, on the four corners of their garments; and a *border* or *hem* of galloon upon the edges, Numb. xv. 38. Deut. xxii. 12. Matth. ix. 20. These the Pharisees wore larger than ordinary, to mark their uncommon attention to the observance of the law, Matth. xxiii. 5. Great mens' children had oft their garments striped with divers colours, Gen. xxxvii. 3. 2 Sam. xiii. 18. Isaiah largely describes the apparel of the Jewish women in his time. It is plain, these ornaments and parts of apparel were gaudy and fine; but of their particular form we are now quite uncertain, Isa. iii. 16,—24. The PRIESTS had their sacred garments, all which signified the humanity, office, and righteousness of our Redeemer.

In the metaphoric language, whatever cleaves close to one, or appears in his condition and works, is represented as a *robe*, or *garment*. Thus the light, glory, majesty, strength, and zeal, that God manifests in his providential dispensations, are called his *garments*, Psal. civ. 2. and xciii. 1. Isa. lix. 17. His *garments, white as snow*, denotes the holiness, equity, and glory of his nature and works, Dan. vii. 9. Christ's *clothing of a cloud*, imports the majesty and obscurity of his providential fulfilment of his work, Rev. x. 1. His *red garments*, and *vesture dipt in blood*, mark his victory over, and his bloody ruin of his incorrigible foes, Isa. lxiii. 1, 2. Rev. xix. 13. His *linen garment, down to the foot*, is his dignity and majesty, as King of his church: or rather his righteousness, which covers himself and his people, Rev. i. 13. His *garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they make him glad.* To his people, his mediatorial office, his humanity, his righteousness and salvation, have the most refreshful and purifying influence, far superior to the fragrant smell of garments, that have lain perfumed in wardrobes lined with ivory; and that both in heaven above, and in his church and ordinances below, Psal. xiv. 8. Jesus's righteousness is a *robe*: when imparted to us, it beautifies, warms, and protects our soul, Isa. lxi. 10. It is *a wedding-garment*, in which all who appear at the marriage of the Lamb must be arrayed; and, therefore, the fit garment in which to appear, while partaking of his supper now, is the robe of his righteousness, Matth. xx. 11. Rev. xix. 9. It is the *best robe*; consists of the obedience and suffering of an infinite person; eternally protects from all evil; renders accepted before God: and entitles to an unbounded and everlasting felicity, Luke xv. 22. Jesus himself is a *robe to be put on*; by his righteousness, and imparted grace, he protects, adorns, and refreshes our soul; nor ought we to be ashamed of him, but to glory and rejoice in him, Rom. xiii. 14. Rev. xii. 1. The redeemed company are represented as arrayed in white robes, which is elsewhere illustrated as

washed and made white in the blood of the Lamb, Rev. vi. 11. xvi. 15, &c. The heavenly glory is called *clothing*, as we shall have the fully glorious, adorning, and protecting enjoyment thereof, 2 Cor. v. 2. Job's righteousness in judging causes, was to him as a *robe and diadem*; it procured him comfort and honour, Job xxix. 14. To be *clothed with worms*, is to be infected all over with a loathsome disease; or to have one's skin crawling with vermin, Job x. 10. and vii. 5. To be *clothed with shame* and *cursing*, is to be exceedingly exposed to reproach, contempt, confusion, and ruin, Psal. cxxxii. 18. and cix. 18, 19. To be *clothed with salvation and praise*, is abundantly to possess deliverance, happiness, and comfort, Isa. lxi. 3, 10. To *cover one's self with violence, as with a garment*, is to practise injustice and oppression without shame; or even with boasting, as if it were honourable, Psal. lxxiii. 6. False teachers put on *sheeps clothing*, when they pretend to great innocency, holiness, and usefulness, Matth. vii. 15. The *rending* or *tearing of garments*, imports great grief or horror, Acts xiv. 14. Mark xiv. 63.

CLOUD. (1.) A collection of vapour, exhaled from the seas and earth, and suspended in the air, 2 Sam. xxii. 12. (2.) Fog or mist, Hos. vi. 4. (3.) Smoke, Lev. xvi. 13. (4.) Heaven, Psal. xxxvi. 5. and lxviii. 34. (5.) A great number, Isa. lx. 9. Heb. xii. 1. Ezek. xxxviii. 9. God binds up the water *in clouds*, and thence pours it in rain on the earth, Job xxxviii. 9. A cloud, in the form of a pillar, hovered over the camp of the Hebrews in the wilderness. In the day-time it appeared as moist, protecting them from the scorching sun. In the night, a *pillar of fire*, and gave them light. When they encamped, it hovered above them on the tabernacle: when they marched, it went before them: when they went through the Red Sea, it went behind them, giving them light; and before the Egyptians, darkening the air to them, and filling them with terror and dread. Forty years it attended the Hebrews, till it had led them to the promised land; and, it seems, disappeared when Moses died. Did it not represent Jesus Christ as the majestic and awful director, comforter, and protector of his people, in their journey to the heavenly Canaan, and as the terror and destroyer of his enemies? Exod. xiii. 21. and xiv. 20, 24. In allusion to this, God is said to *create a cloud and smoke* by day, and the shining of a *flaming fire* by night, upon the dwellings and assemblies of Zion, when he remarkably protects, guides, and comforts his people, Isa. iv. 5. The *cloud of glory*, that hovered over the mercy-seat, signified the majestic and marvellous presence of Christ, with his church, 1 Kings viii. 10.

God is likened to a *cloud of dew* in the heat of harvest; his fullness is unsearchable; his approaches quick; and his person very comfortable, Isa. xviii. 4. God often appeared in a cloud, to mark his majesty, and that his glory and works are unsearchable, Exod. xvi. 10. Psal. civ. 3. Matth. xvii. 5. He rides on *swift clouds*, or has them for the dust of his feet, when he comes in a speedy and tremendous manner to deliver his people, and destroy his enemies, 2 Sam. xxii. 12. Isa. xix. 1. Nah. i. 3. *Clouds and darkness are round about* him, when his providences are very mysterious and awful, Psal. xcvii. 2. Christ was received up into heaven by a cloud, when he ascended; and, at the last

day, will come in the clouds, making them his throne, while he judges the world, Acts i. 9. Dan. vii. 13. Rev. i. 7. He is *clothed with a cloud*, when his work is obscure and terrible, Rev. x. 1. *His sitting on a white cloud*, denotes the glorious display of his equity, holiness, power, and authority, in the execution of his judgments, Rev. xiv. 14. and xx. 11.

Hypocrites and false teachers are *clouds without water*; they promise usefulness; but being without true solidity, value, and knowledge, are easily carried about by their own pride and ambition, and by the winds of false doctrine and infernal temptations, 1 Pet. ii. 17. Men, in general, are as a *vanishing cloud*; while they live, they have but little of true happiness and comfort, and their days hasten to an end, Job vii. 9. Sins are compared to a *cloud*: how vast their numbers! how they darken our soul, separate between God and us, and forebode the storms of his wrath! and only by his free forgiveness, by the shining of his countenance, and the breathing of his Spirit, can they be dispelled, Isa. xliv. 22. Afflictions are *a cloud*; their ingredients are many; their nature awful and mysterious; they bereave men of their glory and joy, and are often preludes of eternal ruin, Lam. ii. 1. The favour of a king is like a *cloud of the latter rain*, very useful and pleasant, Prov. xvi. 15. The goodness of the ten tribes of Israel was like a *morning cloud, and early dew*; whatever appearances of reformation were among them under JEHU, and whatever prosperity they had under JOASH, and Jerobam his son, or PEKAH, quickly came to an end, Hos. vi. 4. Armies are likened to a *cloud*, because of their number, and their threatening to overwhelm and ruin all around, Ezek. xxxviii. 9.

CLUSTER; a bunch of raisins, grapes, or the like, 1 Sam. xxv. 18. Christ is a *cluster* of camphire. What our translators render camphire, should generally be translated *cypress*, which article see, Song i. 14. Christ compares his church to *clusters of the vine*, as precious and fruitful. The word and ordinances of Christ are also compared to clusters of grapes; Isa. lxv. 8. Mic. vii. 1. Song vii. 7. Wicked men, particularly Antichristians, are *clusters of the vine of the earth*; how numerous! how earthly-minded! what corruption and wickedness they produce! Rev. xiv. 18. Corrupt doctrines and practices are *bitter clusters*; and bitter fruits of divine wrath attend them, Deut. xxxii. 32.

COAL. God's judgments are compared to *coals*, or *coals of juniper*; they are terrible to endure, and sometimes of long continuance, Psal. cxl. 10. and cxx. 4. The objects, or instruments of his judgments, are likened to *coals*; the former are affected with his wrath, and consumed by it; and the latter are employed to torment and consume others, Psal. xviii. 8. Christ's promise of forgiveness and grace, is a *live-coal* taken from the altar; conveyed to us through his person and righteousness. The love of Christ is as coals of fire which have a most vehement flame. How did the flames blaze on the cross? Song viii. 6, 7. One's posterity is a *burning coal*; therein progenitors act, shine, and are comforted, 2 Sam. xiv. 7. Good deeds done to our enemies among men, are as *coals of fire* heaped on their head; they tend to melt and pain their head with grief, for injuring us, and incline them to love us; or they occasion the speedy infliction of terrible judgments upon

them, Rom. xii. 20. Prov. xxv. 22. Harlots, and temptations to unchastity, are as *burning coals*; they can scarce be approached without wounding our soul, Prov. vi. 28. Strife and contention are as *burning coals*; they terribly spread, hurt, and ruin every thing near them, Prov. xxvi. 21.

COAST; (1.) Border; boundary, Numb. xxiv. 24. (2.) Country, Exod. x. 4.

COAT. Joseph's *coat of many colours*, may represent Jesus's human nature in its various graces and beauties; and as it marked God's love to him, and his sufferings for us, Gen. xxxvii. 3, 32. The *linen coats* of the priests, represented his pure humanity and spotless righteousness, Exod. xxxviii. 40. The *coats of skin*, wherewith God clothed our first parents, represented the righteousness of our glorious sacrifice, Christ, imparted to us, for the covering of our sinful nakedness, Gen. iii. 21. Rev. iii. 18. *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* I am now quite out of proper frame to entertain Jesus Christ; I cannot actively put on and apply his righteousness, cannot exercise grace, or bring forth good works, but lie under the power of sloth and unconcern, Song v. 3.

COCK; a male fowl. He is a robust and beautiful animal, usually crows at two different times of the night; the first time, a little after midnight, the second, about break of day. The last season is usually called cock-crowing: and at this time the cock crew for the second time, after Peter had thrice denied his Master, Mark xiv. 68, 72.

COCKATRICE. It does not appear that any such creature exists. The word, so translated in our Bibles, ought to be translated *serpent*. It appears to have been one of the most poisonous kind, who lurked in holes of the earth, and whose eggs were rank poison. *Out of the serpent's root came forth a cockatrice, and a fiery flying serpent*, when Hezekiah proved a more ruinous adversary to the Philistines than Uzziah had been, Isa. xiv. 29. The weaned child shall put his hand on the *cockatrice-den*; the most poor and weak saints shall be in no danger from malicious and ruinous heretics and persecutors, Isa. xi. 8. They *hatch cockatrice eggs, and he that eateth of their eggs shall die*; and *that which is crushed, breaks out into a viper*, or serpent: they contrive and execute wicked practices, and publish false doctrines; whereby sure and sudden destruction is brought upon themselves, and others, Isa. lix. 5.

COCKLE, a weed that grows among corn. The Hebrew word BOSHAH, signifies any *stinking weed*, Job xxxi. 40.

COFFER; a chest, 1 Sam. vi. 8.

COGITATION; thought, Dan. vii. 28.

COLD is, (1.) Natural, as of water, the season, &c. Jer. xviii. 14. Nah. iii. 17. (2.) Spiritual, which consists in an utter, or very great unconcern about Jesus Christ and divine things, Matth. xxiv. 12. Professors are neither *cold nor hot*, when they retain the profession of truth in some degree, but have no active liveliness, zeal, or concern for the power of it. Christ's wishing men were *either cold or hot*, imports, that none are more detested of him, or dishonouring to him, than hypocritical and careless professors of the Christian faith, Rev. iii. 15, 16. A faithful messenger, chiefly of Jesus Christ, is as the *cold of snow in harvest*, very refreshful, and useful to distressed and labouring souls, Prov. xxv. 13. And

good news, chiefly of the glorious gospel, are as *cold waters* to a thirsty soul; are very suitable, refreshful, and reviving, Prov. xxv. 25.

COLLAR; (1.) A chain of gold, silver, &c. worn about the neck, Judg. viii. 26. (2.) The part of one's coat that is fastened about the neck. Job's trouble bound him closely, firm and fast, as the *collar of his coat*, Job xxx. 18.

COLLECTION; a gathering of money from a variety of hands, for some public use, as for the repairs of the temple, or for the poor Christian Jews, 2 Chron. xxiv. 6, 9. 1 Cor. xvi. 1.

COLLEGE; a school for training up young prophets or teachers, 2 Kings xxii. 14.

COLLOPS. To have *collops of flesh on one's flanks*, is expressive of great prosperity and luxury, Job xv 27.

COLONY, a place peopled from some more ancient city or country. The Greeks and Romans settled their countrymen in a variety of places, Acts xvi. 12.

COLOSSE, an ancient city of Phrygia, on the river Lycus, just where it began to run under ground, before it fell into the river Meander. It was near Laodicea, and Hierapolis. These three cities are said to have been buried in ruins by an earthquake, A. D. 66. Though it does not appear that Paul ever was at Colosse, yet, when prisoner at Rome, he wrote the Christians there an excellent epistle, warning them against vain philosophy and legal ceremonies; demonstrating the excellency of Christ, and the saints completeness in him; and exhorting them to the duties of their respective stations. This he sent to them by Tychicus and Onesimus.

COLOUR; (1.) A dye, as black, red, &c. Numb. xi. 7. (2.) A shew; pretence, Acts xxvii. 30.

COLT; a young ass, Gen. xxxii. 15. Matth. xxi. 2, 5.

COME; (1.) To draw near; approach to, Exod. xxxiv. 3. (2.) To proceed from, 1 Chron. xxix. 14. (3.) To befal, Ezra ix. 13. Job iv. 5. (4.) To attain to, Acts xxvi. 7. (5.) To join with, Prov. i. 11. (6.) To touch, Ezek. xliv. 25. (7.) To be married to, Dan. xi. 6. (8.) To lie carnally with, Gen. xxxviii. 16. (9.) To invade; attack, Gen. xxxiv. 25. (10.) To arise, Numb. xxiv. 17. The Lord's *coming* is spoken of in various senses in scripture; chiefly respecting any particular manifestations of his presence. The messenger came suddenly to his temple, Mal. iii. 1. when Jesus Christ appeared as the Lord's righteous servant. His execution of righteous judgments are frequently called *coming*; but chiefly his coming the second time without a sin offering to eternal salvation; behold he cometh with clouds! and every eye shall see him; he finishes Revelation with this important assurance, "He who testifieth these things, saith, surely, I *come* quickly; blessed is he that watcheth." Matth. xvi. 28. xxiv. 3, 27, 30. 1 Cor. i. 7. Jam. x. 7, 8. 2 Pet. iii. 4. Guilty sinners come to Christ, when they yield to the convictions of the Holy Spirit, and believe on the name of the Son of God, finding rest to their souls in his finished work. "He that cometh to me shall never hunger, he that believeth on me shall never thirst." Matth. xi. 28. John vi. 35, 36. Heb. xi. 6.

COMELY. See BEAUTY.

COMFORT; CONSOLATION; is that rest and peace which flows to the guilty conscience from the truth concerning Christ, and him crucified. Man's mind was deprived of

peace when he became a ſinner againſt God; he was afraid, and attempted to hide himſelf; Jeſus Chriſt came, as the true Noah, (*i. e. conſolation*), to comfort us in the view of the curſe of God, to which we are expoſed, Gen. v. 29. The church of God are called to take comfort, becauſe the Lord hath received double for all her ſins in the death of Chriſt, Iſa. xiv. 1. And therefore the Old Teſtament ſaints waited for the time when the Lord ſhould *comfort* Zion, Zech. i. 17. The Holy Spirit, is eminently called *the Comforter;* it is his office to comfort the hearts of Chriſt's diſciples, by taking of the things of Chriſt, and ſhewing unto them; he brought to the minds of the apoſtles what the Lord had ſaid to them in the days of his fleſh; and he acts as Comforter to this day, by bringing the comfort which the ſcriptures contain ſeaſonably to the mind of the guilty, John xiv. 16, 26. and xv. 26.

COMMAND. Is referred, (I.) To God, whoſe *command extendeth to the earth*, Pſal. xxxiii. 9. *To the heavens*, Pſal. cxlviii. 5. *To his people*, Exod. xxxiv. 11. *To the adverſaries of the church*, Lam. i. 17. *To the clouds*, Iſa. v. 4. *To ſerpents*, Amos ix. 3. *To unclean ſpirits*, Mark i. 27. It ſignifies, (1.) His authority and power over his creatures, Pſal. cxlviii. 5. (2.) His will and readineſs to help his own children in diſtreſs, Pſal. xlii. 8. (3). To require due obedience to his laws, Deut. xi. 22. (4.) To procure our work, Pſal. xliv. 4. (5.) To enable and incline, Job xxxvi. 10. (6.) To reſtrain, Iſa. v. 6. (7.) To appoint or eſtabliſh firmly, Pſal. iii. 9. (8.) To ſtir up by his providence, Iſa. xiii. 3. (9.) To give or beſtow, Lev. xxv. 21. This word comprehendeth inſtruction, prediction, exhortation, and conſolation, Mat. xi. 1. compared with Mat. x. 6, 17, 26, 40.

(II.) To man, as parents commanding their children, Gen. xviii. 19. l. 16. Governors their officers, Joth. i. 10. Kings their ſubjects, 2 Chron. xiv. 4. Paſtors their people, 2 Theſſ. iii. 4, 6. Abraham *commanded* his children and houſehold, by teaching them concerning the future manifeſtation of juſtice and judgment in the death of Chriſt, Gen. xviii. 19. God *commands* his bleſſing when he beſtows it; if he bleſs, who can curſe? Deut. xxviii. 8. Pſal. xlii. 8. and cxxxiii. 3. Jeſus Chriſt is eminently diſtinguiſhed as the leader and commander of his people, Iſa. lv. 4. who commands deliverances for his Jacob, and conducts his many ſons to glory.

COMMANDMENNT. See LAW.

COMMEND; (1.) To ſpeak to one's praiſe, 2 Cor. iii. 1. (2.) To render praiſe-worthy; make acceptable, 1 Cor. viii. 8. (3.) To truſt a thing to the care and management of another, Acts xx. 32. God *commends his love;* he makes it appear glorious and unbounded, in that while we were yet ſinners, Chriſt died for us, Rom. v. 8. Our unrighteouſneſs *commends* the righteouſneſs of God; it gives occaſion for him clearly to manifeſt his juſtice in puniſhing us, or in forgiving us through Jeſus's blood: and the Jews rejection of Chriſt, demonſtrated the faithfulneſs of God in the ancient predictions, Rom. iii. 5. Jeſus Chriſt commended his ſpirit into his Father's hands, that is, committed it in confident hope, Luke xxiii. 46. Paul commended the Epheſian elders to God and his gracious word, Acts xx. 32.

COMMISSION; a charge to one to manage a buſineſs, Acts xxvi. 12.

COMMIT; (1.) To act; perform, Exod. xx. 14. (2.) To trust; give charge of, 2 Tim. ii. 2. To *commit* one's spirit, self, way, or salvation, to God, is, upon the faith of his promise, to intrust the same to his care, that he may receive, uphold, direct, preserve, and save us, Psal. xxxi. 5. and x. 14. and xxxvii. 5. Prov. xvi. 3. 2 Tim. i. 12. The *good thing committed* to Timothy's trust, was the truths of God, and his ministerial office, and the gifts and graces furnishing him for the discharge of it, 1 Tim. vi. 20. 2 Tim. i. 14.

COMMODIOUS; safe and convenient, Acts xxvii. 12.

COMMON, signifies that which is ordinary, or usual, as a common death, Numb. xvi. 29. A common evil, Eccles. vi. 1. Sometimes that which is ceremonially unclean, Acts xi. 9. To eat with common hands, that is, without washing one's hands, Mark vii. 2. Common bread, that is, unhallowed bread, 1 Sam. xxi. 4. It is said, Acts ii. 24. That such as believed had all things common, that is, as to use, but not as to the title. Moses calls a vineyard common or profane: What man is he that planted a vineyard and hath not yet made it common? Deut. xx. 16. See PROFANE.

COMMOTION; tossing to and fro: great unsettledness, perplexity, and trouble, Jer. x. 22. Luke xxi. 9.

COMMUNE is generally used for friendly conversation, Gen. xxxiv. 6. The queen of Sheba communed with Solomon in all the matters that were in her heart, respecting the wonderful appearance of his kingdom, 1 Kings x. 2. To commune with our own hearts, is to give them opportunity of testifying to us, Psal. iv. 4. The communing which Judas had with the Jews was a private plot, Luke xxii. 4.

COMMUNICATE; (1.) To give others a share of what good things we have, 1 Tim. vi. 18. (2.) To have a share with one. Thus the Philippians *communicated* with the apostle in his affliction, bearing a share of it in their supplying him in his distress, Phil. iv. 14, 15.

COMMUNICATION; chiefly in scripture, respects the supplying of the wants of the Christian brotherhood, 1 Cor. xv. 33. Eph. iv. 29. The word is translated fellowship, Acts ii. 42. where it seems to be connected with the breaking of bread, implying, that, when going about the ordinance of the supper, is the proper time to communicate with one another's wants.

COMMUNION. See FELLOWSHIP.

COMPACT; regularly framed and joined, Psal. cxxii. 3. The church is *compacted together*; every member has his own proper station and work, and yet all are so joined, as to add to her general glory and welfare, Eph. iv. 16. Col. ii. 19.

COMPANION; (1.) Familiar friend, Judg. xv. 22. (2.) Copartner in office, grace, labour, suffering, or consultation, Ezra iv. 7. Song viii. 13. Acts xix. 29. Phil. ii. 25. Heb. x. 33

COMPANY; a number of persons, Psal. lxviii. 11. To *company*, *accompany*, or *go in company with*, is to go along with one, and often to be familirr with him, 1 Cor. v. 9, 11. Job xxxiv 8. Psal. lv. 14.

COMPARE, LIKEN; (1.) To reckon alike or equal, Psal. lxxxix. 6. (2.) To make like, Song i. 9. Jer. vi. 2. (3.) To set things together, in order that the likeness or difference may clearly appear, 1 Cor. ii. 13. Judg. viii. 2. It is not wise to *compare* ourselves with our oppo-

fers or friends; as not they, but the law of God, is the proper ſtandard by which we ought to judge ourſelves, 2 Cor. x. 12.

To COMPASS; (1.) To go round about a place; to guard or beſet it on every ſide, Pſal. v. 12. (2.) To furniſh plentifully, till one be, as it were, ſurrounded therewith, Heb. xii. 1. Pſal. xxxii. 7. The virgin Mary *compaſſed a man*, when ſhe conceived, retained in her womb, and brought forth the Son of God in our nature, Jer. xxxi. 22. Men *compaſs God*, when they, in multitudes, aſſemble to praiſe and worſhip him, Pſal. vii. 7. They *compaſs him with lies*, when, in their worſhip, they deal hypocritically and deceitfully; confeſs what they do not really believe ſinful; aſk what they do not really deſire; vow what they never intend to perform; profeſs what they do not believe with their heart; and when they multiply idols in his land, Hoſ. xi. 12.

COMPASS; (1.) An inſtrument for drawing a circle, Iſa. xliv. 13. (2.) A boundary, Prov. viii. 27. (3.) A roundiſh courſe, 2 Sam. v. 3.

COMPASSION, πιτχ; ſympathy and kindneſs to ſuch as are in trouble, 1 Kings viii. 50. God's being *full of compaſſion*, imports the infinite greatneſs of his tender mercy and love, and his readineſs to comfort and relieve ſuch as are afflicted, Pſal. lxxviii. 38. and lxxxvi. 15. and cxi. 4. and cxlv. 8.

COMPEL; (1.) To force violently, Lev. xxv. 39. Mat. v. 41. (2.) To urge earneſtly, and with ſucceſs, 1 Sam. xxviii. 23. We have a remarkable view of the goſpel in the parable of the man who made the great ſupper, and ſent his ſervants to *compel* the poor, maimed, halt, and blind to come in, Luke xiv. 23.

COMPLAIN; to find fault with an action or condition, Numb. xi. 11. Acts xxv. 7. *I will leave my complaint on myſelf*; I will ſecretly bemoan my own guilt and trouble, Job x. 1.

COMPLETE. This word in ſcripture is very anſwerable to that which is tranſlated *perfect*, particularly in the epiſtle to the Hebrews. The goſpel gives a complete anſwer to the guilty conſcience. The Coloſſians, chap. ii. 10. are called *complete* in Chriſt, becauſe in him dwelleth all the fulneſs of the Godhead; therefore, they could be in want of nothing with which he could not ſupply them.

COMPOSITION; a mingling of ſeveral ſpices, or other ingredients, Exod. xxx. 32.

COMPOUND; to mix together, Exod. xxx. 25, 33.

COMPREHEND; (1.) To incloſe, Iſa. xl. 12. (2.) To ſum up, Rom. xiii. 9. (3.) To perceive clearly; underſtand fully, John i. 5. To *comprehend*, with all ſaints, the unbounded love of Chriſt, is to have a clear, extenſive, and heart-raviſhing knowledge of its nature and effects, Eph. iii. 18.

CONCEAL to; hide, keep ſecret, Gen. xxxvii. 26. Job *concealed not* the words of God: he openly profeſſed his adherence to divine truth, and in every proper method improved it for the inſtruction of others, Job vi. 10. A faithful ſpirit *conceals the matter*; he hides his neighbour's infirmities, Prov. xi. 13. A prudent man *concealeth knowledge*; he has no more knowledge in his heart than he pretends to, Prov. xii. 23. It is the glory of God *to conceal* a thing, by ſovereignly and wiſely hiding from men the knowledge of ſome things, and the reaſons of his conduct, he diſplays his own glory and greatneſs, Prov. xxv. 2.

CONCEIT; fancy; proud thought, Prov. xviii. 11.

CONCEIVE; (1.) To begin to be with young, Gen. xxx. 38. (2.) To devise; purpose; find designs and counsels in the mind, Acts v. 4. Isa. xxxiii. 11. Job xv. 35. The church *conceives* the saints, when by means of ordinances, ministers or others, the first beginnings of grace are formed in them, Song iii. 4. Lust *conceives*, when it produces the first motions or resolutions toward sinful acts, James i. 15.

To CONCERN; to touch; belong to, Ezek. xii. 10.

CONCISION; cutting off, Joel iii. † 14. The Jews are called the *concision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Saviour's death, cut their bodies, rent the church, and cut off themselves from the blessings of the gospel, Phil. iii. 2.

CONCLUDE; (1.) To end a dispute, by a plain inference from what had been said, Rom. iii. 28. (2.) To make a final resolution or determination, Acts xxi. 25. (3.) Irreversibly to declare, Gal. iii. 22. God *concluded* the Jews in unbelief; because of their sins, he gave them up to their own unbelieving heart, and withheld the light and influence of the gospel from them, Rom xi. 32. CONCLUSION is the end, the summary inference, final determination, and whole substance, Eccl. xii. 13.

CONCORD; agreement, 2 Cor. vi. 15.

CONCOURSE; running together, Acts xix. 40.

CONCUBINE, according to Latin authors, signifies a woman that lives with a man as his wife, altho' not married to him. But sacred writers consider a concubine the lawful wife of a man, though not wedded to him with the usual ceremonies and solemnities; a wife of the second rank, inferior to the matron and mistress of the house. The children of concubines did not inherit their father's fortune; but the father in his life-time, might make them presents, and provide for them. Thus, as Isaac was Abraham's son by Sarah his lawful wife, he was his sole heir, and the children he had by Hagar and Keturah, his concubines, were excluded from any share of his wealth, yet he made them presents during his life-time. As polygamy was allowable among the Jews, it was quite common to see several wives and concubines in one family. But, since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, the abuse of concubines has been condemned, and disused by Christians.

CONCUPISCENCE. This word the apostles make use of, to signify an unlawful love of pleasure, wealth, and honours, "*All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life.*" 1 John xi. 16. Concupiscence is the effect and cause of sin, and is generally considered as any kind of lust. When the Hebrews murmured for flesh in the wilderness, God punished many of them with death, and the place was therefore called *the graves of lust*.

CONDEMNATION; (1.) The judicial declaring of a person to be guilty, and sentencing him to punishment In this sense, Christ did not condemn the woman taken in adultery, but spake to her, as he, who only could forgive sins, and who, in like manner, justifies all self-condemned guilty sinners; *neither do I condemn thee, go and sin no more*, John viii. 10, 11. (2.) The cause and reason of such a sentence, John

iii. 19. (3.) The punishment to which one is condemned, 1 Cor. xi. 32. Luke xxiii. 40. (4.) Rash, uncharitable, and unjust censure of men's persons, purposes, words, or actions, Luke vi. 37. (5.) A witness sin against sin, by a contrary practice; so the Ninevites, by their ready hearkening to the warning of Jonah, condemned the Jews, who refused to embrace Christianity, though often called to it by Jesus and his apostles, and though it was attested by miracles unnumbered, Matth. xii. 41. The *condemnation of the devil*, is a sin and punishment like to his, 1 Tim. iii. 6. The *condemnation* which all wicked men are under, and all believers free from, is a legal charge of iniquities; and the sentence of the divine law, adjudging them to bear the wrath of an angry God, till their sins be fully satisfied for, and all the infinite wrath, contained in that sentence, be fully executed, Rom. v. 16, 18. and viii. 1. God *condemned sin in the flesh* of his Son; by executing the punishment due to it upon him, in our nature, he clearly demonstrated how abominable and criminal it is, expiated its guilt, and adjudged to utter ruin its power, pollution, and existence, Rom. viii. 3.

CONDESCEND; humbly to stoop, Rom. xii. 16.

CONDITION; (1.) A term of a bargain to be performed, Luke xiv. 32. 1 Sam xi. 2. Strictly taken, a *condition* of a covenant is that which, when performed, gives the performer a right to claim the promised reward, as due to his work. (2.) A case or circumstance, Dan. xi. † 17.

CONDUCT; to guide in a proper way, 2 Sam. xix. 15, 31.

CONDUIT; a water-course, whether by pipes, stone-work, ditch, &c. 2 Kings xviii. 17.

CONFECTION; a medicinal composition of gums, powders, &c. Exod. xxx. 35.

CONFECTIONARIES; makers of sweet-meats, 1 Sam. viii. 13.

CONFEDERACY; a covenant-agreement between princes or nations. Isaiah was forbidden to *say, A confederacy*; he was neither to approve nor trust in the alliance between Ahaz and the Assyrians, nor to be afraid of that between the Israelites and Syrians, Isa. viii. 12.

CONFEDERATE; in league or covenant, Gen. xiv. 13.

CONFER; to talk together; advise with, 1 Kings i. 7.

CONFESS; plainly to acknowledge: so a pannel confesses his crime before a judge, Josh. vii. 29. Jesus Christ will *confess* his people at the last day; will publicly own them his children, bride, and faithful servants, Luke xii. 8. They *confess him before men*, when notwithstanding danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way, Matth. x. 32. To *confess* God, is to praise and thank him, Heb. xiii. † 15. To *confess sin*, is candidly to acknowledge our guilt before God, who upon our repentance will pardon us; or to our neighbour whom we have offended, who can give us proper instruction and comfort, Psal. xxxii. 5. Jam. v. 16. Matth. iii. 6.

On the tenth day of the seventh month, the Jewish high-priest confessed the sins of the whole nation over the head of the scapegoat, which typically bore them into the wilderness, Lev. xvi. 21. During the ten preceding days, it is said, the Jews made particular confession each of his own sins; if they were breaches of the first table, they confessed them only to God; if they were breaches of the second, they confessed them also to the party wronged. When

a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year, the modern Jews confess their sins, standing in a tub of water: some of them, when sick, confess them to a rabbin, who marks them down in alphabetic order.

On the great day of expiation, they make a confession of their sins after the following manner, which they term *Cippur*: Two Jews retire into a corner of the synagogue, one bows very low before the other, with his face turned to the north: The other, as confessor, gives him nine and thirty blows on the back with a leathern strap, reciting these words, *God, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time, turned he his anger away, and did not stir up all his wrath.* As there are but thirteen Hebrew words in this verse, he repeats it thrice, accompanying each word with a blow. All this time the penitent is confessing his sins, and, at the confession of every one, beats himself on the breast. They then change situations, and the penitent confesses his companion in the same manner.

We find two sorts of confessions in the Old Testament: The confession of praises, and the confession of sins. Nothing is more common in scripture than expressions such as, Praise the Lord, I will praise the Lord, &c. The Israelites had likewise public and private confessions, and confessions to God and the priests. In celebrating the ceremony of the solemn expiation, the high-priest confessed, in general terms, his own sins, those of the other ministers of the temple, and those of all the people. Upon other occasions, when a Jew came to offer a sacrifice for sin, he put his hands on the head of the victim, and confessed his guilt. Some interpreters think he was obliged to declare himself not only a sinner, but to confess that particular sin to expiate which he sacrificed.

CONFIDENCE; (1.) Assurance; certainty, 2 Cor. viii. 22. (2.) Boldness; courage, Acts xxviii. 31. (3.) Trust; hope, Job iv. 6. (4.) The thing in which one trusts, Jer. xlviii. 13. (5.) Succour; help, 2 Kings xviii. 19. (6.) Safety; security, Ezek. xxviii. 26. (7.) Due resolution, 2 Cor. x. 2. (8.) A bold and open profession of Christ and his truth, Heb. x. 35. (9.) A well-grounded persuation of God's accepting our persons, and hearing our prayers, Eph. iii. 11.

CONFIDENT; bold, assured, Psal. xxvii. 3.

CONFIRM; (1.) To strengthen; establish, 1 Chron. xiv. 2. Acts xiv. 22. (2.) To make sure; ratify, Ruth iv. 7. (3.) To give further evidence of the certainty of, 2 Cor. ii. 8. 1 Kings i. 14. Phil. i. 7. (4.) To refreth; encourage, Psal. lxv. ii. 9. (5.) To fulfil; continue to perform, Dan. ix. 12. Deut. xxvii. 26. God *confirmed the covenant* to Abraham, when he repeated the intimation of it; added his oath to it; and, by fire and darkness, marked the truth of it, Gal. iii. 17. Gen. xv. and xvii. God *confirms the promises*, in fulfilling the principal ones of the incarnation, death, and resurrection of his Son; and in showing to our faith the absolute certainty of them all, Rom. xv. 8. He *confirms* the saints, when he refreshes, strengthens, and encourages them under fainting and weakness, 1 Cor. i. 8. He *confirmed* Israel to

himself, when he renewed his covenant with them, and heaped distinguishing favours on them, 2 Sam. vii. 24. The testimony of Christ is *confirmed* in his people, when the power and certainty of his truth is spiritually felt in their heart, and manifested in their practice, 1 Cor. i. 6. He *shall confirm the covenant with many for one week*; either Jesus, by the ministry of John Baptist, and his own and apostles, shall, for about seven years before his death, bring many into the bond of the new covenant; or, in about the same space, before the destruction of Jerusalem, shall Titus make or confirm leagues with a variety of Eastern princes, Dan. ix. 27.

CONFISCATION; a punishment, whereby a man's goods are taken from him, and appropriated to the king's use, Ezra vii. 26.

CONFLICT; (1.) Warlike struggle or stroke, Psal. xxxix. † 10. (2.) Persecution; distress, Phil. i. 30. (3.) Deep concern, care, and anxiety to promote one's good, Col. ii. 1.

CONFORMED; made like, Rom. xii. 2. The saints are *conformed* to Christ; they are made like him in their new covenant-relations to God; and in their privileges, graces, and holy conversation, Rom. viii. 29. They are *conformable*, or like to him in his death; they have their old man crucified with him; its lusts and deeds mortified through the influence of his death; and they are exposed to sufferings for his sake, Phil. iii. 10. They ought not to be *conformed* to this world; ought not to imitate, or join in the vain and wicked customs and practices thereof, Rom. xii. 2.

CONFOUND: (1.) To disorder; jumble together, Gen. xi. 7. (2.) Mightily to baffle and confute, Acts ix. 22. (3.) To be ashamed and vexed for sin or disappointment, Ezek. xvi. 63. Job vi. 20. (4.) To be perplexed, astonished, and troubled in mind, Acts ii. 6. (5.) To be fearfully destroyed, Jer. i. 17. Zech. x. 5. He that believeth shall not *be confounded*; he shall not be disappointed of his expected salvation; shall not, with perplexity or surprise, be exposed to any fearful destruction; nor shall he *make haste*; shall not basely catch at unlawful means of deliverance, but patiently wait till God deliver him, 1 Pet. ii. 6. Isa. xxviii. 16. Rom.

CONFUSION; huddling of things together; perplexity; disorder; shame; ruin, Isa. xxiv. 10. Psal. xxxv. 4. Unnatural intimacy with beasts, or of a man with his daughter-in-law, is *confusion*; is an horrid and shameful blending of natures or persons, which ought to be kept distinct. But, the word TEBEL might be translated, A shocking crime, Lev. xviii. 25. and xx. 12. Idols, and the Egyptians, were the *confusion* of the Jews; were the means or occasion of bringing them to shame, disorder, perplexity, and ruin, Isa. xli. 29. and xxx. 3. *Confusion of face*, denotes perplexity and shame, which make one doubtful, or to blush to look any where, Ezra ix. 7.

CONGEAL; to freeze together. The waters of the Red sea stood up as firmly on every hand of the Israelites as if they had been frozen into walls of ice, Exod. xv. 8.

CONGRATULATE; to express joy to, or with one, for some happiness that has befallen him, 1 Chron. xviii. 10.

CONGREGATION; an assembly; church. The Israelites having encamped together 40 years in the wilderness, and met thrice every year at their solemn feasts, are called the *congregation*, Lev. iv. 15. and *the congregation of the Lord*; as they

were peculiarly related to, dependent on, and subject to the Lord Christ, and to God in him, Numb. xxxi. 16. To be *cut off from the congregation*, was to be removed from among the Hebrews by death; or to be excommunicated from their sacred privileges, Numb. xix. 20. The *congregation*, from which the Egyptians and Edomites were excluded, till the third generation, and the Ammonites, Moabites, and bastards, for ever, probably was no more than the assemblies of Jewish rulers; for, it is hard to suppose that bastards, however pious, and Ammonites and Moabites, though real proselytes, were perpetually excluded from sacred privileges. The *great congregation*, in which Jesus Christ declared his Father's faithfulness, and praised him, is the multitudes to which he preached on earth, or his church in general, Psal. xl. 9, 10. and xxii. 22. *In the congregation of the dead*, is among unregenerate or damned sinners, Prov. xxi. 16. Sometimes this word denotes an *assembly of rulers*, convened for judgment, Numb. xxxv. 12.; and sometimes an *assembly*, as distinguished from their chief rulers, Josh. ix. 18.

CONQUER; to OVERCOME; SUBDUE. (1.) To prevail against; take away the strength, and bring down the power of enemies, Dan. vii. 14, Mal. iv. 3. (2.) To bring into obedience and subjection, Phil. iii. 21. 1 Cor. xv. 28. (3.) To cultivate; rule over, Gen. i. 28. Jesus Christ *overcame* the world; by his death, and the exercise of his power, he prevailed against Satan, the god of it, and took him captive: in himself he prevailed over every temptation. He went forth conquering and to conquer, when, in the apostolic and immediately succeeding age, his cause was gloriously triumphant, Rev. vi. 2. And his people are made more than conquerors through him who loved them, Rom. viii. 37. See OVERCOME.

CONSCIENCE, is that principle in the human frame by which man is chiefly distinguished from the brutes that perish. It was first implanted in man, when his Maker breathed into him the breath of life; (see ADAM) and may be justly defined, the original copy of the divine law, afterwards extended by the finger of God himself on tables of stone. God imprinted this law on man's conscience at first; and, thereby, he corresponds with all the human race. The gospel comes addressing every man's conscience in the sight of God; it enforces the authority of the law of nature, which is in every man; it sets before him the certainty of divine vengeance as connected with every transgression of that law; and it points him to substantial relief. The Lord himself expounded this law of nature, on which conscience operates, "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind, and thou shalt love thy neighbour as thyself:" while conscience is not feared, it witnesses for God in man's breast, testifying as to every thought, word, and action, inconsistent with this love due to God and our neighbour, and bringing *the judgment* to his view; this is what Paul calls the conscience the meanwhile accusing, or else excusing, Rom. ii. 15. As we become habituated to the language of conscience, it loses its authority gradually. By various refuges of lies we find means to stifle its genuine language, and to blunt the poignancy of its convictions; and the extent of this, is to have them seared as with a hot iron, 1

Tim. iv. 2. The ungodly lusts of this world will, if indulged, in time defile a man so far, that even his mind and conscience may be defiled, Tit. i. 15. We have an expressive picture between lust and conscience in Felix; Paul's reasoning about righteousness, temperance, and judgment to come, awoke conscience, which made him tremble; the struggle between his lusts, supported by the reasonings of his heart, was doubtless strong; but they triumphed—he quieted himself with, another time I will hear thee as to this matter. The confession of Judas, when he threw down the thirty pieces of silver before the sanhedrim, saying, I have betrayed innocent blood, is an awful view of conscience awakened without a view of mercy; he went and hanged himself. Esau found no place for repentance, though he sought it carefully with tears; this is the fearful looking for of judgment and fiery indignation. The first effect of the gospel is to awaken conscience; its blessed consequences, are quietness and assurance for ever. This is that peace, which Christ emphatically calls *his peace*, which the world can neither give nor take away.

Although conscience operates on the divine law, the eternal rule of righteousness, yet it judges of and respects all our conduct, even in instances where it may be mistaken. Conscience never mistakes when uncorrupted and unfeared, what is our duty to God and man; but when it is either blunted or defiled, it may mislead us as to both. Again, we may be conscientious, where, in fact, conscience is not bound; thus, in the first churches, difference subsisted *conscientiously* as to the authority of the law of Moses, eating things offered to idols, &c. and Paul respected conscience even where mistaken, 1 Cor. x. 29.

Conscience; that reflecting power of our mind, which compares our quality and actions with the law of God, known to us, and approves what appears good, and condemns and upbraids for what appears evil, Rom. ii. 15. Conscience is *good*, when, being sprinkled with Jesus's blood, it clearly discerns the will of God, and urges obedience to his law, from gospel motives, and approves for the same, 1 Tim. i. 5. It is *pure, purged from dead works*, when, by the application of Jesus's blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption; and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful, 1 Tim. iii. 9. Heb. ix. 14. and x. 2, 22. It is *faithful*, when it approves and condemns things, as they agree with, or are contrary to the divine law; and powerfully restrains from every known sin, Rom. ii. 15. It is *quiet*, and *void of offence*, when it doth not accuse for any wilful breach of the divine law: and to *live in all good conscience*, is to behave agreeably to the dictates of a well-informed conscience, Acts xxiv. 16. and xxiii. 1 Heb. xiii. 18. It *bears witness by the Holy Ghost*, when, by his direction, it attests the state of our soul, or the integrity and truth of our concern and ends, Rom. viii. 16. and ix. 1.—Conscience is *evil*, when it is influenced by sinful habits, or base motives, Heb. x. 22. It is *defiled*, when it is blinded and perverted, ready to call good evil, and evil good, Tit. i. 15. It is *seared with a hot iron*, when it is not affected with the promises, precepts, threatenings, or providences of God, nor burdened with the sin that lies

on the person, 1 Tim. iv. 2. To do a thing *for conscience sake*, is to do it, that conscience may not be defiled or offended, Rom. xiii. 5. To eat things offered to idols *with conscience of the idol*, is to eat them with a reverential regard to the idol, as if we were persuaded it had some divinity or value in it, 1 Cor. viii. 7. But conscience being only God's deputy-governor in men, its dictates are binding, only in so far as agreeable to the law of God. Neither when sound, nor when erring, doth it become a God, who can stamp his will into indispensable laws.

CONSECRATE; DEDICATE; DEVOTE; is the act of solemnly setting apart as sacred to the worship and service of God; and respected persons and things. As all the human race are defiled and unholy, because sinners against God, they are justly separated from God's presence; for, in his sight, no wicked thing can dwell. There is but one sacred Son of Man spoken of in scripture, even the Holy *One* of God, Jesus Christ; who sanctified himself, that all his defiled might be consecrated through him. He was consecrated and set apart to the offices of Prophet, Priest, and King in the church of God; for the law made men high-priests who had infirmity, but the word of the oath which was since the law, consecrated the Son, Heb. vii. 28. From him, all his church received their unction; and will be consecrated for ever as kings and as priests unto God. The church of the Living God, is a chosen generation, a royal priesthood, an holy nation, a peculiar people, 1 Pet. ii. 9. Therefore they are all called to be saints; and as they are consecrated by the precious blood of Christ, as of a lamb without blemish and without spot, they are called to holiness in all manner of conversation and godliness; as well as cleanness in their church connection, from all filthiness of the flesh and spirit. The church of Christ is a sacred connection. Now the Great Consecrator hath consecrated a new and living way for all his redeemed to follow him into the holiest of all; it is called the way of holiness; and though the way, which only the ransomed of the Lord can pass over, it is so plain that the way-faring man, though a fool, cannot err therein; it is consecrated, through the rent vail of the flesh of the Son of God; for Jesus also, that he might sanctify the people by his own blood, suffered without the gate. To prefigure this consecration, many persons and things were typically consecrated under the law.

In the circumcision of, and covenant made with Abraham, Isaac, and Jacob; in their passing through the Red sea; in their appearance before, and covenant-transaction with God at mount Sinai; in the solemn dedication at Ebal and Gerizzim, the whole Hebrew nation were *consecrated* to be the peculiar people and servants of God, Gen. xvii. Exod. xiv. and xix.—xxiv. Deut. v. xxvi. xxvii. and xxix. To commemorate the destruction of the first-born of the Egyptians, the first-born of Israel, man and beast, were *consecrated* to be the Lord's, Exod. xiii. By washing, offering of sacrifice, and sprinkling of oil or blood, were the Levites, in room of the first-born; and the priests, and the tabernacle, temple, and sacred furniture, consecrated to the ceremonial service of God, Numb. i. 49. and iii. 10. and viii. Exod. xxviii. and xxix. Numb. vii. 2 Chron. ii. 4. and vii. 9. Ezra vi. 16, 17. The tithes and first-fruits were really, but less solemnly *dedicated* to the service of

The God. Jews *dedicated* their houſes, and even the walls of their city: probably this was done with prayer and thankſgiving, Deut. xx. 5. Neh. xii. 27. Joſhua *dedicated* the Gibeonites, and the ſilver and gold of Jericho, Joſh. vi. 19. and ix. 27. Not a few conſecrated themſelves to ſerve God in the form of Nazarites, or Nethinims, Numb. vi. Manoah devoted Samſon his ſon, and Hannah, Samuel her ſon, Judg. xiii. 1 Sam. i. 11, 22. Many *dedicated* their money, fields, and cattle, to the Lord, Lev. xxvii. Moſes, Samuel, Saul, David, and his ſucceſſors, and other warriors, *dedicated* part of the ſpoil they took in battle, Numb. xxxi. 28,—54. 1 Chron. xxvi. 26, 27, 28. 1 Kings xv. 15. When Judas Maccabeus, about A. M. 3840, purged the temple, he ſolemnly *dedicated* it to its holy uſe, and appointed the feaſt of dedication to be yearly obſerved, John x. 23.

Types being now aboliſhed, the ſolemn conſecration of churches, church-yards, veſſels for the adminiſtration of ſacraments, &c. under the New Teſtament, hath no warrant in the word of God, but is derived from the man of ſin.

To CONSENT; to agree to a propoſal, Gen. xxxiv. 15. CONSENT; agreement, Hoſ. vi. 9.

CONSIDER; (1.) To think of, 2 Tim. ii. 7. (2.) To view, obſerve, Lev. xiii. 13. (3.) To reſolve what to do, after deliberate thought on the affair, Judg. xviii. 14. and xix. 30. (4.) To remember and call to mind, 1 Sam. xii. 14. (5.) To think on a thing with wonder, Job xxxvii. 14. (6.) To think upon one with pity, and reſolution to grant him relief, Pſal. xli. 1. God *conſiders* men, in general, by a perfect knowledge, and exact obſervation of their works, Pſal. xxxiii. 15. He *conſiders* his people, in graciouſly obſerving and regarding their perſons, prayers, and troubles, in order to deliver and bleſs them, Pſal. v. 1. and xiii. 3. and ix. 13. and xxv 19. We *conſider* Jeſus Chriſt, by thinking on, obſerving, and admiring his perſon, offices, relations, undertakings, incarnation, life, death, reſurrection, and glory, and applying him to our own ſelves, in all theſe reſpects, Heb. iii. 1. We *conſider* ourſelves, when, with ſerious concern, and earneſt care, we mark and ponder our own frailty, ſinfulneſs, and danger of being led aſtray, Gal. vi. 1. We *conſider one another*, when we charitably obſerve our brethren's tempers, circumſtances, infirmities, and temptations, that we may accordingly excite, and encourage them to their duty, Heb. x. 24.

CONSIST; (1.) To lie, Luke xii. 15, (2.) To be ſupported and held together, Col. i. 17.

CONSOLATION. See COMFORT.

To CONSORT; to keep frequent and familiar company with, Acts xvii. 4.

CONSPIRACY; (1.) A conjunct plot of ſubjects againſt their ſovereign. Abſalom, and his party, *conſpired* againſt David: the ſervants of Joaſh and Amaziah againſt them; Shallum againſt Zachariah; Pekah againſt Pekahiah; Hoſhea againſt Pekah and Shalmaneſer, 2 Sam. xv. 12, 31. 2 Kings xii. 20. and xiv. 19. and xv. 10, 25, 30. and xvii. 4. (2.) A deliberate rejection of God's authority by the Jews, and their falſe prophets, Ezek. xii. 25. Jer. xi. 9. (3.) A conjunct plot of many to take away one's life, Acts xxiii. 13.

CONSPIRE; to plot againſt the life of one, chiefly that of a rightful ſovereign, 1 Sam. xxxii. 8. Gen. xxxvii. 18. 2 Sam. xv. 31.

CONSTANT; steady, abiding firmly, 1 Chron. xxviii. 7. To do a thing *constantly*, is to do it with firmness, frequency, and perseverance, Tit. iii. 8. The man that *heareth, speaketh constantly*; he who deliberately thinks before he speaks, speaks constantly, and firmly adheres to what he says, and will ever be admitted for a witness, Prov. xxi. 28.

CONSTELLATION; a cluster of stars. About 3000 visible stars are classed into 59 constellations, 12 of which are in the Zodiac, or middle region of the firmament, 23 in the north part, and 24 in the south, Isa. xiii. 10.

To CONSTRAIN; to urge powerfully; to oblige by force, 2 Kings iv. 8. Job xxxii. 18. The love of Christ *constraineth* us, or bears away; when applied to, and believed with the heart, it most powerfully draws out our affections to him, and strongly and irresistibly influenceth us to an holy and active obedience to his law, 2 Cor. v. 14.

CONSULT; (1.) To plot or advise together, Psal. lxii. 4. (2.) Deliberately to consider, Luke xiv. 31. A *consulter with spirits*, is one who converses with Satan, or uses means, devised by him, to obtain the knowledge of things secret or future, Deut. xiii. 12. One *consults shame* to his house, when he deviseth and executes projects that issue in his and his friends shame and confusion, Heb. ii. 10.

CONSUME; (1.) To waste; destroy utterly, Exod. xxxii. 10. (2.) To spend, or squander away, James iv. 3. (3.) To vanish away, Job vii. 9. (4.) To make to pass away unhappily, Psal. lxxviii. 33. (5.) To burn up till the thing be utterly destroyed, Luke ix. 54. He, *as a rotten thing, consumeth*; and *as a garment that is moth-eaten*; God, by his providence, gradually wastes the man and his substance, and he is gradually brought to ruin, Job xiii. 28.

CONSUMPTION; (1.) A wasting ruinous stroke, Isa. x. 22. (2.) A consuming fire, Judg. xx. † 40.

CONSUMMATION; the last period of time; the complete fulfilment of the threatening, Dan. ix. 27.

CONTAIN; (1.) To take in; hold, 1 Kings viii. 27. (2.) To peruse fully, John xxi. 25.

CONTEMN, DESPISE; slight; undervalue, Psal. x. 13. Job xxxvi. 5. We *despise* the chastening of the Lord, and the riches of his goodness, when we are unaffected with it, as coming from the hand of God, and are not thereby excited to consider our ways, and turn from sin to Jesus Christ, as our Saviour, Portion, and Lord, Heb. xii. 5. Rom. ii. 4. A vile person is rightly *contemned*, when we shun intimacy with him, and prefer the meanest of the saints to him, Psal. xv. 4. The glory of Moab was *contemned*, when their wealth, power, and honour, were rendered despicable, Isa. xvi. 14. He that *despiseth* Christ's ministers, in contemning their person, slighting and mocking their instructions, or neglecting to follow their holy example, *despiseth* Christ and his Father who sent them, Luke x. 16.

CONTEMPT; shame; disdain; slight, Job xii. 21.

CONTEMPTIBLE; pitifully mean, unworthy of regard, Mal. i. 7.

CONTEND; (1.) To strive, Jer. xviii. 9. (2.) To dispute earnestly, Acts xi. 2. Job ix. 3. (3.) To reprove a person sharply, in order to convince and reclaim him, Neh. xiii. 11. Prov. xxix. 9. Mic. vi. 1. (4.) To punish severely, Amos vii. 4. (5.) To fight, Deut. ii. 9. We *contend earnestly for the*

faith, when, notwithstanding manifold suffering and danger, we are strong in the faith of God's truth, contained in his word; zealously profess and practise it, and excite others to do so; and exert ourselves to promote the censure of persons scandalous and heretical, Jude 3.

CONTENTION, is either *sinful*, when, with carnal affections, strive with one another, Prov. xiii. 10.; or *lawful*, when we eagerly promote that which is good, notwithstanding great opposition, 1 Thess. ii. 2.

CONTENT; satisfied in mind and desire, Gen. xxxvii. 27. *Contentment*, with godliness, *is great gain*; it renders a man's life easy, gives him pleasure in what he enjoys, renders him thankful to God, and meet to be a partaker of the heavenly glory, 1 Tim. vi. 6.

CONTINUE; (1.) To persevere; abide constantly, James i. 25. (2.) To manifest and bestow as formerly, or more abundantly, Psal. xxxvi. 10. (3.) Constantly to fulfil more and more, 1 Kings ii. 4. Men *continue* in Christ's word or doctrine, by a constant perusal, believing, and practising of it; and, in their station, declaring it, John viii. 31. 2 Tim. iii. 14. They *continue* in his love, when they exercise faith on it, and experimentally taste it, and return love to him on account of it, John xv. 9. Rom. xi. 22. They *continue* in his grace, in retaining the enjoyment of it; in exercising it, and displaying the power of it in their outward life, Acts xiii. 43. They *continue* in his law, by perseverance in their regard, love, and obedience to it, James i. 25. They *continue* in the faith by a constant holding of the doctrines of faith, and a perpetual exercise of the grace of faith, Col. i. 23. Acts xiv. 22.

CONTRADICT; to speak against, Acts xiii. 45. *Without contradiction*; most plainly and certainly, Heb. vii. 9. The *contradiction of sinners*, which Christ endured, was the vilest reproaches, taunts, blasphemies, and opposition to his doctrine and miracles, Heb. xii. 3.

CONTRARY. Departures from God, in despising and rejecting his ordinances, is walking contrary to him, Lev. xxi. 21. His divine judgments and punishments in God's walking contrary to us, Lev. xxvi. 24. The flesh and spirit are contrary the one to the other, Gal. v. 17.

CONTRIBUTION; a joint giving of money for the relief of the poor, Rom. xv. 26.

CONTRITE; broken; bruised; deeply affected with grief, Psal. xxxiv. 18. and li. 17. Isa. lvii. 15. and lxvi. 2.

CONTROVERSY; a plea; dispute, Deut. xvii. 8. The Lord has a *controversy* with men, when, for their wickedness, he might, or doth proceed to punish them, Mic. vi. 2. Hos. xi. 1.

CONVENIENT. The things *not convenient*, which the Heathens were given up to, were vices contrary to the light and frame of nature, as sodomy, &c. Rom. i. 28.

CONVERSANT; walking among, and dealing with, Josh. viii. 35.

CONVERSATION; the habitual manner of one's practice and behaviour, Gal. i. 13. Idolatry is called a vain conversation, 1 Pet. i. 18. The citizenship and privileges of the saints are in heaven, and this is called their conversation, Phil. iii. 20. The Christian walk and behaviour, in the worship and service of God and in the world, is called a conversation becoming the gospel of Christ, see Psalm xxxvii. 14. and l.

23. Phil. i. 27. Heb. xiii. 5. Jam. iii. 13.

CONVERT; (1.) To turn men to the church Isa. lx. 5. (2.) To renew their heart, and turn them from the power of sin and Satan to God, John xii. 40. (3.) To recover one from a sinful fall or error, Luke xxii. 32. James v. 19, 20. Regeneration is the work of God only, who begets to a lively hope through the resurrection of Christ from the dead. All men naturally are in a state of departure from God, when he, by the truth of the gospel, calls them back, saying, Turn ye, turn ye, why will ye die? They are influenced by new motives, and follow a new tract: if any man be in Christ Jesus, he is a new creature, Psalm li. 13. Matth. xiii. 15. xviii. 3. Acts iii. 19.

CONVEY; carry over; transport, 1 Kings v. 9.

CONVICT, CONVINCE; (1.) To persuade one of the truth of a thing, Acts xviii. 28. 1 Cor. xiv. 24. (2.) To prove one guilty, and thoroughly persuade him of the truth and nature of his faults, James ii. 9. Job xxxii. 12. The Spirit *convinced men* of sin, when, by applying the precepts and threatnings of the law to their conscience, he gives them an affecting view of the facts, nature, aggravations, and unhappy fruits of their sin. It is a sign that convictions are thorough and saving, when they chiefly extend to unbelief, and the corruption of nature, and are completed, by a discovery of a crucified Redeemer, John xvi. † 8, 9. Rom. vii. 9,—14. Zech. xii. 10.

CONVOCATION; a sacred meeting of multitudes for the solemn worship of God. On the Sabbath, on the day of the passover, on the first and seventh days of unleavened bread, on the days of Pentecost and expiation, on the first and eighth days of the feast of tabernacles, the Jews had their *solemn convocations*, Lev. xxiii. Numb. xxviii. Exod. xii. 16.

CONY, or RABBIT; the red eyed hare with a short tail. Our conies do not properly chew the cud, nor dwell in rocks, and so are not probably the SHAPHAN of scripture, Lev. xi, 5. Perhaps the SHAPHAN is the aljarbuo, or mountain rat of the Arabs, which indeed chew the cud, dwell in rocks, and go forth by bands, Psal. civ. 18. Prov. xxx. 25. Dr. Shaw thinks the SHAPHAN to be the same with the Israelites lambs, which abound in mount Lebanon, and are pretty like our rabbits.

COOK; one who dresses food for eating, 1 Sam. viii. 13.

COOL; To remove warmth. To *cool* the tip of one's tongue, is to give the very smallest degree of ease from torment, Luke xvi. 24. A *cool* spirit is one submissive, patient, and not soon angry, Prov. xvii. † 27. The *cool*, or wind *of the day*, is the time of the evening-sacrifice, a little before sunset: then Jesus first appeared to fallen men in paradise, and then he expired for them on Calvary. Gen iii. 8.

COOS; an island in the Mediterranean sea, at a small distance from the south-west point of Lesser Asia. The chief city of it was Coos, which was overthrown by an earthquake about 400 years before Christ. In the 4th, 5th, and 6th centuries, we find a church settled in it; but since it fell into the hand of the Saracens and Turks, Christianity, and every thing else, have made but a poor appearance. It is now called Stancora, or Lango, Acts xxi. 1.

COPPER; a hard and heavy metal, and next to gold and silver, the most ductile into threads or wire. K

copper be anointed with the spirit of wine and orpiment, it becomes white, Ezra viii. 27.

COPY; a double of an original writing, Deut. xvii. 18. To *copy out*, is to write a double from an original manuscript, Prov. xxv. 1.

COR, or CHOMER; a measure equal to ten ephahs, or 17,468 solid inches, which is 44 solid inches more than the English quarter, Ezek. xlv. 14.

CORAL; a stony plant which grows in the sea, and which is no less hard while in the sea than when out of it. It cleaves to rocks by a root scarce visible. It is of three general kinds: the *black* is the most rare and esteemed; the *white* is of very small use; but the *red* is used in medicine, and for chaplets, beads, and other ornaments. Coral is fished in the Persian gulf, in the Red sea, on the African coast, near the Bastion of France, and near Marseilles, in the Mediterranean. The Syrians anciently brought it from the south, and traded therein with the Tyrians, Ezek. xxvii. 16. However valuable it be, it is not to be compared to wisdom, to Jesus Christ, and his true religion, Job xxviii. 18.

CORBAN, Mark vii. 11.; or CORBONA, Matthew xxvii. 6. This word comes from the Hebrew *Karab*, or *Hekerib*, to offer or present. It stands for an offering, a gift, a present made to God, or his temple. The Jews sometimes swore by Corban, or the gifts offered unto God. Whosoever sweareth by the gift that is upon the altar, is bound. Theophrastus says, that the Tyrians forbade the use of such oaths as were peculiar to strangers, and particularly of Corban, which, as Josephus informs us, was in use only among the Jews.

Jesus Christ reproaches the Jews, in the gospel, with the cruelty they showed towards their parents, and says, that, to excuse themselves from giving any part of their fortune to them, they would tell them, *May what you ask of me be Corban*, and consecrated to God; or, *May all that I am able to give you be Corban*, and devoted to God, in such a manner, that neither you nor I may be able to employ any thing of it to our use; or, lastly, *I swear by Corban*, or the gift which is made to God, that I will not assist you in any thing whatsoever. St. Matthew expresses, much after this manner, the reply which children made to their parents: *It is a gift by whatsoever thou mightest be profited by me.* The offering which I make to God will be of service to you; I have devoted that to God which you ask of me; it is no longer either your's or mine, but you will share in the merit of my offering.

Josephus remarks, that, among the Hebrews, men and women sometimes made themselves *Corban*; that is to say, consecrated themselves to God, or certain ministries in his service. When persons of this sort were desirous to release themselves from the obligations they had thus imposed on themselves, or the ministry to which they had devoted themselves, they gave a sum of money to the priest, the man fifty, the woman thirty shekels. If they were not in a condition to pay this sum, they agreed with the priest, and gave him so much as he was satisfied with.

Philo, speaking of those who devote themselves to God, relates what Moses says in Leviticus, xxvii. chapter, 2d, 3d, 4th, and following verses, and says, what is the reason that, in all this, there is no consideration of the age, wealth, or qualities of those who make the

vow? To this he anſwers; the reaſon is, *firſt*, becauſe the vow is of equal dignity, let the condition of thoſe who make it be what it will. *Secondly*, It is not decent to value thoſe who make vows as we do ſlaves, who are rated according to their beauty, their graceful ſtature, or good health. The *third* and principal reaſon is this, that equality of conditions, which is deſpiſed by men, is conſidered and eſteemed by God.

Moſes ſpeaks farther of different ſorts of Corban, or dedications, made by the Hebrews, of ſome part of their eſtates, which was afterwards redeemed; or, if it conſiſted in cattle, was ſanctified in the manner appointed by the legiſlator, Lev. xxvii. 9, 10, &c. When a man had devoted all his fortune, he was forbidden to make uſe of it: if all that he was to give his wife, or his father and mother, was declared Corban, he was no longer permitted to allow them neceſſary ſubſiſtence. They who, in the Acts of the Apoſtles, made a vow neither to eat nor drink till they had ſlain Paul, in ſome ſort made every thing Corban that belonged to them. The ſons mentioned in the goſpel, who declared every thing Corban that they could contribute to the ſupport of their father and mother, were induced to this cruelty by ſome tranſport of paſſion only; for, had they done ſo through avarice, what could they have gained by devoting that to God which they refuſed their parents? But, without devoting it to God, they were ſatisfied with telling them to whom it was due, that it was Corban, and they could have no ſhare of it.

To facilitate the practice of theſe vows, which were ſo contrary to charity and religion, or rather to confirm and increaſe the ſpirit of ſuperſtition in the people, the Jewiſh doctors did not require them to be pronounced in the moſt formal manner; it was of little conſequence whether the word Corban were ſo much as mentioned, though this was moſt in uſe, provided ſomething was ſaid which might come near it. Theſe are the vows, thus imperfect in the terms of them, which the Talmudiſts call handles; becauſe, as it is ſufficient to take a veſſel by the handle in order to lift it up, ſo, to complete a vow, it is enough to pronounce any word of it; and if any ſaid, May this be as the temple to me, or as the altar, or as the fire, or, laſtly, as the ſacrifice, this was not to be diſpenſed with. They permitted even debtors to defraud their creditors, by conſecrating their debt to God, as if the thing were theirs and not their creditors.

Corbona ſignifies alſo the treaſury of the temple, wherein offerings, which were made in money, were depoſited. The Jews taking up the money which Judas caſt into the temple, after he had betrayed Jeſus Chriſt, made a ſcruple of laying it up in the treaſury of the temple, becauſe it was the price of blood; and an offering, of ſuch a nature, was eſteemed to be impure. They reſolved, therefore, to purchaſe a field with it, to be a burying-place for ſtrangers.

CORD; a ſmall ROPE for binding or drawing, &c. Joſh. ii. 15. The *ſilver cord* that is broken at death, is the pith or marrow of the back-bone, which, deſcending from the brain, goes down to the loweſt part of the back-bone, and produces the various tendons, nerves, and ſinews of the body. This is round as a cord, and white as ſilver; and by it the motion of the body is affected. Or may not this *ſilver cord* be the union between

ſoul and body? Eccl. xii. 6. The *cords of God*, which wicked men caſt from them, are his government and laws, which are uneaſy to them, as they reſtrain their liberty, and bind them to duties which they heartily hate, Pſal. ii. 3. He draws with *cords of a man, and bands of love*, when, with the diſcovery and application of his redeeming love, he, by his words, manifeſts the kindneſs and love of God our Saviour in dying for the guilty, Hoſ. xi. 4. The harmonious ſociety of friends, particularly brethren dwelling together in unity, in the Chriſtian connection, manifeſts the *threefold cord*, which is not eaſily broken, Eccl. iv. 12. The *cords of ſinners*, are the ſnares whereby they catch and ruin weak and innocent perſons, Pſal. cxxix. 4. and cxl. 5. The *cords of ſins* are their corrupt luſts, habits, and cuſtoms, the curſe of God's law, and the puniſhment denounced by it, which hold tranſgreſſors that they cannot eſcape, Prov. v. 22. Men draw iniquity with *cords of vanity*, and ſin as with a *cart rope*, when, with unſubſtantial pretences of pleaſure, profit, and the like, they engage themſelves and others to do wickedly, and, with all might and diligence, endeavour to commit it, Iſa. v. 28. Afflictions are *cords*; they reſtrain our liberty, and ought to draw us to God; nor can we free ourſelves therefrom at pleaſure, Job xxxvi. 8.

CORIANDER, according to Linnæus, is a kind of the pentandria digynia plants, the general corolla of which is difform and radiated; the proper flowers of the diſk are hermaphrodites, and compoſed of five unequal petals; the ſtamina are five ſimple filaments; the fruit is a roundiſh berry, containing two half-round ſeeds, of an aromatic ſmell, and pleaſant taſte. They are reckoned uſeful medicine in windy diſorders, and head-achs occaſioned by them. They alſo ſtop emerods and fluxes, and diſcuſs ſtrumæ. The manna might be *like coriander-ſeed*, in reſpect of its form; but if Moſes means, that the manna was like the ſeed of GAD in whiteneſs of colour, it muſt be ſome other plant that is meant by GAD; for the ſeed of coriander is greyiſh, Exod. xvi. 31.

CORINTH; a famed city, the capital of Achaia, ſeated on the iſthmus or neck of land, which ſeparates the Peloponneſus, or Morea, from Attica on the north, Lecheum on the weſt, and CENCHREA on the eaſt, which were ſea-ports and diſtant ſuburbs belonging to it. It is ſaid to have been built by Siſyphus the grandfather of Ulyſſes, about A. M. 2400; but, if he was the founder, it was probably built 500 years later, in the days of Solomon. The citadel of Corinth, built upon an almoſt impregnable rock, made the place conſiderably ſtrong; its ſituation, between the two ſeas of Greece, rendered it extremely wealthy. Riches introduced pride, luxury, and lewdneſs, to an aſtoniſhing degree. The moſt public and abominable proſtitution of women, was a part of the worſhip of Venus, their goddeſs; a thouſand lewd women were conſecrated to one temple. Till about A. M. 3200, or later, the Corinthians were governed by kings; and, for many ages afterward, moſtly by an ariſtocracy. About A. M. 3724, this city acceded to the Achæan confederacy. Highly provoked with the Corinthians inſulting the Roman ambaſſadors, who, after the conqueſt of Greece, had ordered the diſſolution of that league, Mummius, the conſul, in A. M. 3858, took their city and burnt it to aſhes; the multitude of ſtatues of different metals, melted

and run together in the conflagration, compoſed the Corinthian braſs, which was reckoned more precious than gold. About 46 years before Chriſt, this city was rebuilt by Julius Cæſar, and peopled with a Roman colony. It quickly became the fineſt city of Greece.

About A. D. 52, Paul preached here 18 months with great ſucceſs, and, amidſt no ſmall perſecution from the Jews, planted a Chriſtian church here, which hath continued, more or leſs, till the preſent times. Soon after his departure from them, in A. D. 54, he ſeems to have wrote them a friendly letter, which was not inſpired, and is now loſt, 1 Cor. v. 9. 2 Cor. x. 10, 11. Various diſorders and ſchiſms quickly took place among them: ſome pretended to be followers of Paul, others of Peter, others of Apollos, and others, pretending to more ſtrictneſs, of Chriſt. Their falſe teachers exceedingly decried the apoſtle Paul. He, therefore, inſpired by God, wrote them a large epiſtle, wherein he rebukes their diviſions; vindicates his own office and conduct; directs them to excommunicate an inceſtuous perſon; warns them to avoid law-ſuits before Heathen magiſtrates, mutual offences, uncleanneſs, irregularities in marriage, or giving offence in eating things offered to idols. He directs them to afford due ſupport to their faithful paſtors; and how to attend public worſhip, particularly the Lord's ſupper, with due reverence and order; and how to ſeek and uſe ſpiritual gifts: he then largely explains and vindicates the doctrine of the reſurrection, of which ſome among them doubted or denied, and directs them to prepare a collection for the poor Chriſtians in Judea. This epiſtle had a very good effect on them. The apoſtle, therefore, wrote them another, wherein he explains to them the ſubſtance, glory, and tendency of the goſpel: gives them directions to receive the inceſtuous perſon, now ſufficiently penitent; inſiſts on their having in readineſs their collection for the ſaints of Judea; and, with no ſmall boldneſs, declaims againſt his wicked oppoſers, and vindicates the marks of his apoſtleſhip, Acts xviii. 1,—17. 1ſt and 2d epiſtle to the Corinthians.

About A. D. 268, the Heruli burnt Corinth to aſhes. In 525, it was again almoſt entirely ruined by an earthquake. About 1180, Roger, king of Sicily, took and plundered it. Since 1458, it hath been generally under the power of the Turks; and is ſo decayed, that its inhabitants amount to no more than about 1500 or 2000, half Mahometans, and half Chriſtians, with an archbiſhop at their head.

CORMORANT; the water-raven, is a kind of pelican, and of the ſize of a gooſe. It builds on trees, or in rocks, and lives on fiſh, and, with great violence, alights on them in the water: the SHALEGH was unclean by the law, Lev. xi. 17. Deut. xiv. 17.; but the KAATH, Iſa. xxxiv. 11. and Zeph. ii. 14. is the pelican, Pſal. cii. 6.

CORN; wheat, barley, oats, rye, &c. An *handful of corn, ſown on tops of mountains*, may denote Chriſt himſelf, the *corn of wheat*, as preached, or his goſpel-truths and ordinances, diſpenſed by a few apoſtles, and other preachers, in places ſpiritually barren, to an eminent degree, and yet remarkably fruitful in the converſion of multitudes, and the production of much grace and good works, Pſal. lxxii. 16. The people of God *revive as the corn*: when watered with the rain of his word and ſpirit, and warmed by the rays of the Sun of righteouſneſs, they

recover from ſpiritual decays, and pleaſantly flouriſh, and forebode a rich harveſt of eternal bleſſedneſs, Hoſ. xiv. 7. Good men, dying in old age, are as a *ſhock of corn*, coming in, in its ſeaſon; being fully prepared for death, they are carried by angels into the heavenly manſions, Job v. 26. Bleſſings, whether temporal or ſpiritual, are likened to *corn*, to denote their neceſſity and eminent uſefulneſs for mens ſoul or body, Iſa. lxii. 8. Ezek. xxxvi. 29. Hoſ. ii. 9. Zech. ix. 17. Manna is called *corn of heaven*; it fell from heaven, and ſuſtained mens lives, as corn doth, Pſal. lxxviii. 24.

CORNELIUS; a centurion, belonging to the Italian band. He was a Gentile by birth, probably of the *Cornelii* at Rome, but a devout man, perhaps a proſelyte of the gate to the Jewiſh religion; and lived at Ceſarea. While he was employed in ſolemn prayer and faſting, an angel appeared to him, aſſured him that God had accepted his prayers and alms; and directed him to ſend to Joppa for Simon Peter, that he might, from him, receive further direction in his religious concerns. He immediately ſent off two of his ſervants to bring Peter. Peter was prepared for their invitation, by a viſion of mingled beaſts, whereby was ſignified to him, that God had choſen to himſelf a people from among the Gentiles; and therefore he ought to make no ſcruple of preaching the goſpel to them, or of admitting them members of the Chriſtian church: he, therefore, directed by the Holy Ghoſt, went along with the ſervants, and on the morrow after, about mid-afternoon, came to Cornelius's houſe, who, with a number of his friends, waited his arrival. It ſeems Cornelius had ſuppoſed Peter might be the Meſſiah, and ſo fell at his feet to worſhip him; but was quickly checked, by Peter's raiſing him up, and informing him that he was but a mere man. After Cornelius had related to Peter how he came to ſend for him, and that he and his friends were aſſembled to hear the word of God, Peter entertained them with a diſcourſe concerning Jeſus the Meſſiah, in his miracles, ſufferings, and glorious reſurrection, and of his ſufficiency to ſave from ſin: meanwhile, to the ſurpriſe of Peter's Jewiſh attendants, the Holy Ghoſt, in his miraculous influences, fell upon Cornelius and his Gentile friends, and they ſpake with tongues. Upon Peter's motion, they were immediately baptized. Cornelius detained Peter ſome days with him. At firſt, the believers at Jeruſalem were offended with Peter for baptizing the Gentiles; but, on hearing the whole circumſtances, they glorified God for granting them faith and repentance. This was the firſt noted gathering of the Gentiles to Chriſt; and perhaps, at this very time, the ſceptre departed from Judah, Acts x. and xi. Gen. xlix. 10.

CORNER; (1.) the utmoſt part of any thing, as of a country, robe, beard, building, altar, table. The *corners*, or *four corners*, of a land, ſignify the whole of it, Numb. xxiv. 17. Ezek. vii. 2. The Hebrews were forbidden to round the *corners* of their head, by ſhaving, or marring the corners of their beard, as the ſuperſtitious Heathens did, Lev. xix. 27. (2.) An obſcure part of a houſe or country, Prov. xxi. 9. Iſa. xxx. 20. Acts xxvi. 26. The *corner* that came forth from Judah, was either their chief rulers, who adorned and eſtabliſhed their nation in the time of Nehemiah, the Maccabees, &c. compare 1 Sam. xiv. 38. *Heb.*; or rather Jeſus Chriſt, who as the *chief corner ſtone*, connects,

adorns, and eſtabliſhes his church, Zech. x. 4. with Pſal. cxviii. 22. Iſa. xxviii. 16. The horns, and ſprinkling of blood on the *four corners* of the altar, imported the equal acceſs, which all the ends of the earth have to ſalvation in Chriſt, Exod. xxvii. 2. Ezek. xlv. 19. The people of Samaria were *taken out in the corner of a bed*, and theſe of Damaſcus *in a couch*; were reduced to great poverty; and, notwithſtanding all endeavours to the contrary, were carried into a wretched captivity by the Aſſyrians, Amos iii. 12.

CORNET; a wind-inſtrument of horn, or like one, for ſounding in war, or at religious ſolemnities; but, as SHOPHAR is ordinarily rendered *trumpet*, I know not why it is ever rendered *cornet*, Hoſ. v. 8.; but KEREN, or KARNAH, is very properly rendered *cornet*, Dan. iii. 5, 7, 10.

CORRECT. See CHASTEN.

To CORRUPT; (1.) To waſte; conſume, Matth. vi. 19. (2.) To mar; make bad, 1 Cor. xv. 33. (3.) To diſobey; pervert; improve wickedly, Mal. ii. 8. (4.) To defile; pollute, Exod. xxxii. 7. (5.) To entice from good, and allure to evil, 2 Cor. 3. (6.) To bribe; make to diſſemble, Dan. xi. 17, 32. CORRUPT, what is bad, or tends to render any thing bad. *Corrupt communication*, is converſe that is filthy and unſavoury, proceeding from a wicked heart, and tending to defile others with ſin, Eph. iv. 29. *Corrupt words*, are ſuch as are flattering and deceitful, Dan. ii. 9. *Corrupt perſons*, are ſuch as are biaſſed by carnal intereſt, or ſinful inclinations, 1 Tim. vi. 5. 2 Tim. iii. 8. CORRUPTION, (1.) The abominable putrefaction, or rottenneſs of dead bodies, Pſal. xvi. 10. (2.) The blemiſhes which rendered an animal unfit for ſacrifice, Lev. xxii. 25. (3.) Sinful inclinations, habits, and practices, which are hateful in themſelves, and defile and ruin men, Rom. viii. 21. 2 Pet. ii. 12, 19. (4.) Everlaſting ruin, Gal. vi. 8. (5.) Uncomelineſs, as of a dead body, Dan. x. 8. (6.) Men in their mortal and imperfect ſtate, 1 Cor. xv. 50. The mount of Olives is called the *mount of corruption*, becauſe there Solomon built high places or temples for abominable idols, to gratify his heatheniſh wives, 2 Kings xxiii. 13.

COTES; huts or houſes, to ſhelter ſheep amid ſtorms, 2 Chron. xxxii. 28.

COTTAGE; a ſorry hut or houſe for ſhepherds or poor people, Zeph. ii. 6. The daughter of Zion was like a *cottage, and lodge in a garden*, when the cities around were deſtroyed, and Jeruſalem and the temple were on the point of being inveſted and ruined by the Aſſyrians, Iſa. i. 8. *The earth ſhall be removed as a cottage.* Eaſily did Nebuchadnezzar and Titus entirely overthrow and bring to ruin the Jewiſh ſtate; and eaſily ſhall the Antichriſtian ſtate be utterly deſtroyed, Iſa. xxiv. 20.

COUCH; a bed, chiefly a ſorry one, that lies, or may lie, on the floor, Amos vi. 4. Acts v. 15. To COUCH, is, (1.) To lie down, as on a ſorry bed, Job xxxviii. 40. (2.) To lie low, Deut. xxxiii. 13. (3.) To yield to labour and oppreſſion, Gen. xlix. 14.

COVENANT. This word merits very particular attention, becauſe it frequently occurs in ſcripture, and has been very much darkened by words without knowledge.

COVENANT; an agreement between two or more parties, on certain terms. The obligation of all covenants ariſeth from the *ſelf-binding*

act of the parties covenanting, even as the obligation of a law ariſeth from the *authority* of the law-giver. Anciently, covenants were made with ſolemnity; beaſts were ſlain with awful imprecations, that God might deal ſo with the breaker. The ſcripture alludes to the ſolemnity of killing a calf, and rending it aſunder, and paſſing between the parts, in token of a ſolemn wiſh, that ſo God might *rend in twain* the breaker of the covenant, Jer. xxxiv. 18. In covenants, there are the parties between whom the agreement is made; the condition which, when performed, gives right to claim the reward; the promiſe, which ſecures the reward to him who fulfils the condition; and, if a party be fallible, a threatening is ordinarily annexed, to deter him from breaking his terms. The Hebrew BERITH denotes *chooſing*, or *friendly parting*; as, in covenants, each party, in a friendly manner, conſented, and ſo bound himſelf to the choſen terms; and, becauſe of the cutting aſunder of beaſts on that occaſion, the making of covenants is often called a *cutting* of them. In the New Teſtament, God's covenant is called DIATHEKE, or teſtament, as all its bleſſings are freely diſpoſed to us. Both words may, in general, be rendered an ESTABLISHMENT; and this ſignification will anſwer in every place where the words are found. In ſcripture, we read of a variety of covenants between men; between Abraham, Eſhcol, Aner, and Mamre; between Abraham and Abimelech; between Iſaac and Abimelech; between Jacob and Laban; between Jacob's family and the Shechemites; between Iſrael and the Gibeonites; between David and Jonathan; between Solomon and Hiram; between Aſa and Benhadad; between Ahab and Benhadad; between Jehoiada and the Jewiſh rulers; between Joaſh and his ſubjects; between Hoſhea and the Aſſyrians and Egyptians in their turn; between Zedekiah and Nebuchadnezzar, &c. Gen. xiv. 13. and xxi. 27. and xxvi. 28. and xxxi. 44. and xxxiv. &c. The Jews *covenant with death, and agreement with hell*, was their ſinful leagues with the Aſſyrians or Egyptians, or their carnal dependence on the Romans, that made them as ſecure againſt hell and deſtruction, as if they had been in alliance therewith, Iſa. xxviii. 15, 18.

When covenants are between men, each party has power to accept or refuſe the terms. But, when God is a party, it is inconſiſtent with his grandeur to have the terms propoſed by a creature: nor is it poſſible, that what he propoſeth can, without ſin or ſelf-injury, be rejected. Immediately after the flood, God made a covenant of ſafety with Noah and his family, and the beaſts of the earth, importing, that the earth ſhould never more be drowned with water, and that day and night, ſummer and winter, ſeed-time and harveſt, ſhould, from age to age, return in their order. Of this the *rainbow* was the ſeal, Gen. viii. 21, 22. and ix. 9,—17. Jer. xxxiii. 20, 25. He made a covenant of property with Abraham, importing, that his ſeed ſhould be very numerous, and have Canaan for their inheritance. This he confirmed to Iſaac and Jacob; and of this *circumciſion* was the ſeal; for which reaſon it is called *the covenant*, Gen. xiii. 15, 16, 17. and xv. 18. and xvii. 4,—9, 13. Pſal. cv. 8,—11. Neh. ix. 8. At Sinai, beſides publiſhing the covenants of works and grace, to excite the Hebrews to flee from the one, to ſeek ſalvation by the other, God made with the Hebrews a national

covenant, importing, that he assumed them for his peculiar people, and gave them the peaceful and happy enjoyment of Canaan, on condition of their obedience to his laws, Exod. xix.—xxiv. Deut. vi. 17,—19. The commandments which required the condition, are called *God's covenant*, Deut. iv. 13. Psal. xxv. 10. The Jewish nation, or their religion, are called the *holy covenant*: the former were God's peculiar people, and the latter exhibited the whole substance of his covenants with men, Dan. xi. 28. The whole ceremonial service was a kind of seal of this national covenant, Exod. xxiv. Deut. xxvi. and xxvii. Just before the death of Moses and of Joshua, and in the days of Asa, Joash, Hezekiah, Josiah, Zedekiah, Ezra, and Nehemiah, this was solemnly renewed, and the Hebrews devoted themselves to the service of God; and herein the churches of Christ, under the gospel, ought to imitate them, as God gives opportunity, Deut. xxix. Josh. xxiv. 2 Chron. xv. and xxiii. and xxix. and xxxiv. Jer. xxxiv. Ezra x. Neh. ix. and x. Isa. xix. 18, 21. 2 Cor. viii. 5. God made a covenant of high priesthood with Phinehas, importing, that, for his zeal in cutting off two fornicators, he and his family should mostly be abolished by the death and resurrection of Christ, Numb. xxv. 12, 13. God also made a covenant of royalty with David, importing, that he and his family should be kings and governors of the Hebrews, till the Messiah should spring from his loins, and be the everlasting King of his church, 2 Sam. xvii. Psal. lxxxix. That these covenants did not immediately relate to eternal felicity; that they were typical of good things to come; and that most of them were not proper covenants, but mere promises, is evident to every careful inquirer. The *covenants* to which the Gentiles were long strangers, and which long pertained to the Jews, were not only sundry of the above, but also the *covenant of grace*, which, in respect of its various intimations, and different dispensation to us, in free promises, may be called the *covenants of promise*, Rom. ix. 4. Eph. ii. 12. Marriage is called the *covenant of God*, as therein, according to his will, persons bind themselves to one another, as in his presence, Prov. ii. 17. with Mal. ii. 14.

The TWO COVENANTS, which relate to the everlasting happiness of mankind, are these of works and of Grace, Gal. iv. 24. The *covenant of works*, as it was not between equals, but its whole terms were proposed by the sovereign Lawgiver, is often called the *law*, or *law of works*, Gal. iii. 10. Rom. iii. 27. and vi. 14. and vii. 4. and viii. 2. Gal. ii. 19. and vi. 4. In this transaction the *parties* were, God, Father, Son, and Holy Ghost, as our Creator, and supreme Ruler, infinitely holy, kind, and condescending; and Adam, an holy and righteous man, perfectly able to keep the whole law, and as the common father and representative of mankind. It was made by the *self-obligation* of these parties. The *condition* was Adam's perseverance, during his whole time of probation, in the most perfect and unspotted obedience to the whole law of God written on his heart, and to the positive law of forbearance of the forbidden fruit. The *reward* annexed to this obedience, was the continuance of him and his posterity in such perfect holiness and happiness as he then had, while they remained upon earth; and the translation of them, in due time, to the

celestial regions, where they should be for ever blessed with the full enjoyment of a Three-One God. The *penalty* threatened for the least breach of any command, was an immediate sentence of condemnation, issuing in the spiritual death of the souls of him and his posterity, and in the temporal death of their bodies, and the eternal death of both soul and body in hell for ever. The *seals* of this covenant were the tree of knowledge, and the tree of life: if we may not also add, the Sabbath, and paradise. That such a covenant was really made, is evident. Here we find every requisition of a covenant; parties; condition; penalty, which includes the promise; and seals, Gen. ii. 16, 17. and iii. Gal. iii. 10, 12. It is expressly called a *covenant*, Gal. ii. 24. Hos. vi. 7. *marg.* Adam is expressly paralleled with Jesus Christ as our new-covenant head, Rom. v. 12,—19. 1 Cor. xv. 21, 22, 45, 49. Without the supposal of this covenant, it is impossible to account for the imputation of Adam's sin to his posterity, in a way consistent with the justice of God; it is impossible to account for the imputation of his first sin, his *one offence*, more than of all his after transgressions; or for the imputation of his sin, more than of these of our intermediate ancestors, Rom. v. 12,—19. 1 Cor. xv. 22. By Adam's eating of the forbidden fruit, which contained in it a most aggravated violation of every part of the divine law, this covenant was broken; and Adam and all his posterity thereby ruined, Gen. iii. Rom. v. 12,—19. It were most absurd to imagine, that this act of disobedience could annul the obligation of the divine law, or of the covenant-engagements to keep that law, or render men independent of God, and unobliged to obey him. Man, therefore, now became at once obligated to perfect obedience, and to endure the whole penalty of the violated agrement. Adam was displaced from his honorary station of covenant-head; and he and all his posterity stood under the broken law, each bound for himself, Gal. iii. 10, 12. Dreadful now was the case of mankind. These represented in Adam, behoved to be brought into existence in their respective order, according to the tenor of the covenant; nor could they be so, without the immediate imputation of his first sin, and the divine curse in consequence thereof, subjecting them to spiritual, temporal, and eternal death. The demands of the law, in order to life, were become infinitely hard, and impossible for any creature. The corruption of every man's nature rendered him an outrageous enemy to God and his law; and the curse lying on his conscience, as with almighty influence, secured him under the power of this corruption, as part of his punishment, Gal. iii. 10. Rom. v. 12,—19. and viii. 7, 8. Eph. ii. 1, 2, 3, 12. 1 Cor. xv. 56. To add to his misery, the corruption of his nature, his pride and enmity against God, together with the impression of the curse on his conscience, powerfully attached him to seek happiness by the works of the law, in opposition to any other scheme which God might reveal, Rom. ix. 31, 32. and x. 3. Gal. iii. 10. and iv. 21. Matth. xix. 16.

God saw our ruined case, and, in great mercy, settled the whole method of our redemption, in a covenant of grace. Here, indeed, every divine Person engaged to bear his share of the work; but the agreement was formerly between the Father, as sustaining the sovereign Majesty of the divine essence;

God high, holy, juſt, infinitely offended with ſin, and gracious to ſinners; and his eternal Son, as our Kinſman-redeemer, Surety, and ſacrificing Prieſt. As it was inconſiſtent with the perfections of God, to recover a ſinner to the diſhonour of his holy law, the Son of God was required, in our nature, to ſubmit himſelf to the broken law, and fulfil every demand of its precept or penalty, as the condition of our ſalvation. The infallibility of Jeſus's perſon entirely excluded a penalty, as there could be no breach. But the promiſes of this covenant are exceeding great and numerous, all of them primarily made to him, and ſome of them immediately fulfilled on his perſon, and others on redeemed ſinners. The promiſes of furniture for, and aſſiſtance in his work, depended entirely on the free and ſovereign love of God: the promiſed acceptance of, and reward of his work, in his glorious exaltation, and our eternal redemption, immediately depend on his fulfilment of the broken law in our ſtead, Pſal. lxxxix. 3, 4. and xl. 6,—8. Iſa. lii. 13,—15. and liii. Matth. iii. 15. Luke xxiv. 26. Phil. ii. 7,—10.

To honour our Redeemer, to ſecure and ſweeten our redemption, the whole adminiſtration of the covenant is divinely committed into his hand, that he may diſpenſe it to ſinful men. In him, as *Truſtee* thereof, hath God lodged the whole bleſſings of righteouſneſs; the Spirit, juſtification, adoption, ſanctification, comfort, and endleſs glory, John iii. 35. Col. i. 19. Matth. xi. 27. John xvii. 2. All theſe bleſſings he, as the great *Teſtator*, freely bequeaths to us ſinful men, in the promiſes and offers of the glorious goſpel, Heb. ix. 16, 17. Luke xxii. 29, 30. As our Advocate with the Father, he, by interceſſion, procures the fulfilling of his *latter-will*; as Prophet, and King, he reveals and applies to the various bleſſings therein contained, John xvii. Heb. vii. 25. 1 John ii. 1. Acts iii. 22, 26. and v. 31. Rom. xi. 26.

Under the Old Teſtament, this covenant of grace was externally adminiſtered by promiſes, prophecies, ſacrifices, circumciſion, and the paſſover, and other types and ordinances. Under the new, it is adminiſtered in the preaching of the goſpel, baptiſm, and the Lord's ſupper; in which grace and ſalvation are held forth in more fulneſs, evidence, and efficacy, to all nations, 2 Cor. iii. 6,—18. But, in both periods, the Mediator, the whole ſubſtance, bleſſings, and manner of obtaining an intereſt therein by faith, are the very ſame, without any difference, Heb. xiii. 6. Gal. iii. 7,—14.

Without enumerating the various opinions entertained by the learned, as to the meaning of the word we tranſlate *covenant*, it may be juſtly conſidered as the whole bleſſings of the goſpel of Chriſt, bequeathed to the heirs of promiſe. In the Old Teſtament, we find, that, where *making a covenant* is mentioned, the word we tranſlate *make*, ſhould be rendered give: "I will *give my* covenant between me and thee," Gen. xvii. 2. Among men, where contracting parties are on a level, covenants are *made*; but God alone *gives* his covenant. Conſonant to this, when God's covenant is mentioned in the New Teſtament, it implies a word (διαθηκη) which always ſignifies the deed of a ſingle perſon making a conveyance of his property to another. The reaſoning adopted in the epiſtle to the Hebrews, 8th, 9th, and 10th chapters, eſtabliſhes, beyond con-

troverſy, the ſcriptural meaning of the word *covenant*. It is God's deed; *teſtamenting*, or *bequeathing*, all the bleſſings of the heavenly kingdom. To ratify that covenant, the blood of Jeſus Chriſt was ſhed, becauſe the teſtament could be of no force, ſo long as the teſtator lived. This, then, ſeems to be the covenant which is emphatically ſtiled, in ſcripture, God's covenant; and, illuſtrative of, and ſubſervient to which, ſeveral other covenants are mentioned in ſcripture.

This covenant at firſt was given as a ſimple promiſe to Adam. If the original word (*Berith*) is conſidered as having a reſpect to *cutting off*; or, if it be enquired, what view was given to Adam of the manner in which the covenant was to be ratified? it may be juſtly replied, that the blood, by the ſhedding of which the promiſe was to be made ſure to all his ſeed, was ſet before him in the inſtitution of ſacrifice. The firſt time we have the word covenant particularly mentioned in ſcripture, is to Noah, Gen. ix. 9. which is worthy of attention. It may be ſaid, that the covenant with Noah was not the eternal covenant; perhaps it might be aſſerted with propriety, that the eternal covenant was very intimately connected with it; but it cannot be denied, that God's covenant, pledging and bequeathing ſafety to all fleſh, from the deſtroying waters of a flood, to Noah, was at leaſt, a moſt expreſſive figure of the great covenant, Iſa. liv. 9. Now, this covenant was nothing more than mercy bequeathed and aſſured unto all fleſh, and this flowing from the ſweet ſavour which iſſued from the offering of Noah, Gen. viii. 20, 21. The next mention of covenant is to Abraham, and we find the ſame idea annexed to the word to him, as we have already ſeen to be the import of it to Noah, and to the Hebrews. Jeſus Chriſt, the true ſon of promiſe, the covenant of the people, God covenants, or promiſes, ſhould ſpring of him; and, of courſe, the whole bleſſings that flow to guilty man through him. This was the covenant he made, or *gave* to Abraham; his oath to Iſaac; which he confirmed to Jacob, and gave by law unto Iſrael, Pſal. cv. 9, 10, 11. This made Mary and Zacharias ſing, that, when the Meſſiah was about to be born, God was fulfilling the mercy to Abraham, yea, his oath, Luke i. 55, 73. And therefore, when God enumerated to Abraham ſome of the bleſſings which ſhould flow by this his covenant, Abraham was led to look for a city which hath foundations, whoſe builder and maker is God, Heb. xi. 10. But, in God's promiſes covenanted to Abraham, we are alſo led to look for the ſource of what is called the holy covenant. It would lead us much beyond our limits to enter minutely into this ſubject; ſuffice it to obſerve, that, as a pledge or figure of the everlaſting covenant, God bequeathed to him and his ſeed the land of Canaan for an inheritance; and when Abraham wiſhed to know upon what title he was to inherit. Gen xv. 8. the Lord gave him an expreſſive view of the death of Chriſt, as the great atonement, by the ſhedding of whoſe blood all the bleſſings of the Teſtament ſhould be ratified. The Old was a ſhadow of the New; and, till Chriſt ſhould come, the church of Chriſt were to be inſtructed by it into the nature of the new covenant, which is called *new* in reſpect of the *old* which vaniſhed away. Now, how could a covenant of works, (as the old covenant is ſaid to have been), be a figure or ſhadow of what is allowed to be a cove-

nant of grace? God's old covenant, as given to Abraham, was a collection of promises, particularly, 1. The birth of Isaac, who should be the heir of the covenant,—to be a figure of the birth of Christ, the true heir of the everlasting covenant. 2. Deliverance from Egyptian bondages, and the judgment of their oppressions, to point out the great deliverance from Antichrist, and the judgment of the great whore. 3. The inheritance of the land of Canaan, flowing with milk and honey, as a pledge of the abundant entrance which shall be administered to the whole Israel of God into the inheritance which is incorruptible and undefiled. Now, these promises were all given to Abraham. 1. As a covenant, standing upon works of no kind whatever, but the word and oath of God, which the law could not disannul; and, 2. As an earnest of the divine veracity in fulfilling the new covenant, of which the old was to be the BRINGER IN, Heb. vii. 19. Having already lengthened out this article beyond our usual bounds, we shall defer considering particularly the connexion between the old covenant and the law, and the new covenant and the gospel, to the word LAW, which see; only remarking, that as the promise to Adam was ratified by the blood of sacrifice, so were the promises to Noah and Abraham, when given as a covenant; in like manner, the blood of the sacrifices of the law was the blood by which the old covenant was ratified. "Behold," said Moses, "the blood of the covenant which the Lord hath given you," Exod. xxiv. 9. "This is my blood, of the New Testament, shed for many for the remission of sins," said our Lord, when instituting his supper. Once more, the covenant which God made David is much spoken of in scripture. David's covenant is fully illustrated, Psal. lxxxix. 27, 28, 34, 35, 36, &c. where we find it was nothing more than God's promise and oath, that his seed should sit ruling on his throne for ever. David's covenant was fulfilled in Solomon and his seed on the throne of their father David; but David, in his last words, 2 Sam. xxiii. 5,—8. declares, that God had given him, viz. with this promise respecting his earthly house, the everlasting covenant, well ordered in all things, and sure, where all his salvation and desire lay; and, therefore, when the apostles went abroad preaching the resurrection of Christ and his ascension to glory, they preached, what they called, the sure mercies of David.

From all this view of the subject, it is presumed, that the distinctions, introduced by many writers of God's covenants of works, is unfounded in scripture, where no such expression can be found; and, at the same time, subversive of the proper meaning of the word *covenant*; which, under the Old Testament, as well as the New, was always an inheritance bequeathed by testament, and ratified by blood. *Lastly*, That the old covenant, ordained by angels, in the hand of the mediator, Moses, was not a covenant of works, *opposed* to the new; but of the same nature with the covenants to Noah and David, though on a larger scale, and intended to teach and illustrate the Everlasting Covenant; where, in all ages, mercy to the chief of sinners was deposited.

COVER; (1.) To hide, Prov. xii. 16. (2.) To clothe, 1 Sam. xxviii. 14. (3.) To protect, Psal. xci. 4. (4.) To veil, 1 Cor. xi. 6. (5.) To inclose, Exod. xxix. 13. God *covers himself with a cloud*, when

he withholds the favourable smiles of his presence and providence, and manifests his just wrath and indignation, Lam. iii. 44. God *covered* the Jewish prophets, rulers, and seers, when he rendered them stupid, wretched and contemptible, Isa. xxix. 10. God *covers* with the robe of righteousness, and *covers sin*, when, through Jesus's obedience and suffering, he fully and irrevocably forgives our sin, Isa. lxi. 10. Psal. xxxii. 1. Rom. iv. 7. Men *cover* their own *sin*, when they deny, excuse, extenuate, or defend it, Prov. xxviii. 12. Job xxxi. 33. Men *cover* the sins of others, when they forgive injuries done them, and hinder others faults from being publicly known, Prov. x. 12. and xii. 16. and xvii. 9. One's *covering* his own head, face, or lips, imports shame, grief, and perplexity, Jer. xiv. 3. 2 Sam. xix. 4. and xv. 30. Ezek. xxiv. 17. 22. and xii. 9.; but to have one's *face covered* by another, imports condemnation to death, Esth. vii. 8. Seraphims *covering their face and feet with their wings*, are angels and ministers unable to behold the brightness of the divine glory, that shines in the person and office of Christ; and blushing, at their best works, before him, Isa. vi. 2. To be *covered* with a *cloud*, *anger*, *shame*, *confusion*, *horror*, *ashes*, *violence*, is, through the anger of the Lord, to be reduced to a most wretched and shameful condition, and to be punished for oppression of others, Lam. ii. 1. Ezek. vii. 18. Hab. ii. 17. Obad. 10. Psal. lxxxix. 45. One's mouth is *covered with violence*, when the obvious punishment of his oppression convinces and confounds him, that he has nothing to say for himself, Prov. x. 6. The *waters cover the sea*; they cover the bed or channel of the sea; or the fresh waters being lighter, cover the surface of the sea, Hab. ii. 14.

COVERING; vail; clothes; roof, Job xxvi. 6. and xxxi. 9. Gen. viii. 13. The Jews *covered with a covering not of God's Spirit*: they depended on the assistance of the Egyptians, contrary to the will of God, Isa. xxx. 1. The *face covering and vail* spread over all nations, is the gross ignorance and sentence of condemnation, which lay on the Gentile world, Isa. xxv. 7. *He discovered the covering of Judah*: God exposed their hypocrisy and wickedness; and the king of Assyria destroyed their armies, and demolished their walls, Isa. xxii. 8. He is a *covering of the eyes* to thee, and to all that are with thee; thy husband shall protect and govern thee and thy family; or, might not the words be translated, *It* (the thousand pieces of silver) *shall purchase vails to thee, and to all these with thee?* Gen. xx. 16.

COVERT. (1.) A shady place, 1 Sam. xxv. 20. (2.) A thicket of trees or shrubs, Job. xxxviii. 40. (3.) Shelter; protection, Psal. lxi. 4. The *covert of the Sabbath*, which Ahaz demolished, was a place in the court of the temple where the royal family sat to hear the law on the Sabbath; or a shelter there erected, to defend the people in a storm, 2 Kings xvi. 18. He hath *forsaken his covert as a lion*; God hath wrathfully forsaken his city and temple of Jerusalem; or rather, Nebuchadnezzar hath furiously marched from Babylon, his capital, or from his lodging at Riblah, Jer. xxv. 38. Jesus Christ is a *covert* to his people; by his blood, his love, his power, and providence, he covers their infirmities; protects them from the wrath of God, the dominion of sin, and the rage of devils and men, Isa. iv. 6. and xxxii. 2.

COVET. (1.) Sinfully and immoderately to desire earthly enjoyments, as honour, wealth, pleasure, Josh. vii. 21. (2.) To desire earnestly in a lawful manner, 1 Cor. xii. 31. COVETOUSNESS, an inordinate desire of earthly things, or of what belongs to our neighbour. Covetousness is a vice that waxes strong in old age, when other vices are weakened; it can never be satisfied; it renders men the abhorrence of God, cruel, oppressive, and thievish, towards neighbours; and it betrays the covetous wretch into sins and miseries unnumbered, Psal. x. 3. Mic. ii. 2. Deut. xvi. 19. Job xx. 15,—17. Prov. i. 19. 1 Tim. vi. 10.

COUNCIL; a meeting of rulers, to decide pleas, and other affairs, John xi. 47. See SANHEDRIM.

COULTER; that part of the plough which cuts the ground. It is generally of iron, 1 Sam. xiii. 20.

COUNSEL; (1.) Advice, Dan. iv. 27. (2.) A secret purpose or thought, 1 Cor. iv. 5. God's counsel is, (1.) His purpose, or decree, Acts iv. 28. Isa. xlvi. 10. Psal. xxxiii. 11. (2.) His will and doctrine, concerning the way of salvation to sinful men, Luke vii. 30. (3.) The direction of his word, the motions of his Spirit, and the guidance of his providence, Psal. lxxiii. 24. Rev. iii. 18. To *stand in God's counsel*, is to be familiar with him, and know his will and purpose, Jer. xxiii. 18, 22. COUNSELLOR, is one who deliberates about affairs; especially such an one as kings used to advise with, Prov. xi. 14. Ezra iv. 5. Christ is called a *Counsellor*; with him his Father deliberately fixed the whole plan of our salvation; and he, possessed of infinite wisdom and knowledge, directs and admonishes his people in every case, Isa. ix. 6. God's statutes are the saints *counsellors*, which they consult, and from which they receive direction in every hard and difficult case, Psal. cxix. 24.

COUNT; reckon; (1.) To number, Lev. xxiii. 15. Ezek. xliv. 26. (2). To esteem; judge; Job xix. 15. (3.) To impute; place to one's account, Gen. xv. 6. Psal. cvi. 31. Rom. iv. 3. (4.) To reason with one's self, and conclude from arguments, Isa. xxxviii. 13. Rom. vi. 11. (5.) To state an account with one, Matth. xviii. 24. See ACCOUNT.

COUNTENANCE. (1.) The face or visage, 1 Sam. xvi. 7. (2.) Love; favour, Gen. xxxi. 5. Belshazzar's *countenance was changed*, when, instead of cheerful, he looked sad and affrighted, Dan. v. 6. Cain's *countenance fell*, when he looked angry and surly, Gen. iv. 5. As, by the shew of our countenance, we manifest our love, hatred, grief, joy, pleasure, and anger; the *lifting up*, or *shining of God's countenance*, denotes the manifestation of his favour and love; and the *hiding frown*, or *rebuke of his countenance*, denotes the manifestation of his anger in just judgments, Psal. xliv. 3. and lxxx. 16. Christ's *countenance as Lebanon, excellent as the cedars*, is his whole appearance in person, office, relations, and work, which is ever delightful and glorious, Song v. 15. The saints cause Christ to *see their countenance*, when, in the confident exercise of faith and hope, they come with boldness to his throne of grace, Song ii. 14. *Thou shalt not countenance a poor man in his cause*: thou shalt not unjustly pity and favour him on account of his poverty, Exod. xxiii. 3.

COUNTERVAIL; to make up the loss, Esth. vii. 4.

COUNTRY; REGION; (1.) A kingdom or province, Gen. xiv. 7.

(2.) That part of a kingdom or province which lies without the limits of cities, Isa. i. 7. (3.) The people that dwell in a country, Matth. iii. 5. Heaven is called a *country*, in allusion to Canaan: How extensive its limits! How wholesome its air of divine influence! How wide the prospect! How numerous the privileges and inhabitants! And it is a *better country*, as its inhabitants, privileges, exercises, are far more excellent than any on earth, Heb. xi. 14, 16. It is a *far country*, very distant from, and unknown in our world, Matth. xxi. 33. and xxv. 14. Luke xix. 12. A state of apostacy from God, whether of men in general, or of the Gentile world, is called a *far country*: it is distant from that in which we ought to be: in it we are ignorant of God, exposed to danger, and have none to pity or help us, Luke xv. 13. A state or place of gross ignorance and wickedness, is called *the region and shadow of death*, Matth. iv. 16.

To COUPLE; to join together, Exod. xxvi. 6. A COUPLE, two, a few, 2 Sam. xiii. 6.

COURAGEOUS; free from fear, full of boldness and hope, Josh. i. 7.

COURSE; (1.) The running of a stream; or the channel where it runs, Isa. xliv. 4. (2.) Motion; voyage; journey, Acts xxi. 7. (3.) success; progress, 2 Thess. iii. 1. (4.) Order; proper station, Psal. lxxxii. 5. (5.) Turn of service, 2 Chron. v. 11. (6.) Class of priests appointed to serve in a particular order or turn, Luke i. 5. (7.) Common manner or practice, Eph. ii. 2. (8.) The business appointed for one, whether ministers or others, 2 Tim. iv. 7. Acts xiii. 25.

COURT; (1.) An inclosed part of the entrance into a palace, house, or tent, Esth. v. 1. Jer. xxxviii. 6. The tabernacle had one court, the temple two, where the priests or Israelites assembled to worship God, which might represent the humble and exposed state of Christ and his people; and, in allusion to which, the places of public worship, the ordinances of God, and fellowship with him therein, are called God's *courts*; and to *dwell in his courts*, is frequently to attend ordinances, and enjoy God in them, Psal. lxv. 4. and lxxxiv. 2. The *court without the temple*, left unmeasured, and to be trodden of the Gentiles, is the outward state, civil establishment, and nominal professors of the Christian church, given up to be abused by the heathens for 1260 years, Rev. xi. 2. (2.) COURT signifies a king's palace, or household, Phil. i. † 13.

COURTEOUS; kind, affable, 1 Pet. iii. 8.

COW. See BULLOCK.

COZBI, a daughter of Evi, prince of Midian. She, with a number of her country-women, came into the camp of the Israelites to seduce them to uncleanness and idolatry; and, being taken in the very act of adultery with Zimri, the son of Sallu, a prince of the Simeonites, Phinehas thrust them both through the belly, amidst their infamous embraces, Numb. xxv. 6,—15.

CRACKLING. The laughter of a fool, is like to the *crackling* noise *of thorns* burning; is senseless, base, and of short duration, Eccl. vii. 6.

CRACKNELS; a sort of hard cakes or buns, 1 Kings xiv. 3.

CRAFT; (1.) Deceit; guile, Dan. viii. 25. (2.) Trade; occupation, Acts xviii. 3. and xix. 25, 27. CRAFTSMAN, is one skilled in some mechanic trade, Deut.

xviii. 15. Acts xix. 24. CRAFTY; cunning; deceitful, Job v. 12. 2 Cor. xii. 16.

CRAG; the top or sharp point of a rock, Job xxxix. 28.

CRANE; a tall and long-necked fowl. Cranes have a loud voice, and, before winter, remove with the storks, and return in the spring; but where they spread the cold season we know not. Hezekiah, in his sickness, *chattered as a crane or swallow*; sometimes cried loud of his grievous pain *as a crane*, and sometimes twittered or peeped *as a swallow*, Isa. xxxviii. 14. The Jews were more stupid than *cranes*, storks, and turtles; they knew not the proper season of duty, Jer. viii. 7.

CRASHING; a noise occasioned by treading down, breaking, or justling. The *great crashing from the hills*, was the noise of the breaking down of the temple, or palaces erected on hills in Jerusalem, Zeph. i. 10.

CRAVE; earnestly to desire or request. A man's mouth *craveth* his labour: he is obliged to labour, that he may have wherewith to satisfy his craving appetite, Prov. xvi. 26.

To CREATE, CREATION, CREATOR, CREATURE. The signification of the word *create*, however variously applied, is, undoubtedly, to form out of nothing, Gen. i. 1. The Creator is he who thus forms; and, creation or creature, the thing created. Creation was the work of the Godhead; and, therefore, when it is said of Jesus Christ, *by whom also he made the worlds*, we are certainly to understand that his Godhead is declared as the Creator, Isa. xlv. 7. Many other parts of the works of God, are called *creating*; because it requires the same unbounded power to perform them. Thus, cleansing man's guilty heart, by the renewing spirit of righteousness, is expressly called *creating a clean heart*, Psal. li. 10. Christians are called God's workmanship, created to good works, Eph. ii. 10. And we find, that however glorious the Divine Creator appeared in the first creation, or, in even now upholding all things by the word of his power; there is to be a still more glorious display of his eternal power and Godhead in the NEW CREATION. His promise has yet to be fulfilled, *behold, I make all things new!* The times of the restitution of all things are not yet come. When the heavenly paradise is completed, even the new heavens, and the new earth, wherein dwelleth righteousness, 2 Pet. iii. 13. Isa. lxv. 17.; then will the glory of the Creator shine forth, with a lustre infinitely greater than in Eden at first.

But the first creation was a remarkable figure of the second; and if we consider, that God has been carrying on this his new creation ever since the day that he preached the gospel in promise to Adam, we will see considerable foundation for the following opinion which many have entertained; viz. That when we are reminded, 2 Pet. iii. 8. of this one thing, which Peter considered as a matter of importance that we should not be ignorant of, that one day is with the Lord as a thousand years; and a thousand years as one day; (see also Psalm xc. 4.); he teaches us, that, for every day employed in the first creation, a thousand years will be occupied in the second; that, therefore, as God wrought the works of the first creation in six days, and rested on the seventh, and was refreshed; so, for six thousand years, shall his works of the new creation be carried on and completed, and on the seventh shall be his Sabbatism, in which all his redeemed shall participate. Mr. Brown gives the

following summary of the works of the first creation.

On the *1st* day, He formed the general system of heaven and earth, and probably the angels. The earth was at first a rude mass, without form and beauty, and without inhabitants, or product: the divine Spirit, in his actuating influence, hovered over the dark surface of this deep chaos. By the word, the will, or eternal Son of God, light was formed and separated from the darkness, to make a succession of day and night. On the *2d* day, God made a firmament, expansion, or atmosphere, to support the water in the clouds, and separate it from that which was below. On the *3d*, He drained the water from the earthy parts of our system, and gathered it into seas, either in the bowels of the earth, or in such beds on the surface as he formed for it. On the *4th*, He further collected the light, and formed the sun, moon, and stars, and appointed them their motions and use. On the *5th*, He formed the fishes from water, and the fowls from a mixture of water and earth. On the *6th*, He formed cattle, creeping things, and the body of Adam, out of the dust of the ground, and the body of Eve, out of a rib taken from Adam's side: both Adam and Eve were, in their formation, endued with rational and immortal souls, Gen. i. Exod. xx. 11. Capellus, and others, would have the creation effected in the Spring, the first day of it about the 11th of April. But as sundry of the most ancient Heathens reckoned the beginning of their year from Harvest; nor do we know of any other reckoning till the Jews departure from Egypt; as the trees and herbs bore seed on the day of their creation, we are inclined, with the great Usher, and others, to think the world was created in Harvest; but whether on the 22d day of October, as Usher, or about the first of September, as Scaliger and Spanheim, we shall leave undetermined, though the latter opinion appears the most probable. As Moses' account of the creation is very short, Descartes, Thomas Burnet, Whiston, Buffon, and others, have attempted a philosophic explication, if we might not sometimes say, a confutation thereof; but as we believe Moses' informer knew better how it was effected, than any of these learned gentlemen, we shall not disgust the serious reader with any of their fancies; and we know the learned can easily form as solid notions for themselves.

Jesus Christ is emphatically called the beginning of the creation of God, Rev. iii. 14. not only as he from whom the whole creation proceeds, but as, in himself, the beginning, or head of that creation. The first begotten from the dead—the first-born of every creature, Coloss. i. 15. Rev. i. 5. In the glorified Son of Man, raised from the dead, and enthroned on the right hand of the Majesty on high, there is a beginning exhibited of that glorious creation, which will be triumphantly displayed at the resurrection of the just, when all his redeemed company shall be recreated from the dust, and their bodies fashioned like to his glorious body.

CREATION, not only signifies the act of making things out of nothing, but also the creatures or things formed from nothing, 2 Pet. iii. 4. Rev. iii. 14. CREATURE, sometimes denotes all created things, Rev. v. 13; and sometimes only *men*, whom the Jews called *the creature*, by way of eminency, Mark xvi. 15. By the *creature* or *creation*, that waits for a glorious deliverance into the glorious liberty of the sons of God, some

will have the Heathen Gentiles meant: but how these were unwillingly made subject to the bondage of corruption; or how they waited and longed for a gospel deliverance, I could never understand. Is it not more easy to understand the *creature* or *creation* of the irrational part of our world, which, by the providence of God, is subjected to vanity for man's sin, and is oft used instrumentally in wickedness, and which, at the last day, shall be perfectly delivered from this vile abuse? Rom. viii. 19,—23.

CREDITOR; one to whom we owe debt, 2 Kings iv. 1, 7. God is our *creditor*; to him, we, as creatures, owe our existence, and all we have: to him, as sinners, we owe infinite satisfaction for our offences; and the more he forgives us, the more we ought to love him, Luke vii. 41,—43.

CREEK; a small bay of the sea, where it juts into the land; or a corner of an harbour, Acts xxvii. 39. Judg. v. † 17.

CREEP; (1.) To crawl on the ground, Gen. i. 20. (2.) To enter with subtilty and privacy, 2 Tim. iii. 6. Jude 4.

CRESCENS; one of Paul's fellow-preachers, who departed from him, while he was at Rome, to go for Galatia, and perhaps carried the inspired epistle to that church, 2 Tim. iv. 10.

CRETE, or CANDIA; an island in the Mediterranean sea, a good way north of Egypt, and west of Syria, about 280 miles long, and 55 broad. It was very early peopled, probably by a number of the Philistines, who fled off from Canaan in the days of Joshua; nay, perhaps the Caphtorim of Egypt had partly settled here, in times still more ancient. Vast numbers of Greeks also took up their residence in this island, especially after the Trojan war. Crete contained 100 cities, Gnossus, Cydon, Cortyna, Dictynna, &c.; but nothing rendered it more famous than the pretended education of Jupiter, a chief deity, in it; and the laws of Minos, one of their kings. The inhabitants at first were famed for probity: but afterwards became more so, for lying, deceit, sloth, gluttony, and lewdness. The gospel was very early preached, and a church planted here: Titus was appointed to ordain officers in it; and here Paul touched in his way to Rome. Ever since, there has been less or more Christianity in this place, though at present it is scarce noted for any thing at all, Tit. i. 5. Acts xxvii. 9, 21.

CRIB; a stall for cattle, Prov. xiv. 4.

CRIME; a fault that incurs punishment, Acts xxv. 16. Adultery is an *heinous crime*, in the view of the mildest judges, and punished by them, Job xxxi. 11. *Bloody crimes*, are cruelty, oppression, murder, Ezek. vii. 23.

CRIMSON: one of the seven red colours. The KERMES, from whence crimson is derived, is a small round shell, divided into two unequal cavities, the largest of which is filled with eggs exceeding red, and the lesser with red liquor. These shells grow on the branches of a shrubby green oak, found in Palestine, south of France, &c. When these shells are loosed from the leaves to which they hang, the worms formed therein come out at the hole made thereby, and by sifting are separated from the shells; and afterward lightly pressed into balls of the bigness of a small hen-egg, and so kept till they are used for dyeing, 2 Chron. ii. 7. See SCARLET.

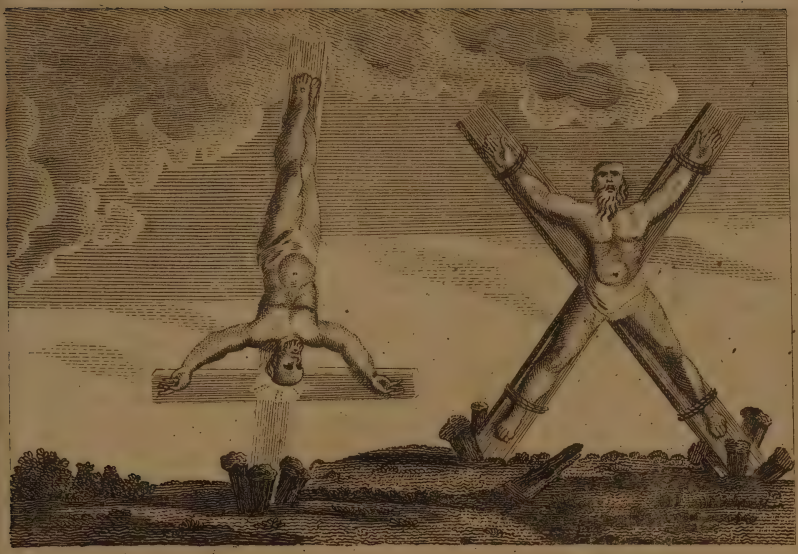
CRISPING-PINS; pins for curling the hair: but CHARITIM, I

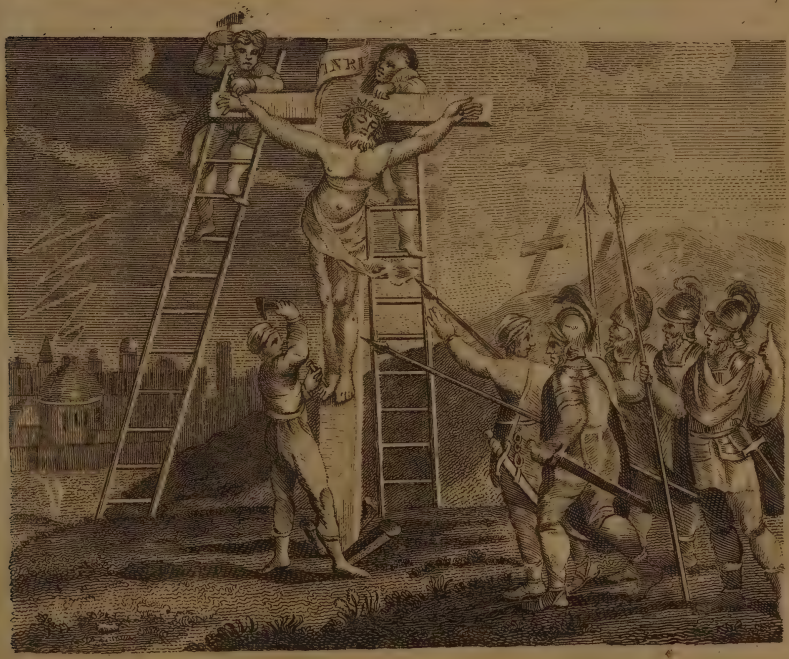
ſuppoſe, rather ſignifies bags for the hair, or claſps, Iſa. iii. 22.

CROOKED; bowed; turning in and out. A *crooked nation, or generation*, are ſuch as rebel againſt God, have their qualities, inclinations, and practice quite diſagreeable to the *even* rule of his law, and unanſwerable to their own profeſſion, Phil. ii. 15. Deut. xxxii. 5. *Crooked ways*, are practices and cuſtoms, unconſtant, uncandid, uncomely, and diſagreeable to the law of God, Prov. ii. 15. God makes mens lot or path *crooked*, when he inflicts on them changes from proſperity to adverſity, or from one trouble to another, and renders their condition unſightly and diſagreeable, Lam. iii. 9. Eccl. i. 15. and vii. 12. He *makes crooked places ſtraight*, when he removes every impediment, and renders a work eaſy to his agents, Iſa. xlv. 2.

CROP; the craw of a fowl, Lev. i. 16. To CROP, is to cut off the top of a plant, Ezek. xvii. 4, 22.

CROSS; a ſort of gibbet, conſiſting of two pieces of wood placed croſs ways, in the form of a T or X. That of our Saviour is ſaid to have been of the former kind. The death of the croſs was called *crucifying*. With the Greeks, and ſundry other nations, it was a common puniſhment. With the Jews it was not uſed at all, hanging on a tree being an execution of a different kind. With the Romans, it was reckoned a horrid crime to execute any of their citizens in this manner. It was, therefore, no inconſiderable effect of the divine Providence, to order matters ſo as Jeſus ſhould ſuffer this death of the croſs. It was exceedingly ſhameful, painful, and lingering. Firſt, the criminal was ordinarily ſcourged with cords, often with bones at their end. Next, he bore his croſs, or part of it, to the place of execution. When he came thither, his clothes were ſtripped off, and, either before or after the croſs was erected, his hands were ſometimes bound, but ordinarily nailed to the croſs-beam, and his feet to the lower part. The nails driven thro' the moſt ſenſible parts of the body, and ſuſtaining part, if not the whole weight of the criminal, rendered the pain very exquiſite. It is, however, ſaid, a piece of wood between their legs often ſupported them. It was ſometimes two or three days before the perſon expired: hence the legs of the thieves crucified along with Chriſt were broken, that their death might be haſtened: and it was owing to the voluntarineſs of his death, and the impreſſion of his Father's wrath on him, that Jeſus ſo quickly expired. Sometimes perſons were crucified with their head downwards. In this manner, it is ſaid, Peter, to honour his Maſter's death, deſired to be crucified. An inſcription, repreſenting the cauſe of the puniſhment, was ordinarily written on a table at the top of the croſs. It is obſervable, how the inſcription on Chriſt's, inſtead of charging him with a crime, plainly hinted his innocence and Meſſiahſhip: nor could the Heathen governor be prevailed on to alter it. Chriſt was *crucified through the weakneſs* of his humanity, but liveth by the power of God; was raiſed from the dead, and lives for ever by his own divine power, 2 Cor. xiii. 4. compare 1 Pet. iii. 18. He is *crucified afreſh*, when his perſon or office is deſpiſed, hated, and blaſphemed, his righteouſneſs and goſpel utterly rejected, Heb. vi. 6. He is *crucified* at Rome, or in the Antichriſtian ſtate, when his perſon and office are deſpiſed, his truth perverted, his righteouſneſs blaſphemed, and his people murdered, Rev.





SEVERAL WAYS OF CRUCIFYING.

xi. 8. The saints are *crucified with Christ*: in his death he represented them, and it, applied to their conscience, renders them dead to the law, to sin, and to the world, and effectuates the death of their indwelling corruption, Gal. ii. 20. Their old man, or corrupt lusts, are *crucified* with him; the law, which is the strength of sin, being slain by his fulfilment of it; and by their union to his person, and sharing of the views and virtue of his dying love, their indwelling sin is purged, and they are enabled through the Spirit to mortify the flesh, Rom. vi. 6. Gal. v. 24.

The whole sufferings of Christ are called his CROSS; as on it he suffered in the most tremendous manner, in both soul and body at once, Eph. ii. 16 Heb. xii. 2. The doctrine of his sufferings is called his *cross*, 1 Cor. i. 18. Gal. v. 11. and vi. 12. Enemies to his *cross*, are such as undermine the necessity of his righteousness by their legal doctrine, worldly care, or licentious life, Phil. iii. 18. Troubles and afflictions, chiefly these endured for Christ, are called a *cross*; they are painful, lingering, and attended with shame in the view of carnal men; and, to *take up this cross*, is cheerfully to submit to it, from love to Christ, Matth. xvi. 24.

CROSSWAY; the place where one way passeth through another, and where, consequently, fugitives and travellers are most readily met with, Obad. 14.

CROUCH; to cringe towards the earth. The *crouching* of the wicked, in order to take the poor, signifies the low and base methods he takes to oppress him, and the hiding of his designs till he accomplish them, Psal. x. 10.

CROWN; (1.) The top of the head, Isa. i. 6. (2.) A cap of state, worn on the heads of sovereign princes, to mark their power and authority, 1 Chron. xx. 2. In allusion to this, our Saviour was crowned with thorns, John xix. 5. (3.) A cap given in reward to one who had been most active in taking a city, gaining a battle, or winning a game or dispute. Such crowns were oft no more than of twigs of palm-tree, olive, laurel, ivy, &c. 1 Cor. ix. 25. (4.) A cap worn by persons on their marriage-day, and which, it seems, was put on by their mother, Song iii. 11. (5.) That blue ribband whereby the high-priest fastened his mitre on his head, and on whose golden plate, fixed to the forehead, was inscribed, *Holiness to the Lord*, Exod. xxviii. 36. and xxix. 6. (6.) Any thing that adds honour and glory to one. Thus the Lord was a *crown of glory, and a diadem of beauty* to Judah; he protected, exalted, and reformed them, when the ten tribes were carried into captivity, Isa. xxviii. 5. with 2 Chron. xxix,—xxxii. The church is a *crown of glory, and royal diadem* to God; in her, his glory, power, and authority are clearly displayed, Isa. lxii. 3. Zech. ix. 16. Christ's *crown of gold*, his *many crowns*, are the mediatorial power, authority, and glory assigned him by his Father; his manifold victory and high sovereignty, and the ascription of all praise and honour to him, by his mother, the church, Psal. cxxxii. 18. Rev. xix. 12. Song iii. 11. The church's *crown of twelve stars*, is her heavenly, illuminating, and directive doctrines of the prophets and apostles, which are her honour, and mark her royal state, and marriage with Christ, Rev. xii. 1. Saints are a *crown* to ministers; are the ornament and honour of their labours, Phil. iv. 1. 1 Thess. ii. 19.—Saints *crown of glory, life, and*

righteouſneſs, is that royal and truly honourable ſtate of glory, life, and holineſs, given them through the righteouſneſs of Jeſus Chriſt, Rev. iii. 11. and ii. 10. 1 Pet. v. 4. 2 Tim. iv. 8. The ſaints *caſt their crowns* before God's throne: they undervalue themſelves, and all they have, in compariſon of him; and aſcribe their whole exiſtence, holineſs, and happineſs, to Chriſt, and to God in him, Rev. iv. 4, 10. A good wife is a *crown*, an honour, and cauſe of wealth and power, to her huſband, Prov. xii. 4. So are children a *crown* to their parents, Prov. xvii. 6. An *hoary head*, or *grey hairs*, are a *crown*; an honourable badge of wiſdom and authority, Prov. xx. 29. and xvi. 31. *Riches are a crown to the wiſe*, as they gain, and lay them out honourably, Prov. xiv. 24. Honour, wealth, and authority, are called a *crown*, Prov. xvii. 6. and xxvii. 24. and iv. 9. The *beautiful crown*, given to the Jews at their marriage-covenant with God, and which fell from their head at their captivity, was their honourable renown, glorious wealth, and beautiful order and government of church and ſtate, Ezek. xvi. 12. Lam. v. 16. The *crowns of the locuſts*, under the 5th trumpet, denote the outward glory, power, and authority of the Saracens in the eaſt, and of the Romiſh clergy in the weſt; and may alſo mark the caps of the Saracens formed like *crowns*, and the mitres and hoods of the Romaniſts, Rev. ix. 7. The *ſeven crowns* of the red dragon, are the ſevenfold form of authority, by kings, conſuls, dictators, decemvirs, tribunes, emperors, Heathen and Chriſtian, and Gothic kings, or exarchs, that ſucceſſively obtained at Rome; and the great glory of that ſtate, Rev. xii. 3. The *ten crowns* of the Antichriſtian beaſt, are the Pope's authority over, and command of all the glory of the ten different kingdoms, formed out of the Romiſh empire in the weſt, Rev. xiii. 1.

To CROWN: (1.) To put on a crown, 2 Tim. ii. 5. (2.) To protect; enrich; honour, Pſal. ciii. 4. The *crowned* of Aſſyria *were as the locuſts*; their princes and great men were exceeding numerous, Nah. iii. 17. Tyre is called a *crowning* city, becauſe of her royal government, her great glory, power, and wealth, above others, Iſa. xxiii. 8.

CRUDDLE; to thicken the ſeminal ſubſtance in the womb, till it be formed into fleſh and bones, as milk is thickened in order to make cheeſe, Job x. 10.

CRUEL; hard-hearted; fierce; painful, Gen. xlix. 7. The tender mercies of the wicked are *cruel*; even their kindneſs enſnares and murders mens ſouls, Prov. xii. 10. To *breathe out cruelty*, is to utter threatenings, and to delight in want of tender ſympathy, and in doing miſchief, Pſal. xxvii. 12.

CRUMBS. Miraculous benefits done to poor Gentiles, are likened to *crumbs* let fall to dogs under the table, Matth. xv. 27.

CRUSE; a ſmall veſſel of glaſs, &c. for holding water, oil, &c. 1 Sam. xxvi. 11.

CRUSH; (1.) To bruiſe, Numb. xxii. 25. (2.) To tread to pieces, Job xxxix. 15. (3.) To oppreſs grievouſly, Job xx. 15. (4.) To ruin almoſt utterly, Jer. li. 34.

CRY; (1.) To make a loud noiſe with the voice, Eccl. ix. 17. Matth. xxi. 15. (2.) Bitter lamentation and mourning, Exod. xi. 6. and xii. 30. (3.) Horrible complaints of oppreſſion and injuſtice, Iſa. v. 7. (4.) Earneſt prayer, as in great ſtraits and danger, and with ſtrong deſire, Exod. xiv. 15. Pſal. xvii. 1. (5.)

The earneſt deſire of beaſts for their food, and eager expreſſion thereof, Pſal. cxiv. 9. God's *crying*, imports his earneſt warning of his people, Iſa. xxx. 7, and his exertion of his power, in awful providences, for their deliverance, Iſa. xlii. 14. Jeſus *crying* to men, imports his earneſt warning them of their infinitely dangerous condition; rouſing them from their ſpiritual ſleep and ſlumber; and his hearty invitation of them to receive his bleſſings, Prov. i. 21. and viii. 1. Zech. vii. 13. His *not crying, nor lifting up his voice in the ſtreets*, imports his lowlineſs, meekneſs, and patience, amid his humiliation, Iſa. xlii. 2. The *cry* of Abel's *blood*; of Sodom's *ſin*; of the *wall* built by oppreſſive and unjuſt means; and of the *hire of the labourer* kept back by fraud; imports the ſure connexion there is between murder, uncleanneſs, or fraud, and a ſudden and fearful puniſhment; and that even irrational creatures are ready to bear witneſs againſt our guilt, Gen. xiv. 10. and xviii. 21. Hab. ii. 11. Jam. v. 4. Iſrael ſhall *cry, My God, we know thee*: in their diſtreſs they ſhall make ſolemn profeſſion of their relation to God, and earneſtly ſeek his help, Hoſ. viii. 2. To *cry in Lebanon and Baſhan*, is to wail loud as on hill-tops, in a moſt deſtitute caſe; and to utter bitter lamentations, as they went out of their land into the Babyloniſh captivity, Jer. xxii. 20.

CRYSTAL; a hard tranſparent, and naturally colourleſs foſſil, of a regular angular form. Cryſtal was anciently found in an iſland of the Red ſea, and the cups and other veſſels made of it were reckoned exceeding valuable. Pliny mentions one worth 1250l. ſterling. To puniſh the men of his generation, Nero furiouſly broke two cryſtal cups. But it is now of far leſs eſteem, Job xxviii. 17. The firmament above the cherubims, the ſea of glaſs before the throne of God, the river of life, and the light of the new Jeruſalem, are likened to *cryſtal*, to mark their purity, clearneſs, and illuminating influence, Ezek. i. 22. Rev. iv. 6. and xxii. 1. and xxi. 11.

CUBIT; the meaſure between the point of a man's elbow and the point of his middle finger. The cubit is commonly reckoned half a yard, or 18 inches; but the Jewiſh ſacred cubit was an handbreath more, amounting to 21,888 inches, Ezek. xliii. 13. Some imagine the ſacred cubit to have been the double of the common; and that the pillars in the porch of Solomon's temple were 35 common cubits, and but 18 ſacred ones in height, 1 Kings vii. 15. 2 Chron. iii. 15.; but theſe texts may be otherwiſe reconciled, by taking the height of one pillar to be almoſt 18 cubits, and the height of both taken together 35. It is probable the Chaldean cubit was but 18 inches, Dan. iii. 1.

CUCKOW: a ſolitary bird. It departs from our country in the end of Harveſt, and returns in Spring. But Bochart, and others, will have the SHACHAPH to be not the cuckow, but the ſea-gull, a fowl as large as an hen, but very light, Lev. xi. 16. Deut. xiv. 15.

CUCUMBER; a plant, plenty of which grew in Paleſtine, and in Egypt, where they were the common food of ſlaves and poor people, Iſa. i. 8. Numb. xi. 5. Cucumbers are an excellent cooler to the ſtomach: are an almoſt univerſal ingredient in emulſions; and are of uſe in fevers, and nephritic diſtempers.

CUD; the inner part of the throat in cattle, by means whereof

they chew their food, when it returns upwards after being swallowed, Rev. xi. 3,—7. Deut. xiv. 6,—8.

CUMBER; to trouble; vex. Barren sinners in the church *cumber God's ground;* they offend God; they grieve ministers and saints; fill up room to no purpose; and hinder the spiritual growth of others, Luke xiii. 7.

CUMMIN; a plant somewhat like fennel. The Jews sowed it in their fields, and threshed it out with a rod, Isa. xxviii. 25, 27. The Maltese sow it in the same manner. Doves take great pleasure to feed on it. It is thought useful to restore the natural heat of bulls, stallions, &c.; and the oil of it is a remedy for rheumatisms.

CUNNING. (1.) Skilful; artful, Gen. xxv. 27. and Exod. xxxi. 4. and xxxv. 35. (2.) Crafty; deceitful, Eph. iv. 14.

CUP. (1.) A drinking vessel made of gold, silver, glass, wood, or the like, Gen. xl. 15. (2.) The liquor contained in it, 1 Cor. xi. 27. As by cups mens shares of liquor were given them, and affected them differently, the share of any thing is called a *cup*. So the soul-satisfying inheritance of the saints is called the *portion of their cup*, Psal. xvi. 5.; and the wicked's share of endless misery is their *cup*, Psal. xi. 6. An abundant share of blessings, prosperity, joy, and salvation, is called a *cup*, Psal. xxiii. 5. and cxvi. 13.; and a share of terrible afflictions is called a *cup*, Psal. lxxv. 8. Isa. li. 17. Matth. xx. 23. and xxvi. 39. John xviii. 11. The *cup of devils*, is liquor drunk at idolatrous feasts, and mad revels, 1 Cor. x. 21. Men are likened to *cup and platters*; first their inside or heart should be cleansed, and then their outside or practice, Matth. xxiii. 25, 26. Babylon is called a *golden cup*; great was her riches and wealth; and by her did the Lord inflict his judgments on the nations, Jer. li. 7. and xxv. Antichrist is said to have a *golden cup*, to denote her abundant luxury, power, and wealth, and the specious means whereby she seduces the nations to idolatry, superstition, and error, Rev. xvii. 4. The cup of wine in the Lord's supper, is called a *cup of blessing*; it is solemnly set apart and dedicated to an holy use; and all the blessings of the new covenant are represented and sealed thereby. 1 Cor. x. 16. To *take the cup of salvation*, is, with cheerful joy, gratitude and praise, to take hold of, and improve God's deliverances and eternal redemption, Psal. cxvi. 13. There seems to be here an allusion to the drinking of the wine at the feast of the peace-offering.—To drink the *cup of trembling*, or of the fury of the Lord, is to be afflicted with sore and terrible judgments, Isa. li. 17. Psal. lxxv. 8. Jer. xxv. 15,—29. Matth. xx. 23.

CURE; deliverance from disease. To *cure* a person, is to heal his body or mind of their diseases and troubles, Luke vii. 21. To *cure* a church or state, is to reform them, and restore them to order, freedom, power, and wealth, Jer. xxxiii. 6. and xlvi. 11.

CURIOUS; (1.) Made with great art, Exod. xxviii. 8. (2.) Mysterious; magical, Acts xix. 19.

CURRENT money, is what passeth well; is readily received, Gen. xxiii. 16.

CURSE. The curse of God is that dreadful sentence of divine vengeance which entered into this world when man became a sinner against his Maker. It was threatened at first in Eden; "Thou shalt surely die;" and although the power of divine wrath will only be fully displayed when wrath, to the uttermost,

ſhall be poured out upon the workers of iniquity; yet, on all the creation, the effects of the entrance of the curſe are, at this day, viſible; and the fearful forebodings of the dregs of the bitter cup, no conſcience on earth is altogether a ſtranger to. It reſpected all creation; it produced trouble, ſorrow, pain, and death to the human race; painful ſervitude, and the bondage of corruption to the brute creation; tempeſts, barrenneſs, and final deſtruction, by fin, to the whole world of nature. For this purpoſe was the Son of God manifeſted, to deſtroy the works of the devil, to introduce a bleſſing, which ſhould not only deliver man from the effects of the curſe under which he now lies, but to introduce happineſs infinitely tranſcending that which the curſe embittered. As all men have ſinned, ſo all muſt die:—the curſe, to this extent, muſt paſs on all; but the Deliverer from the wrath to come, even Jeſus, will deliver all who come unto him, from all farther effects of it; and, in the new heavens and new earth, there ſhall be no more curſe, for the former things are paſſed away. As nothing is of more importance to man, than that the fear of this curſe ſhould be conſtantly before him, God, in many ways, brought it to remembrance: the deſtruction of the old world,—of Sodom and Gomorrah, &c. were all ſo many earneſts of the fierceneſs of the wrath of Almighty God, when he ſhall deſcend in flaming fire, taking vengeance on all who know not God, and obey not the goſpel. As the bleſſings of the old covenant were typical of the bleſſings of the new, ſo the curſes of the old were intended to point out the curſes of the new. The manner in which we are delivered from the curſe of the law, is moſt forcibly expreſſed, Gal. iii.; *Jeſus Chriſt being made the curſe for us*, that we might inherit a bleſſing, Gen. iii. 17. v. 29. Deut. xxvii. Rev. xxii. 3.

To CURSE, is to denounce evil againſt one, Judg. xvii. 2. God *curſeth* perſons, when he condemns them to, and executes on them his juſt wrath for their wilful ſin, Gen. xii. 3. Inſpired perſons *curſe*, when they ſolemnly predict miſeries upon men, Gen. ix. 25. Joſh. vi. 26. Men ſinfully *curſe* perſons, when they rail at them, ſolemnly wiſh them evil, or raſhly condemn them to ruin, Judg. ix. 27. 1 Sam. xiv. 24. *Let them curſe it that curſe the day, and are ready to raiſe up their mourning:* or *the leviathan.* Let thoſe who are ſkilful to curſe the ſeaſons of miſery, days of battle, or death, in the moſt horrid manner, curſe the day of my birth, as a ſeaſon and ſource of monſtrous miſchiefs, Job iii. 8. *Curſed* perſons, are thoſe who are eminently wicked, or devoted to wrath and ruin, 1 Pet. ii. 14. Job xxiv. 18. Mens' enjoyments are *curſed* to them, when they are wrathfully blaſted, that they cannot thrive; or are made inſtrumental to vexing and hurting the owner, Deut. xxviii. 16, 17.

CURTAIN; (1.) A hanging for a bed, court, tent, or houſe, &c. 1 Sam. vii. 2. (2.) Dwellings; TENTS, Hab. iii. 7. (3.) Outward wealth, order, or other accommodations, Jer. iv. 20. and x. 20. The ark of God dwelt between curtains before it was removed to its ſtation in Solomon's temple; prefiguring the ſituation of Chriſt, when in the wilderneſs of this world, before it is ſtationed in heaven, 2 Sam. vii. 2. The church of Chriſt is ſaid to be comely as the curtains of Solomon, contraſted with the tents of Kedar, Song i. v. The viſible heaven reſembles a *curtain*; great

is its glory and extent; and it is ſpread betwixt us and the vailed brightneſs of the glorified ſtate, Iſa. xl. 22.

CUSH. (1.) The eldeſt ſon of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha, and the grandfather of Sheba and Dedan. His poſterity took up their primitive abodes on the eaſt and weſt of the lower part of the Euphrates; and in Arabia, chiefly that part of it called the Happy, Gen. x. 6,—8. (2.) The name of ſome countries, where Cuſh or his poſterity dwelt, called ETHIOPIA by the Greeks, and other tranſlators. The ſcripture appears to mention a threefold Cuſh or Ethiopia; (1.) CUSH; CUTH; CUTHA; Suſiana, now Chuziſtan, or the country of Cuſh in Perſia, on the eaſt of the lower part of the Hiddekel or Tigris, Gen. ii. 13. Memnon the ſon of Aurora, or the day-break, who aſſiſted Priamus in the defence of Troy, and is by Homer and Pindar called an Ethiopian, was probably the king of this country in theſe early times. Shalmaneſer or Eſarhaddon, having conquered this country, tranſplanted the Cuſhites, or, according to the Chaldean pronunciation, the Cuthites, from their own country, to inhabit that of the ten tribes of Iſrael, where they continued in the idolatrous worſhip of their idol Nergal. See SAMARITANS and PERSIA, 2 Kings xvii. 24. (2.) CUSH or CUSHAN, on the north-eaſt of the Red ſea, near the point of the Elanitic gulph. This is joined with Midian, and was ſhaken with the earthquake which attended God's appearance on mount Sinai, Hab. iii. 7. On the coaſt of this country they had excellent topazes, Job xxviii. 19. Zipporah, Moſes's wife, is called a Cuſhite or Ethiopian, becauſe ſhe was born here, Numb. xii. 1. Whether CUSHI the courier, who brought David certain word of the death of his ſon Abſalom; CUSHI the father of Shelamiah; and CUSHI the father of the prophet Zephaniah, were Ethiopians of this place, as their name may import, we know not. It was, perhaps, the Ethiopians of this country, who, under Zerah their king, marched, to the number of 1,000,000, againſt Aſa king of Judah. Nor do ſome doubt, but Tirhakah was king of this country; and that the Ethiopians and Sabeans, given for the Jews, were the inhabitants of this country, and their allies abandoned to the fury of the Aſſyrians, Chaldeans, or Perſians, in order to promote the welfare of the Jews, 2 Chron. xiv. 2 Kings xix. Iſa. xliii. 3. and xlv. 14. (3.) CUSH, ETHIOPIA, or Abyſſinia, a country on the ſouth-weſt of the Red ſea, and ſouth of Egypt. The great Bochart indeed, together with Wells and others, confidently deny that ever this country is mentioned in ſcripture by the name of Cuſh or Ethiopia. But what other Ethiopia could poſſibly be the boundary of the Perſian empire, ſince both the other two were included in the boſom of it? Eſth. i. 1. and viii. 9. and ix. 1. What other Ethiopians could be joined with the Lybians on the weſt of Egypt? Dan. xi. 43. What other Ethiopians, beſide the black ones of Abyſſinia, could be ſo diſtinguiſhed for their unchanging colour? Jer. xiii. 27. In what doth not the march of an Abyſſinian army from Egypt, and return thereto, as well ſuit the ſtory of Zerah and Tirhakah, as the march of an army from Arabia? When the Aſſyrians, Chaldeans, and Perſians, in their turn, ſubdued Egypt, what hindered them to diſtreſs the Ethio-

pians of Abyſſinia, as well as of Cuſhan? Iſa. xviii. and xx. Ezek. xxx. 4, 5. Who knows not, that the goſpel-promiſes relative to Ethiopia have been far more eminently accompliſhed in Abyſſinia, than in either Cuſhan or Chuziſtan? Pſal. lxviii. 31. and lxxxvii. 4. Shall I add, that Dionyſius the ancient geographer, and Euſtathius the commentator of Homer, plainly diſtinguiſh the Ethiopians into the Eaſtern and Weſtern, the Red ſea being between them; and Herodotus affirms, that Xerxes the ſon of Darius Hyſtaſpis, king of Perſia, had both Aſian and African Ethiopians in his formidable army. Perhaps the Cuſhites croſſed the Red ſea weſtward about A. M. 2470.

Ethiopia, ſouthward of Egypt, was once a very large kingdom or empire, conſiſting of 45 kingdoms, according to Pliny. It is exceeding mountainous, and never had many noted cities, beſides Axuma and Meroe, which laſt, it is ſaid, could have furniſhed 250,000 ſoldiers, and 400,000 artificers. Some of the mountains are of ſalt, and others abound with mines of iron, copper, and gold. The chief river of Ethiopia is the Nile, into which almoſt all the inferior ones run; and which, according to ſome good authors, is divided into two branches, the Niger, which croſſes the vaſt regions of Africa to the weſtward; and the Nile, which runs through Egypt into the Mediterranean ſea, and is prodigiouſly ſwelled by the immoderate ſhowers that fall in Ethiopia in the months of June and July.

It appears, that in the earlieſt ages about the times of the Hebrew bondage in Egypt, the Cuſhites of Arabia, with part of the deſcendants of Joktan, paſſed the Red ſea at the ſtraits of Babel-mandel. Perhaps the Ludim, in ages ſtill more ancient, ſettled in that country. The language of the modern Abyſſinians plainly marks itſelf a dialect of the true and ancient Arabic. Many of their laws were much the ſame with theſe of the Egyptians, and others reſembled the cuſtoms of the more civilized Arabs. Ham, the father of Cuſh, or Jupiter Ammon, was their chief deity. They ſeem to have been anciently divided into a great number of tribes, with kings at their head. Probably enough, the queen of Sheba was an Abyſſinian. It is pretended ſhe had a ſon, called Menelech, to king Solomon, who was inſtructed in the Jewiſh religion, and, by the help of ſome Hebrew doctors, introduced it into Ethiopia. It is certain, circumciſion, the obſervance of the ſeventh-day Sabbath, and a number of other Jewiſh rites, are practiſed by the Ethiopians till this very day. But it is far leſs evident, that their modern ſovereigns are deſcended in a ſtraight line from Solomon. It is probable the Ethiopians of Abyſſinia were conquered by Shiſhak. During the civil war, which happened in Egypt, after the death of Shiſhak, Zerah the Ethiopian appears to have made himſelf maſter of Egypt and Lybia; and, intending to add Judea to his dominions, was routed by king Asa. After which the Egyptians, aſſiſted by 200,000 Hebrews or Canaanites, recovered their country from the Ethiopians. About A. M. 3257, So, or Sabacon, king of Ethiopia, reduced Egypt, which then conſiſted of three or more different kingdoms, and entered into an alliance with Hoſhea and the Iſraelites, againſt the king of Aſſyria. Tirhakah, perhaps the ſame with Sethon, marched an army againſt Sennacherib. Some time after, Eſarhaddon, king of Aſſyria, having ravaged Egypt, ſubdued a great part

of Ethiopia, and held the people in bondage for three years. They recovered their liberty; but Nebuchadnezzar, Cyrus, and Cambyses, in their turns, harassed part of the country, Isa. xviii. and xx. and xliii. 3. and xlv. 14. Ezek. xxx. 4, 5. They have been since harassed by the Romans, Saracens, and Turks, and sometimes the country terribly ravaged by the inhuman Gallies, or Giagas; but have maintained themselves in an independent state, though it must not be denied that the Saracens and Turks mightily abridged the extent of their empire, Dan. xi. 43.

Perhaps Christianity was introduced into Ethiopia by the eunuch, as early as the times of the apostles. It is certain, that in the fourth century since our Saviour's birth, and ever since, there has been here a Christian church of considerable note. They indeed mix with their Christianity a number of Jewish rites; but they pretend to retain these as usages either wholly civil, or as far subordinate to the duties of the Christian law. In the seventh and subsequent centuries, the Mahometans thought to have introduced their delusion into Ethiopia; but all their attempts, though bloody, were in vain, as to the greatest part of the country. It seems the Ethiopians in Arabia, or part of these in Abyssinia, will assist the Mahometan powers, in their attempt to dislodge the Jews from their own land, in the beginning of the glorious Millennium, Ezek. xxxviii. 5.

The Jews are compared to *Ethiopians*, for their ignorance, unconcern, fixed habit of sinning, and their profane, Heathenish courses, Amos ix. 7. Jer. xiii. 23. CUSH the Benjamite, was either some wicked informer against David; or Saul is compared to an Ethiopian, for the black and horrid nature of his conduct, Psal. vii. *title.*

CUSTODY; charge; keeping; Numb. iii. 36.

CUSTOM; (1.) Ordinary practice, Luke iv. 16. (2.) A practice long used, or derived from ancestors, Judg. xi. 39. John xviii. 39. (3.) Frequent disease, Gen. xxxi. 35. (4.) A tax upon persons or goods, demanded by civil magistrates, Rom. xiii. 7.

CUT; (1.) To divide into pieces with a knife, or like instrument, Exod. xxxix. 3. Lev. i. 6. (2.) To prick; pain; vex, Acts v. 33. (3.) To destroy, Hab. iii. † 16. 2 Chron. xv. 16. Job xxiv. 24. Men *cutting themselves*, imported excess of grief and madness, Jer. xlviii. 37. Mark v. 5. If an Hebrew neglected circumcision after he was come to age, or neglected to observe the passover, or did eat leaven during the days of unleavened bread, Gen. xvii. 14. Numb. ix. 13.; if he did carnal work on the Sabbath; if he attempted to counterfeit the sacred oil or incense, Exod. xxxi. 14. and xxx. 33.; if he did eat any part of a sacrifice in his uncleanness, or eat any blood, or of the fat of beasts fit for sacrifice; or did eat of the peace-offering after the third day; or killed his sacrifice in any place, but at the door of the tabernacle, without special warrant from God, Lev. vii. 20,—27. and xix. 8. and xvii. 4, 9.; if he neglected to observe the fast of expiation, or to use the water of purification, Lev. xxiii. 29. Numb. xix. 13, 20.; if he was guilty of sodomy, bestiality, voluntarily lying with a woman in her monthly disorder, or of incest, idolatry, giving of seed to Moloch, consulting familiar spirits, or of blasphemy, presumptuous sinning, murder, rape, adultery, Lev. xviii. and xx. Numb. xv. 30, 31.; he was

to be CUT OFF from the congregation, not only separated from communion with the church, but, in many cases, put to death by the magistrate, or destroyed by the immediate vengeance of Heaven.

The *cutting off* from the church, or *casting out from the synagogue*, was that which we call excommunication, whereby church-members, evidently guilty of obstinate rebellion against the law of God, are separated from the fellowship of the church, and deprived of the spiritual privileges proper to the church-members, John ix. † 34. Some have supposed the Jews had three kinds or degrees of excommunication: the first was NIDDUI, or separation of the person from things holy, for the space of 30 days: the second CHERIM, or ANATHEMA, which ratified the former, and excluded the offender from the synagogue, and from civil commerce: the third SHAMMATHA, which was published by 300 or 400 trumpets, and implied a final exclusion from the synagogue. But Selden has pretty fully evinced, that *niddui* and *shammatha* are promiscuously used, and oft signify the same censure; and consequently the modern Jews have but a lesser and greater excommunication. The form of the *lesser* is simple and short; "Let such an "one be excommunicated." If an offender continue three months under this without manifesting his repentance, the *greater* is inflicted. In it, the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, &c. The lesser excommunication debarred the offender from approaching nearer any person, his wife and children not excepted, than four cubits. The greater shuts him out from all converse; his goods are confiscated, and sometimes himself imprisoned. Miserable was the case of the excommunicated among the rigid sect of the Essenes. Their sentence debarred them from all commerce with those of their own party; their vow obliged them to receive no food from any other; they were therefore, forced to live like beasts on roots and herbs, till their body decayed or rotted away. The other Jews were wont to be more moderate. They allowed the excommunicated person to be present at their public worship, and absolved him, upon an apparently serious profession of grief for his sin, and a promise of amendment; though, if the offence was immediately against God, absolution was never pronounced till a month after the excommunication was past. But the modern Jews are terribly cruel to their excommunicated brethren. They are refused all manner of assistance; they meet with nothing but rudeness; they are pelted with stones if they appear in the streets; they are shunned by their nearest relations. In order to obtain absolution, they must be tied to a post and whipped; after which they must lie prostrate at the door of the synagogue, that the rest may step over them. If they die under the sentence, their death is celebrated with feasting and devotion.

The Jews pretend, that excommunication was early introduced into the church; that Adam excommunicated Cain and his seed. Some find the origin of it in Deborah's curse against the inhabitants of Meroz, for refusing to assist Barak against the armies of Jabin, Judges v. 23. Others place its commencement in the proclamation of Ezra; that all the Jews should gather themselves to Jerusalem, to divorce their strange wives; and that whoever came not should have his substance forfeited, and be himself put from

the congregation, Ezra x. 7, 8. Since that time, we find in their history various instances of it, at least of the lesser, Luke vi. 22. John ix. 22.

The opinions of excommunication among professors of Christianity are different, according to their ideas of church government. Among the Romanists, excommunication was attended with dreadful pains and penalties in things temporal and spiritual; and, indeed, even in the Episcopal and Presbyterian establishments, as the civil and ecclesiastical powers are connected, so are even temporal punishments connected with what is called the greater excommunications. Many think, that the distinction of lesser and greater excommunications is entirely unfounded in scripture; that there is but one rule laid down in the word of God for exercising the discipline of his house, Matth. xviii. 15, 20.; where there seems to be but one *excommunication*, or cutting off; and, indeed, the introduction of three excommunications into the Jewish church, was entirely a tradition of the elders; the law of Moses mentions but one, viz. *That soul shall be cut off from among his people.* Mr. Brown gives the following account of church discipline.

In the Christian church, there is a divine warrant for a prudential suspension of offenders from fellowship in sealing ordinances; but excommunication, properly so called, secludes from the seals of the new covenant, and other Christian privileges, and from all unnecessary civil converse of fellow Christians; renders one as an heathen man and publican; and delivers him up to Satan, the god of this world, as, for the present, a visible member of his kingdom, that lieth in wickedness. Never, but for sins plainly prohibited by the divine law, and obstinately continued in, ought this censure to be inflicted. Nor ought it to be inflicted, but in a prudent, impartial, orderly, meek, and solemn manner. When thus inflicted, it is abundantly terrible, suppose no civil punishment attend it: it is ratified in heaven, by the God, Saviour, and Judge of the world, Matth. xviii. 15,—18. and xvi. 19. John xx. 23. 1 Cor. v. 4,—13. Gal. v. 12. 2 Thess. iii. 14, 15. Tit. iii. 10. 1 Tim. i. 20.

CYMBAL; a hollow vessel of brass, which, being struck against another of the same kind, made a sharp shrill sound, 2 Sam. vi. 5. Such as have knowledge and eloquence, without true love to God and men, are but as a *tinkling cymbal*; are noisy and no more, 1 Cor. xiii. 1.

CYPRESS; a tree noted for its height, strength, and comeliness. It is always green, its wood heavy, fragrant, and almost incorruptible. Idols were formed of it, Isa. xliv. 14. The Romans reckoned it a fatal tree, and used it in funeral ceremonies.

CYPRUS; a famed island in the Mediterranean sea, about 100 miles north of Syria, and 60 south-west of Cilicia. It abounded with Cypress-trees; but was most infamous for lewdness, every woman being obliged by law to prostitute herself to strangers. According to Josephus, it was peopled by the descendants of CHITTIM. It had fifteen cities of note.

About A. M. 3590, the wicked Clodius, and Cato the famed moralist, in the most villainous manner, stripped Ptolemy the king of Cyprus of his wealth, to the value of 1,356,250 pounds sterling, and of his kingdom; and reduced it to a Roman province. It was exceedingly

crowded with Jews; but, for their murder of about 240,000 of its inhabitants, they were baniſhed out of it, about A. D. 118. In 648, it was taken by the Saracens; but recovered by the emperor of Conſtantinople about 957. About 1191, Richard king of England wreſted it from the Seljukian Turks, and gave it to Luſignan titular king of Jeruſalem. He and his poſterity held it almoſt 300 years; though for the laſt 50, they were tributary to the Mamluke Sultans of Egypt. His maleline failing, the Venetians ſeized it about A. D. 1473. After a moſt deſperate war, the Turks forced it from them in 1570. Chriſtianity was planted in this iſland, by ſome that fled from the Jewiſh perſecution, and confirmed by Paul, and Barnabas, and Mark; and has continued ever ſince; though, at preſent, religion, as well as the country, is in a moſt wretched condition, Acts xi. 19, 20. and xiii. 4,—13. and xv. 39.

CYRENE; a country at ſome diſtance weſtward of Egypt, and ſouth of the Mediterranean ſea. Its principal cities were Cyrene, Berenice, Arſinoe, Ptolemais, and Apollonia. This ſtate had, for ſome ages, its own kings, of a Grecian lineage, and contended in power with the Carthaginians. Here was the birth of Eratoſthenes the hiſtorian, Callimachus the poet, and Simon, who aſſiſted Jeſus in bearing his croſs. Many of the Jews who lived here were converted at Pentecoſt, and afterward to the Chriſtian faith; and others of them were no leſs inveterate perſecutors of it, Acts ii. 10. and xi. 20. and xiii. 1. and vi. 9. After this country had been above 1000 years ſubject to the Perſians, Egyptogrecians, and Romans, the Saracens ſeized it, A. D. 649; ſince which, Chriſtianity has made a poor appearance. Some of the Mahomedan princes erected a kingdom here, which continued about 350 years, from A. D. 900 to 1250, though the ſeat of government was moſtly in Egypt. At preſent, the country is almoſt a deſert, and belongs to the Turks.

CYRENIUS, or QUIRINUS, the Roman deputy in Syria, ſome years after our Saviour's birth: he obliged the Jews to pay the tax for which they had been inrolled at the time of it, Luke ii. 1, 2.

CYRUS, the ſon of Cambyſes, king of Perſia, by Mandane, the daughter of Ahaſuerus, king of the Medes. The ſtory of his grandfather's appointing him to death when an infant, and of his expoſure and education by a ſhepherd, and of his violent death by the orders of the Scythian queen, we paſs, as unworthy of credit. His parents were extremely careful of his education; and early he diſcovered an uncommon ſprightlineſs, ſagacity, and courage. About 12 years of age, his mother carried him to her father's court. His generous, obliging, and heroic behaviour, quickly gained him the affections of the Medes. After five years, he returned to Perſia. About the 40th year of his life, he aſſiſted Darius, the Mede, his uncle, with 30,000 Perſian troops. He reduced the revolted Armenians. Nerigliſſar, the king of Babylon, then intended to reduce the kingdom of Media; his huge army of Babylonians, Lydians, Cappadocians, Carians, Phrygians, Cilicians, and Paphlagonians, bid fair to ſwallow up Cyrus and his uncle; but this hoſt was routed, and Nerigliſſar himſelf was ſlain. Soon after, Cyrus and his uncle, encouraged by Gobrias and Gadates, two revolted Babylonian lords, carried the war almoſt up to the very

gates of Babylon, filling the country with terror, ravage, and blood. To oppose him, Belshazzar entered into a league with the Egyptians, Thracians, and all the nations of Lesser Asia, and raised an army of 420,000, of which Crœsus, king of Lydia, had the command. Cyrus, with less than half the number, gave them a total defeat; he pursued Crœsus to Sardis, his capital; and, having taken it, ordered the inhabitants to bring him their gold and silver, and save the place from being plundered. Crœsus was the first to obey. Either this ready compliance, or his repeating a saying of Solon, the Athenian sage, importing that no man was happy till his death, so touched the generous heart of Cyrus, that he ever after honoured Crœsus; restored him almost the whole power of his kingdom, and carried him about with him, in all his after expeditions, as a counsellor and friend. He then reduced the various nations of Lesser Asia, Syria, and part of Arabia the Desert; took Babylon, and put an end to the Chaldean empire. After settling their new form of government, and dividing their territories into 120 provinces, the command whereof was given to such as had distinguished themselves in the war, Cyrus left Darius his uncle and father-in-law to govern the empire, and marched to the conquest of Egypt.

Two years after the reduction of Babylon, Darius died; and Cyrus, having married his only daughter, fell heir to the crown. Having, perhaps, read the Jewish prophecies concerning himself, or only determined by the providence of God, he, of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and rebuild the temple of their God. About seven years after, in the 30th year of his reign over Persia, and 70th of his life, he died, A. M. 3475; Dan. vii. 5. and viii. 3, 20. and ii. 39. Isa. xlvii. 11. and xli. 2, 3, 25. and xliv. 26,—28. and xlv. 1,—4, 13. Ezra i. ii. and iii.

D

DAG

DABERATH, a city near the foot of mount Tabor, in the great plain of Jezreel. Whether it be the same which the tribe of Issachar gave to the Levites is uncertain, Josh. xix. 11, 12. and xxi. 28. Not long ago, a village called Debarah was in these parts.

DAGGER; a long knife with a sharp point, Judg. iii. 16.

DAGON; the principal idol of the Philistines. He is commonly figured as a man in his upper parts, with the tail of a fish; and is thought to represent Noah, who long floated in his ark; and to have his name from DAG, a fish; but others will have his name derived from DAGAN,

DAG

corn; and reckon him a copy of the Egyptian Isis, who taught to cultivate fields, and grind meal. At Gaza, Samson pulled down his temple on the head of his worshippers, Judg. xvi. 21,—30. At Ashdod, when the ark of God was placed in his temple, as if it had been his booty, his image fell before it: his head and hands were broke off on the threshold. On account of which, his priests never after trode on the threshold, but jumped over it as they entered the temple, 1 Sam. v. About A. M. 3840, Jonathan the Maccabee burnt it, and the remains of the Syrian army which had fled into it. Since which, we hear no more of

the existence of Dagon. Perhaps Odacon the Chaldean deity, was the same with him.

DAINTY; (1.) Nice; costly; delicate, Rev. xviii. 17. (2.) Delicate food, Gen. xlix. 20.

DALE; a valley, Gen. xiv. 7.

DALMANUTHA; a city on the east-side of the sea of Tiberias. It is either the same with Magdala, or near it; and hence one evangelist says Christ and his disciples landed in the parts of Dalmanutha; and another, that he landed in the coasts of Magdala, Mark viii. 10. Matth. xv. 39.

DALMATIA; a province of old Illyricum, and east of the gulf of Venice. With no small difficulty, the Romans subdued it. It was long after terribly ravaged by the Quadi, Goths, and Huns. From A. D. 1076 to 1310, the Dalmatians had a kingdom of their own. Except the small republic of Ragusa, Dalmatia is now subject, partly to the Venetians, and partly to the Turks. Since Titus preached the gospel here, Christianity has never been wholly extirpated, 2 Tim. iv. 10.

DAM; a mother among animals, Deut. xxii. 6, 7. Lev. xxii. 27.

DAMAGE; loss; hurt, Ezra iv. 22. To *drink damage*, is to ruin one's self, Prov. xxvi. To ENDAMAGE: to do hurt, Ezra iv. 13.

DAMASCUS; a noted city, long the capital of Syria, about 160 miles north-east of Jerusalem, in the pleasant plain between mount Lebanon on the west, and Hermon on the south. As its name with some signifies *the blood of a righteous person*, they imagine Abel was here murdered. It was in being in the days of Abraham, Gen. xiv. 15. It is said he reigned some time in it: but it is far more certain, that Eliezer, his principal servant, was a native of it, Gen. xv. 2. In the latter end of Solomon's reign, Rezin made it the capital of his Syrian kingdom, 1 Kings xi. 24. It was taken by Jeroboam, the son of Joash, king of Israel, 2 Kings xiv. 28. About 100 years after, TIGLATH-PILESER, A. M. 3264, demolished it, and carried the inhabitants captive to Kir, Isa. vii. 4. and viii. 4. and ix. 9. Amos i. 3, 4. Some think Sennacherib had to retake it in his march against Hezekiah: it is more certain, that soon after it became a flourishing city, and was taken and pillaged by Nebuchadnezzar, Ezek. xxvii. 18. Jer. xxv. 9, 10. and xlix. 23, 24. It again recovered its lustre, but was betrayed to Alexander's troops, A. M. 3671, and Darius's treasures, and part of his family, in it. About A. M. 3939, the Romans seized on it. Soon after which, we find it the residence of an Arabian prince, subject to the Romans, 2 Cor. xi. 32. About A. D. 620, Cosrhoes king of Persia took it from the Romans; but it was quickly retaken; and in a few years after taken by the Saracens. During the 11th, 12th, and 13th centuries, it was often rendered a scene of ravage and blood by the Seljukian Turks, the European Croisades, &c. Zech. ix. 1. Here the gospel was early preached by Ananias, Paul, and others; and a Christian church long maintained a considerable figure. But for many ages past, there has been very little of proper Christianity to be found in it.

DAMNATION, DAMN; Is the eternal punishment of the ungodly, Matth. xxiii. 33. 2 Pet. 2, 3. There will be a resurrection of the dead, both of the just and unjust; therefore this damnation will take place at the resurrection, which is accordingly called the resurrection of damnation, John v. 29.; accord-

ing to the awful sentence, Depart from me, ye cursed, into everlasting punishment, prepared for the devil and his angels. The word seems to have a particular respect to the refusing of the gospel; as it comes with this certification, *he that believeth not shall be damned*; see also 2 Thess. ii. 11. He that does what he doubts the lawfulness of, is *damned*; is condemned in his own mind, Rom. xiv. 23. Eating and drinking unworthily, is called eating and drinking *damnation, i. e. judgment*. Mr. Brown explains this, to be eating and drinking *eternal damnation*; but this does not seem to be the sense of the text, because, although every transgression and disobedience shall receive a just recompense of reward; yet the word translated *damnation* in 1 Cor. xi. 29. seems evidently to respect that judgment mentioned verses 30, 31, 32. Many were weak and sickly in the church at Corinth, as a divine judgment and chastisement for their unworthily communicating.

DAN, the 5th son of Jacob, and eldest of Bilhah. He had but one son, viz. Hushim, or Shuham, Gen. xlvi. 23.; yet, when his tribe came out of Egypt, about 210 years afterward, they amounted to 62,700, under the command of Ahiezer the son of Amishaddai; and in the wilderness they increased to 64,400. Their spy to search the promised land was Ammiel the son of Gemalli; and their prince to divide it, was Bukki the son of Jogli. They, with the tribes of Asher and Naphtali, formed the fourth division of the Hebrew camp, and marched last, Numb. i. 12, 39. and xxvi. 43. and xiii. 12. and xxxiv. 22. and viii. 25. They had their inheritance on the north-west of Judah; but the Amorites retained a great part of the low country, particularly Ajalon and Shaalabin, till the neighbouring tribe of Ephraim obliged them to be tributaries, Josh. xix. 40,—48. Judg. i. 34, 35. Part of the Danites, informed of a city on the north of Bashan, which might be easily taken from the Canaanites, 600 of them went and seized on it, and called it DAN. In their way, they robbed Micah the Ephraimite of his idol; and at Dan they set it up, and continued to worship it, till they were carried captive by Tiglath-pileser, Judg. xviii. Deut. xxxiii. 22. During the oppression of king Jabin, the Danites, unconcerned for the misery of their brethren, applied themselves to their sea-trade, or shipped off their effects for some other country, Judg. v. 17. Samson, one of this tribe, when judge of Israel, more privately, and in no open war, terribly mauled the Philistines, Gen. xlix. 16, 17. 28,600 Danites attended at David's coronation, 1 Chron. xii. 35. As this tribe lay so contiguous to the Philistines, it was no doubt peculiarly harassed by them.

DAN; a city on the east of the springs of Jordan, and south of mount Lebanon. It was early built by the Canaanites, and called LAISH or LESHEM. After the end of Joshua's wars, the inhabitants became extremely secure, and connected themselves with no body. This tempted the Danites, who lived about 140 miles distant to the south-west, to come and seize on it. Near to this place, Abraham routed Chedorlaomer and his allies, Gen. xiv. 14. Here the idolatry of the Hebrews had its first public establishment, Judg. xviii. 19, 30, 31. Here Jeroboam fixed one of his golden calves, 1 Kings xii. 29. Benhadad king of Syria took and pillaged it, 1 Kings xv. 20. After

the captivity of the ten tribes, it seems to have made some figure; and it, or perhaps the tribe of Dan in general, carried on a trade with the Tyrians, Ezek. xxvii. 12. Nebuchadnezzar marched his troops this way to invade Judea, Jer. iv. 15. and viii. 16. During our Saviour's debasement, Philip the tetrarch finely built this place, or one very near it, and called it CESAREA-PHILIPPI, which lay about a day's journey eastward from Sidon, and some more westward from Damascus, Mark viii. 27.

DANCE. The original words so rendered in our Bibles, do not always bear such a sense, but merely to *leap for joy*, or *great joy*, Psal. xxx. 11. Luke xv. 25.; or to praise God by playing on an organ, 2 Sam. vi. 14.: and the word rendered *the dance*, signifies no more than a company of singers, Psal. cxlix. 2, &c.

DANDLE; to hug on the knee. Church-members are *dandled on her knees*, when her ordinances profit, refresh, and comfort their soul, Isa. lxvi. 12.

DANGER. The different degrees of *danger of the judgment, council, or hell-fire*, denote different degrees of punishment, prepared by God for sinners, according to the greater or lesser heinousness of their crimes; and there is an allusion to the Jewish courts, the lesser of which judged lesser crimes, inflicted lesser punishments, Matth. v. 21, 22. *Sailing was dangerous* after the FAST of expiation, on the 10th day of the 7th month; as winter began, and the weather became stormy, Acts xxvii. 9.

DANIEL; (1.) A son of David by Abigail, and perhaps the same with Chileab, 2 Sam. iii. 3. 1 Chron. iii. 1. (2.) A priest of Ithamar's family, who attended Ezra to Judea, A. M. 3550; and, about 20 years after, probably sealed Nehemiah's covenant of reformation, Ezra viii. 2. Neh. x. 6.

(3.) DANIEL, the prophet, was of the royal family of Judah; and, along with others, was carried captive to Babylon, A. M. 3398. By Nebuchadnezzar's orders, he, and three other boys, were educated in the learning of Chaldea. They all four had new names imposed on them, importing relation to the idols of Babylon. Daniel was called *Belteshazzar*; Hananiah, *Shadrach*; Mishael, *Meshach*; and Azariah, *Abednego*. These, and other young men, educated in like manner, were appointed a daily allowance of provision from the king's own table; but as such provision was partly forbidden by the Jewish law, or would too much pamper the flesh, and perhaps entice them to idolatry, and, at least, was not suitable to a captive state, Daniel and his three companions begged the prince of the eunuchs to give them *pulse* instead thereof. He refused, lest their feeding on pulse should render them lean, and so his life be endangered; but Melzar his deputy, after proving them ten days with pulse, and finding that they looked better than such as had eaten of the king's provision, allowed them pulse for their ordinary diet. All the four quickly excelled their fellows in comeliness and learning, and were admitted to attend the king. Their wisdom was found far superior to that of all the wise men of Babylon, Dan. i. Daniel's renown for piety and wisdom was very great, while he was but a youth, Ezek. xiv. 14, 20. and xxviii. 3. Repeated occasions furnished him with opportunity to manifest his wisdom. About A. M. 3400, Nebuchadnezzar dreamed of a large image, whose head was of gold, its breast and arms of silver,

its belly and thighs of braſs, and its legs iron, and its feet part of iron and part of miry clay. It was broken to pieces by a ſmall ſtone cut out of a mountain without hands, and which gradually increaſed into a mountain that filled the whole earth. This dream mightily affected him; but he quickly forgot it. He convened a vaſt number of his wiſe men; and becauſe they could not tell him his dream, nor the interpretation thereof, he gave orders to ſlay them, whether preſent or abſent. Daniel and his three companions, though not called to make trial of their ſkill, were appointed to death. Hearing of this bloody mandate, Daniel begged that Arioch, the captain appointed to overſee the execution, would delay it, till he and his fellows ſhould try to fulfil the deſire of the king. After Daniel and his companions had ſpent ſome hours in faſting and prayer, he was conducted by Arioch to the king's preſence: he related his dream of the *image*; explained the *golden head*, of the Chaldean monarchy; the *ſilver breaſt and arms*, of the Medo-perſian; the *brazen belly and thighs*, of the Grecian; which was, ſoon after its erection, divided into the Syrogrecian and Egyptogrecian kingdoms; the *iron legs and feet*, of the Roman, divided, in proceſs of time, into the eaſtern and weſtern empires, and, at laſt, into ten ſovereignties; which fourfold empire ſhould be overturned, one after another, to make way for the glory of Chriſt and his church to fill the whole earth. Nebuchadnezzar was ſo entirely ſatisfied with this rehearſal and interpretation of his dream, that he immediately conſtituted Daniel the chief of all his wiſe men; and, at his requeſt, promoted his three companions to places of rule in the province of Babylon, Dan. ii.

About 16, or perhaps 32 years after, when Nebuchadnezzar returned from his conqueſt of Judea, or of Egypt, he ſet up a monſtrous idol in the plain of Dura, and ordered all, as ſoon as they heard the ſound of the concert of muſic on that occaſion, to fall down and worſhip it. Daniel was then either abſent from Babylon, or his high honour, and his large ſhare of the king's favour, made his enemies afraid to accuſe him: but Shadrach, Meſhach, and Abednego, were accuſed before the king. Upon interrogation, they declared their reſolution not to worſhip the idol, and their firmeſt aſſurance of their God's ability to deliver them from the burning fiery furnace. Enraged with their reſolute reply, Nebuchadnezzar ordered them to be caſt bound into the furnace of fire, heated to a ſevenfold degree. The flame burnt thoſe to aſhes who caſt them into the fire. But, by the interpoſal of the Son of God, who appeared walking with them in the furnace, the fire was only permitted to burn their bands, but not ſo much as to ſinge their garments, or the hair of their head. Nebuchadnezzar obſerving this, called them to come forth; which they did, and were advanced to more honorary ſtations: and the king made a decree, That if any body ſhould ſpeak reproachfully of the God of the Jews, whoſe power and majeſty were ſo great, he ſhould be put to death, and his houſe turned into a dunghill, Dan. iii. About the 35th year of his reign, Nebuchadnezzar dreamed of a large and flouriſhing tree cut down, and no more of it left but the ſtump fixed in the earth, to be wet with the dew of heaven, till ſeven times paſſed over it. When none of the magicians, or other pretenders to wiſdom, could interpret it, Daniel,

after an handsome introduction, and friendly advice, told the king, that this dream portended, that he should be deprived of his reason and royal dignity, and, for seven years, live as a beast in the field; after which, his reason and royal dominion should be restored unto him, Dan. iv.

About A. M. 3451, Daniel himself had a vision of *four beasts* rising out of the sea, a *lion*, a *bear*, a *leopard*, and a monstrous animal. An angel informed him, that they signified the Chaldean, Persian, Grecian, and Roman empires; the last of which, he assured him, would, in its fall, be divided into ten sovereignties, and give rise to Antichrist, whose duration should be 1260 years, Dan. vii. Two years after, he had another vision of a *pushing ram*, with two horns, and of a *he goat*, which destroyed him. An angel informed him, that the ram signified the empire of the Medes and Persians; and the he-goat the empire of the Greeks, who, under Alexander, should destroy the Persians, and afterwards be divided into sundry kingdoms; one of which should, a little before its downfall, be governed by Antiochus Epiphanes, noted for his baseness, conquests, and his persecution of the Jews, and abolition of their daily sacrifice, for 1150 days, or 2300 evenings and mornings, Dan. viii. In A. M. 3466, Daniel, by the advice of Nitocris, was sent for, and explained to Belshazzar and his courtiers the hand-writing on the wall, and was made the third ruler in the kingdom.

Darius the Mede, having, on that very night paved his way to the establishment of his new empire, he constituted Daniel the third ruler in it, and intended to make him deputy-governor, next to himself. The Heathen governors hated him for his religion, and were enraged at his promotion. Despairing to find any thing blameable in his conduct, except touching his religion, they craftily persuaded king Darius to enact an unalterable law, That whoever should, for the space of 30 days, ask any favour from either God or man, besides the king himself, should be cast into the den of lions, to be torn asunder. Informed that this wicked act was ratified, Daniel thought it his duty to avow his worship of God more publicly than before. When he thrice a-day prayed to his God, he opened his window toward Jerusalem. His enemies, who watched him, quickly apprehended him, and brought him before the king to be punished. Darius did what he could to deliver him, but all was in vain, as the royal laws of the Medes and Persians were unalterable. Daniel was cast into the den of lions, but they were divinely restrained from hurting him. Darius, who could sleep none the ensuing night, by reason of his grief, came early next morning, and, with a most mournful air, called to Daniel, and asked, If his God had been able to deliver him from the lions? Finding him perfectly safe, he ordered him to be drawn up, and his accusers and their friends to be thrown into the den. These the lions quickly devoured, and tore to pieces, ere they came to the bottom, Dan. vi.

About this very time, Daniel, finding from Jeremiah's predictions that the captivity of the Jews would be just 70 years, and so their deliverance at hand, applied himself to solemn fasting and prayer. While he was thus employed, the angel Gabriel came, and informed him that his prayer was accepted; and that, about the end of 70 weeks, or 490 years, from Artaxerxes' edict to rebuild Je-

rusalem, the Messiah would appear; and, by his death, make atonement for sin, and fulfil a multitude of ancient prophecies; and that, soon after, the Jewish nation should be punished with lasting desolation and misery, Dan. ix.

In A. M. 3471, he had next a vision of Jesus Christ, as a man like brass, marked with glory, which had almost killed him with terror, had not an angel comforted him. This angel informed him, how the kings of Persia had been divinely supported, and should be restrained from hurting the Jews; that their empire should, after the reign of a few kings, be seized by Alexander the Greek; that his kingdom should be divided after his death, but not to his friends; that his successors in Egypt on *the south*, and Syria on *the north*, should have mutual wars; and of Antiochus's persecution of the Jews, and miserable end; of the rise and fall of the Anti-christian and Mahometan states; of the deliverance of the Jews from their present dispersion, and of the last judgment, Dan. x. xi. xii.

The stile of Daniel is extremely plain; but his language, from the 4th verse of the second chapter, to the end of the seventh, is Chaldaic; and nearly relates to the affairs of that empire. Enraged at his fixing the time of the Messiah, the Jews deny him the name of a prophet; but our infallible Saviour calls him one, Matth. xxiv. 15. The order of his prediction is very distinct; and they may serve as a key to these of the Revelation, and to many of Isaiah, Ezekiel, &c.

DARIUS, or CYAXARES, the Mede, was the son of Ahasuerus, or Astyages, and the brother of Mandane mother of Cyrus, and of Amyite the mother of Evil-merodach king of Babylon. After a long war with the Babylonians, he got possession of their empire on the death of Belshazzar his grand-nephew. He appointed 120 governors over his kingdom, and three principal ones to direct them, of whom Daniel was one. Upon the occasion of Daniel's marvellous deliverance from the lions, he published an edict, that all his subjects should mark a reverential regard for the God of the Jews, Dan. v. 31. and vi. and ix. 1. and xi. 1. He had scarce reigned two years at Babylon when he died, aged 64, and was succeeded by Cyrus his nephew and son-in-law.

DARIUS-HYSTASPIS. See AHASUERUS the husband of Esther.

DARIUS-CODOMANNUS, the last of the Persian kings of that age, Neh. xii. 22. was indeed of a royal descent, but very remote from the throne, and of a very debased condition. He had been courier to Darius Ochus; but, for defeating a bold duellist of the enemies host, was made governor of Armenia. After murdering Ochus and Arses kings of Persia, one after another, Bagoas the eunuch set him on the Persian throne. He had not long possessed it, when Alexander king of Macedonia, with a small but brave army of Greeks, invaded his empire, and, in three great battles, overthrew his troops, seized on his family and empire. After collecting about 40,000 warriors in Media, he resolved to hazard a fourth engagement with Alexander, who pursued him; but Bessus and Nabarzanes, two of his deputy-governors, clapped him in chains, and shut him up in a close chariot, and retreated with the army into Bactria, on the south-east of Media. If Alexander overtook them, they resolved to procure his favour by surrendering their master: if Alexander pursued them not, they resolved to kill Darius and set up for themselves. Informed of their treachery, Alexander pursued them with

rage and speed. Observing him just at their heels, they stabbed Darius, because he refused to flee off with them on horseback, and left him bleeding to death in his chariot. Alexander found him, and wept to see him thus abused by his servants; and sent his corpse to Sisigambis his queen, that she might inter it in the royal sepulchres of Persia, Dan. viii. 5, 6, 20, 22.

DARK. (1.) Without natural light, Gen. xv. 17. (2.) Blackish; hindering light, Job xxii. 13. (3.) Mysterious; obscure, Psal. lxxviii. 2. (4.) Unhappy; perplexing; without the light of prosperity, Psal. xxxv. 6. Mic. iii. 6. Job xii. 25. and xviii. 6. Isa. v. 30. Eccl. ii. 14. Prov. xxii. 29. (5.) Full of ignorance and wickedness, without the light of revelation and religion, Psal. lxxiv. 20. Prov. ii. 13. Job xxxvii. 19. Isa. xxix. 18. Psal. lxxxii. 5. (6.) Without the saving knowledge of divine things, Eph. iv. 18. (7.) Secret; not exposed to open view, Ezek. viii. 12. 1 Cor. iv. 5.

DARKLY; obscurely; imperfectly, 1 Cor. xiii. 12.

DARKNESS signifies, (1.) The absence or want of natural light, Matth. xxvii. 45. Such darkness surrounded the deeper chaos on the first day of the creation, Gen. i. 2. Job xxxviii. 9.; and, in part, returns every night. Thick clouds of black and moist vapour so overspread the land of Egypt for three days, that no man could see his fellow, nor could their fires or candles burn, Exod. x. 21, 22. While our Saviour, the blessed Sun of righteousness, hung on his cross, a similar darkness covered Judea and places around, Mat. xxvii. 45. (2.) Ignorance, unbelief, error, which bewilder men, bereave them of true comfort, John iii. 19. Nay, sin especially a state of it, is called *darkness*, to denote how uncomely, dreadful, and bewildering it is, 1 Pet. ii. 9. Col. i. 13.; and the persons under the reign of ignorance, unbelief, error, or any other sin, are represented as *darkness*, John i. 5. Eph. v. 8. (3.) Great distress and perplexity, and hell, where the utmost confusion, misery, and horror for ever reign, are called *outer darkness*, Isa. viii. 22. Matth. xxii. 13. To *eat in darkness*, is to live in perpetual anxiety and distress, amidst the outward comforts of life, Eccl. v. 17. *All darkness is hid in his secret place*; terrible confusion and horror wait on him, and shall surprise him, Job xx. 26. To *meet with darkness in the day-time, and to grope at noon*, is to be exceedingly infatuated; or surprised with great trouble at the height of prosperity, Job v. 14. (4.) Privacy; obscurity, Matth. x. 27. Hence the grave is represented as *darkness*, and a place where the light is as useless as darkness, Psal. lxxxviii. 12. Job x. 22. (5.) Forgetfulness and contempt, Eccl. vi. 4.

DARLING; a beloved one. The soul is so called, as we ought chiefly to care for it, Psal. xxii. 20. and xxxv. 17.

DART; a kind of destructive weapon, that may be flung to some distance, and stab one. The javelin is a kind of it, 2 Sam. xviii. 14. 1 Sam. xx. 23. Numb. xxv. 6. *A dart strikes through* the adulterer's *liver*, when his constitution is wasted, or some sudden judgment comes upon him, Prov. vii. 23. Satan's temptations are *fiery darts*, which suddenly terrify, and mightily hurt and torment the souls of the godly, Eph. vi. 16.

DASH; furiously to break or beat to pieces, 2 Kings viii. 12. God *dashes* his enemies, when he grievously punishes and destroys them,

Exod. xv. 6. He *dashes* them one against another, when he gives them up to ruinous wars, contentions, and disorder, Jer. xiii. 14.

DATES; the fruit of the palm-tree: they are extremely sweet and nourishing, 2 Chron. xxxi. 5.

DAUB; to besmear; plaster, Exod. ii. 5.

DAUGHTER; (1.) A female child or descendant, Gen. xxxii. 1. Luke i. 5. (2.) A sister, Gen. xxxiv. 17.; called a daughter, because their father was present. (3.) A son's wife, or daughter-in-law, Ruth iii. 18. (4.) It is a name of kindness given to any woman, especially if young, Matth. ix. 22. Psal. xlv. 9. The *daughters of a city*, chiefly a capital one, signify not only its inhabitants, but also lesser cities, or villages, Numb. xxi. † 25. The *daughters of God's people, of Judah, of Zion, and of Jerusalem*, oft signify the Jews; but, in Solomon's Song, *daughters of Jerusalem and Zion*, are nominal professors, Song i. 5. The saints are represented as *daughters*; they are dear to God, and to their elder brother Christ; they receive their call through him, and are affectionate and beautiful, Psal. xlv. 10,—14.

DAVID. Of all the scripture worthies named by Paul, Heb. xi. 32. none are more deserving our attention than David, as a type of the true beloved of the Lord, and a man after God's own heart; as connected with a great portion of scripture prophecy, and as an eminent picture of human nature. Ignorant of the ground of a sinner's hope; not knowing the scriptures, and the power of God; David's history has been much abused by the self-righteous world on the one hand, and the infidel on the other. Mr. Brown gives the following summary of his history, which we shall, in the first place, narrate in his own words, and then consider more particularly.

David, the son of Jesse, and descendant of Judah, was born at Bethlehem, A. M. 2919. No sooner had the Lord rejected Saul, than, to comfort Samuel, he sent him to anoint one of Jesse's sons to the kingdom. David's seven elder brethren were presented to that prophet, but he was instructed of God that none of them was the intended sovereign. David was brought home from the sheep, and, by the direction of God, anointed to be king over Israel. After this, David returned to his flock; but the Spirit of God began to qualify him for his future office. Meanwhile, the spirit of government departed from Saul; and an evil spirit, which produced a deep melancholy, troubled him. David, who was an excellent musician, was brought to divert him with his music. His comeliness, sober behaviour, and fine music, quickly gained him an interest in Saul's favour, and he became his armour-bearer. Saul's melancholy, at length, went off, and David returned to his flock.

The Philistines invaded the country. While they and the Hebrews encamped over against one another, with the valley of Elah between them, for the space of forty days, Goliath presented himself, and offered to decide the fate of the war by a single combat with any they pleased; and defied them to produce the man that durst engage him. The very sight of him terrified the Hebrews. At last, David came with provision to his three elder brethren, who served in the army. Observing the proud Philistine defy the armies of the true God, and hearing that Saul's eldest daughter was offered to the man who should

kill him, he, directed of God, signified his readineſs to accept the challenge. Eliab, his elder brother, haughtily rebuked him; to which he returned a mild reply. Hearing of his offer, Saul ſent for him, and diſſuaded him from ſo unequal a combat. David replied, that he truſted the Lord, who had enabled him to ſlay a lion and bear without any weapons, would give him the victory over this proud blaſphemer. Pleaſed with this anſwer, Saul equipped him in armour ſimilar to that of Goliath; but David, finding it heavy and burdenſome, put it off, and met the giant with no arms at all, but his ſtaff, ſling, and five ſmall ſtones. Goliath diſdained his appearance, and bid him come on, and he would give his fleſh to the fowls of the air, and the beaſts of the earth. David replied, that he came againſt him armed with the protection and power of that God of Iſrael whom he had blaſphemed, and whoſe armies he had defied; and flung a ſtone, which, divinely directed, penetrated by the hole of the giant's helmet, and, ſinking into his forehead, brought him flat to the ground. David ran up to him, and, with his own ſword, cut off his head. The Philiſtines army fled, and the Hebrews purſued them with great ſlaughter, to the very gates of Ekron, 1 Sam. xvii.

David's beard being now grown, and having his ſhepherd's dreſs on, he was unknown to Saul and Abner his general, till he informed them who he was. Jonathan conceived a very uncommon regard for him; but the Hebrew women, in their triumphal ſongs, having aſcribed the ſlaughter of ten thouſands to him, and of but thouſands to Saul, that jealous monarch conceived an inveterate reſentment againſt him: he, indeed, retained him in ſome poſt in the army, but treacherouſly diſpoſed of Merab his daughter, to Adriel the Meholathite. When Saul returned to his houſe, and had no public affairs on his hand, his melancholy returned, and David was called to divert it with his muſic. Twice Saul attempted to murder him with a javelin, but he eſcaped from his preſence. Informed that his daughter Michal loved David, Saul thought to render this an occaſion of murdering him. He propoſed to David an offer of marriage with her, providing he would give an hundred foreſkins of the Philiſtines as her dowry, hoping he would periſh in the attempt. David ſlew two hundred of theſe enemies of his nation, and preſented their foreſkins to Saul, who was obliged to give him Michal to wife. Juſt after, he directed Jonathan, and other courtiers, to kill David. Jonathan diverted this for the preſent. The Philiſtines commenced a new war againſt Iſrael; David routed them with prodigious ſlaughter, and was ſcarce returned, when, while he diverted Saul with his harp, that malicious wretch threw a javelin at him: and, becauſe he eſcaped, ordered his guards to beſet his houſe that night, and murder him. Informed of her father's deſigns, Michal let David down by a window; and laying an image in the bed, and pretending he was ſick, ſpun out the time till he was got a good way off, 1 Sam. xvii. 55. and xviii. xix.

David fled to Naioth, where Samuel ſuperintended a college of young men, who ſtudied the divine law, and prepared themſelves to receive the gift of prophecy. Informed where he was, Saul ſent two different parties to apprehend and bring him back. Whenever they came to the place, they were inſpired, and

fell a propheſying, or otherwiſe joined in the religious exerciſe of the college. Vexed that they did not return, Saul went thither himſelf, and was ſo affected, that he lay upon the ground, almoſt naked, before David and Samuel, all that day and the enſuing night. This might have taught him, that God was David's protector. David, on invitation, returned; and entered into a ſolemn covenant of friendſhip with Jonathan, who undertook to diſcover whether his father was determined to murder him or not. From his rage at David's abſence on the feaſt of the new-moon, he ſaw it evident that his murder was reſolved on; and, under pretence of ſhooting in the field, went and informed David of his danger, and renewed their covenant of friendſhip, 1 Sam. xix. 18,—24. and xx.

Ever after, David was in a ſtate of exile from the court of his father-in-law. He, and a few of his ſervants, went to Nob. Here Ahimelech the high-prieſt, knowing nothing of the rupture between him and Saul, gave them ſhew-bread to relieve them in their abſolute neceſſity, and gave David the ſword of Goliath. This occaſioned the murder of AHIMELECH, and all the prieſts and inhabitants of Nob, Abiathar excepted. David fled to Achiſh king of Gath, but finding that the Philiſtines hated him, for killing Goliath, he ſinfully feigned himſelf deſtitute of his reaſon. Retiring from Gath, he went to Adullam, where his brethren and a number of malecontents, and people of deſperate fortunes, to the number of 400, came to him, and engaged to ſtand by him. His aged parents he carried off, and put them under the protection of the king of Moab, who might be an enemy of Saul. It was perhaps at this time that he went northward about mount Hermon, and married Maachah the daughter of Talmai king of Geſhur; and, in his return, married Ahinoam the Jezreeliteſs, Pſal. xlii. 6. 2 Sam. iii. 2, 3. It is certain, the prophet Gad warned him to return to the land of Judah. He obeyed, and abode in the foreſt of Hareth. Here Abiathar came to him, and informed him of the ruin of Nob. Informed that the Philiſtines were ravaging Keilah, a city of Judah, not far diſtant, he marched to attack them, and took from them a valuable booty. Saul hearing that he was in Keilah, haſted, with ſome choſen troops, to apprehend him. Upon conſulting the Lord, whether the people of Keilah would betray him to Saul if he remained in their city, he was informed they would; and therefore retreated to the wilderneſs of Ziph; whither Jonathan came, and renewed their covenant of friendſhip. The malicious Ziphites informed Saul where he was, and he came in queſt of him. David retired to the wilderneſs of Maon, where he was upon the point of being taken, had not an invaſion of the Philiſtines diverted Saul from his purſuit, 1 Sam. xxi,—xxiii. Pſal. xxxiv. lii. liii, &c. lvi. lix.

David retired eaſtward to the deſert of En-gedi, and he and his men lodged in a cave. Saul ſearched the country for him, and entered into this very cave to ſleep during the heat of the day. Some of David's friends adviſed him to kill Saul, when Providence had delivered him into his hand; but he refuſed, and only cut off the ſkirt of his robe, without being perceived. When Saul was gone off to ſome diſtance, David cried after him, and remonſtrated, how evident it was that he had no deſign on his life, ſince he had but cut off his ſkirt, when he might

ſo eaſily have taken his life. Saul owned the juſtneſs of what he ſaid, confeſſed his own guilt, and begged that David would not deſtroy his family when he ſhould be king. After David had given him his oath, he retired to his cave. David and his men had till now chiefly continued about the wilderneſs of Maon, in the ſouth-eaſt part of the inheritance of Judah, and had protected Nabal's flocks from robbers and wild beaſts. While Nabal kept his ſhearing-feaſt, David therefore ſent ſome of his ſervants to aſk a ſmall preſent of what he could beſt ſpare. Nabal abuſed the ſervants, and repreſented David as a baſe fellow, that had outrun the king's ſervice. Provoked herewith, David reſolved to deſtroy him and his whole family, had not Abigail diverted him from it, 1 Sam. xxiv. and xxv.

The Ziphites, earneſt to recommend themſelves to the favour of Saul, informed him, that David and his men concealed themſelves in the hill of Hachilah, over againſt Jeſhimon. Saul, with 3000 choſen men, marched in queſt of him. One night, David reconnoitered Saul's army, and finding them all aſleep, carried off Saul's ſpear and cruſe of water. From a proper diſtance, he cried, and upbraided Abner for guarding his maſter ſo ill; and repreſented how unjuſt it was to charge himſelf with murderous deſigns againſt Saul, when he had now a ſecond time left him ſafe, while he had it ſo much in his power to ſlay him, without being diſcovered. Saul readily acknowledged David's integrity; and after receiving back his ſpear and cruſe, went home to his houſe, 1 Sam. xxvi.

Fearing that Saul might ſome time or other get him murdered, David too raſhly reſolved to ſhelter himſelf in the country of the Philiſtines. Achiſh king of Gath, having ſufficient proof of the variance between David and Saul, gave him the kindeſt reception, and allotted him and his men the city of Ziklag, which the Philiſtines had taken from the tribe of Judah, to dwell in. While they abode here, they made ſeveral attacks upon the Amalekites, Geſhurites, and Gezerites, that dwelt in the weſt of the Arabian deſert, and killed every body they met with, that no information might be given againſt them. David made a preſent of the cattle to Achiſh, and pretended they had ravaged the country of the Kenites, and ſouth of Judah. Achiſh believed this report, and placed an entire confidence in David. He even carried him to the war againſt Saul, and promiſed that he and his men ſhould be his life-guard; and David pretended to be hearty in friendſhip to Achiſh; but the oppoſition of the other lords of the Philiſtines obliged Achiſh to diſmiſs him and his men from the army, as perſons not to be truſted. Had not Providence thus interpoſed, David had either ſinfully fought againſt Iſrael, or proved treacherous to Achiſh. In his return to Ziklag, a number of valiant Manaſſites fell to him, as ſome Gadites and Benjamites had done before: and well it ſo happened; for the Amalekites, provoked by his late ravages, had burnt Ziklag, made priſoners of his two wives, Ahinoam and Abigail, and the reſt of the people, and carried off what was valuable. His men were ſo enraged, that they ſpake of ſtoning him, as the cauſe of this diſaſter. But he encouraged himſelf in the Lord; and conſulted him, whether he ſhould purſue the plunderers, and if he could overtake them? Directed of God, he purſued them, An Egyptian ſlave of the enemy,

who had been ill uſed, and fallen ſick by the way, being his guide, he found the Amalekites ſpread abroad at a riotous feaſt in the field; he came on them unexpectedly, cut the moſt of them to pieces, recovered the priſoners and booty, and took a rich ſpoil. Two hundred of his men had, by reaſon of fatigue, been obliged to halt at the Brook Beſor. The reſt who were engaged in the action refuſed to give theſe any thing, but their wives and children; but David made them equal ſharers of the booty with their brethren. His own ſhare of the ſpoil he divided among his friends in Bethel, South Ramoth, Jattir, Aroer, Siphmoth, Eſhtemoa, Rachal, Hormah, Choraſhan, Athach, Hebron, and other cities on the ſouth of Judah. By this means, he at once expreſſed his gratitude for the kindneſs which he had received; and at this critical juncture, recommended himſelf to their favour, 1 Sam. xxvii.—xxx.

Meanwhile, the Philiſtines had defeated the Hebrews at Gilboa: Saul and his three ſons, with a multitude of his army, were ſlain. On the third day after the battle, an Amalekite, expecting a reward, brought him Saul's crown, and pretended he had helped to diſpatch him out of life. David ordered him to be killed, as confeſſedly a murderer of the king. He and his warriors expreſſed great ſorrow at the news of the defeat; and he compoſed a mournful elegy in honour of Saul and Jonathan. Finding the ſlaughter was much owing to the Philiſtines arrows, he ordered the men of Judah to be taught the uſe of bows, that they might oppoſe the enemy on equal terms, 1 Sam. xxxi. 2 Sam. i. 1. Chron. x.

Directed of God, David removed his family and warriors to Hebron. Thither the princes of Judah came, and made him their king; but Abner made Iſhboſheth, Saul's ſon, king over the reſt of the tribes. For ſome years, almoſt perpetual ſkirmiſhes happened between the troops of Iſhboſheth and David, in which the latter had alway the advantage. At laſt Abner, conceiving an offence at Iſhboſheth, began to treat with David, in order to render him king of all Iſrael; but was murdered by Joab, ere he effected his purpoſe. David ſufficiently marked his deteſtation of the murder; but Joab's credit with the army ſaved him from condign puniſhment. Baanah and Rechab, two Benjamites, murdered Iſhboſheth, and brought his head to David, expecting a reward; but he juſtly ordered them to be killed, and made them ſtanding monuments of his deteſtation of their treachery and murder, 2 Sam. ii,—iv.

David had already governed the tribe of Judah ſeven years and ſix months, when 339,822 armed men from the different tribes aſſembled to make him king over all Iſrael. He therefore removed northward to Jeruſalem; and with no ſmall difficulty reduced the proud Jebuſites, that had kept poſſeſſion of it till now. Reſolved to overturn his government, ere it was eſtabliſhed, the Philiſtines twice marched their troops almoſt to the walls of Jeruſalem, and encamped in the valley of Rephaim. It was probably about this time they had their garriſon at Bethlehem, and Adino, Eleazer, and Shammah, David's three principal heroes, brake through their hoſt, and brought David water from the well of Bethlehem, as that about Jeruſalem was brackiſh; but he would not drink it, as they had endangered their lives to procure it, but poured it out as a drink-offering of thankfulneſs for their preſervation.

Attending to the direction of his God, David gave these enemies two terrible defeats. He next removed the ark of God from Kirjath-jearim, to bring it to a tent he had prepared for it at Jerusalem. Contrary to the law, they brought it on a cart; but Uzzah being struck dead for touching it, when the oxen shook the cart, it was left in the house of Obed-edom. Three months after, it was with great solemnity, according to order, carried up to Jerusalem on the shoulders of the Levites. David, dressed like a common priest, played on an organ before it. Michal rallied him for this behaviour, as too mean and base for a king. He replied, that he thought no expression of gratitude to God, who had given him her father's throne, any baseness, but honour, 2 Sam. v. and vi. and xxiii. 15,—17. 1 Chron. xii, —xvi. David now enjoyed profound peace, and resolved to build an house for the ark of God. Nathan the prophet encouraged him in this project. But the Lord by Nathan quickly informed him, that though he approved his good design, yet he had shed and would shed, too much blood, to be concerned in so sacred an undertaking; but his son and successor should build it: and that his family should be established on his throne; and the everlasting King, the Messiah, spring from his loins. With the utmost thankfulness and wonder, David acquiesced in the will of God, and contented himself with preparing a fund and materials for the erection of a temple, 2 Sam. vii. 1 Chron. xvii.

About A. M. 2960, he commenced a war with the Philistines, and rendered that troublesome nation his tributaries. Provoked with the Moabites for the murder of his parents, or for some other cause, he subdued their country, dismantled their fortifications, and slew the most of them, except such as were necessary to cultivate the fields. He next attacked the Syrians of Zobah, routed Hadadezer's army; and just after routed the allied army of Syrians from Zobah and Damascus, put garrisons in their cities, and rendered them tributary. About the same time, he attacked the Edomites; and on the field of battle, in the valley of Salt, cut off 12,000 of them, and 6000 more in the pursuit; or Abishai cut off 18,000, and Joab 12,000 more, Psal. lx. title. 2 Sam. viii. 1 Chron. xviii. It was about this time he found out Mephibosheth, and admitted him to live at his table, 2 Sam. ix.

About A. M. 2967, his ambassadors, sent with compliments of condolence to Hanun king of the Ammonites, were ill used, as if spies, and sent home with their clothes cut over by the middle of their buttocks, and their beard shaved. Fired with indignation, David commenced a war against the Ammonites. Twice he defeated their armies, though mightily enforced with vast numbers of Syrians. Several petty kings of Syria submitted to him, 2 Sam. x. 1 Chron. xix.

In the third year of this war, while Joab, after ravaging the country, invested Rabbah the capital, David at Jerusalem happened, after his sleep, to take an evening walk on the flat roof of his house. He observed Bathsheba, the wife of Uriah, bathing herself in her garden. His carnal lust was inflamed; he sent for, and defiled her. She proved with child, and informed him of it. To prevent the discovery of their guilt, David called home Uriah from the army; did what he could to make him go home, sleep with his wife, and so be reputed the fa-

ther of the child. Neither the royal advice, nor the luxurious entertainment, could prevail on Uriah to approach his own houſe. David therefore ſent back this worthy hero, with a letter to Joab, ordering him to have him killed by the ſword of the children of Ammon, while his bravery refuſed to yield to a ſhameful flight. Uriah, according to direction, was deſerted at the ſiege, and ſlain by the Ammonites. Informed of his death, David repreſented, that there was no more but the chance of war in the whole matter; and quickly after took Bathſheba to wife. This ſcene of wickedneſs highly provoked the Lord, offended the pious Hebrews, and tempted the very Heathens to blaſpheme the way of God. By Joab's advice, David with a ſtrong reinforcement, marched to Rabbah, about 64 miles diſtant from Jeruſalem, that he might have the honour of taking a place ſo noted for ſtrength; he took it by ſtorm; gave it up to the ravage of his ſoldiers, reſerving only what belonged to the king for himſelf. The principal men, and moſt violent, that held out againſt him, he put to exquiſite tortures, tearing their fleſh with harrows, ſaws, and axes of iron, and burning them quick in their brick-kilns. Or, as ſome read the words, he obliged them to work at the ſaw, at cutting of ſtones, digging of iron-mines, hewing the wood, and making of brick. Thus he uſed all the Ammonites, who did not readily ſubmit, 2 Sam. xii. 1.

Scarce had David returned to Jeruſalem, A. M. 2970, when Nathan the prophet, by a parable, brought him to condemn himſelf, in the matter of Uriah, and to ſupplicate the pardon of his ſin. Nathan was ſoon after ordered of God to inform him, that his crimes ſhould not expoſe him to wrathful and eternal puniſhment, but to fearful chaſtiſement in this life; his adulterous child ſhould die in its infancy; ſeveral of his family come to an untimely end; one of his ſons rebel againſt him; and his wives be publicly proſtituted. No leſs than four of his ſons periſhed in this quarrel. The child begotten in adultery fell ſick in its infancy, and, notwithſtanding his moſt earneſt prayer, and faſting for its life, was cut off. Next year, Bathſheba bare David a ſecond ſon, whom he called *Solomon:* but God, by means of Nathan the prophet, called him *Jedidiah*, the beloved of the Lord, 1 Chron. xx. 2. Sam. xi. and xii. Pſal. li.

About A. M. 2974, his ſon Ammon defiled Tamar his ſiſter; and, after two years, was murdered by Abſalom on that account. About 2981, Abſalom drove his father from his throne, and publicly defiled ten of his concubines. David's life-guard and principal friends fled along with him; but he perſuaded Huſhai, Abiather, and Zadok, to ſerve his intereſt by ſtaying at Jeruſalem. He and his friends croſſed the brook Kidron, weeping as they went. As they paſſed the mount of Olives, Ziba met him with two aſs loads of proviſion; and by falſely accuſing Mephiboſheth his maſter of intending to ſet up for the crown, prompted David to make him a grant of Mephiboſheth's eſtate. David was juſt advanced over againſt Bahurim, when SHIMEI rudely inſulted him, and bitterly curſed him, as a moſt wicked and bloody monſter. He endured all with the utmoſt reſignation and patience, taking it out of the hand of his God; nor would he allow his attendants to revenge it on Shimei. Informed by Huſhai of Abſalom's deſigns, he fled beyond Jordan to Mahanaim, where Barzillai,

Shobi, and Machir, supplied him with plenty of provision. During this rebellion, he composed a number of excellent psalms, as 2d, perhaps to 7th; and 41st, 42d, 43d, and 44th, and 55th, &c. Absalom pursued him as quickly as possible with a formidable army. Absalom's troops were routed, and himself, contrary to the charge David had given to his warriors, was slain. David most bitterly lamented his death. Joab sharply chid him for discouraging his friends and troops, who had saved his life, at the hazard of their own. David hereon forbore his mourning, and spake kindly to his friends. He next set forward for Jerusalem, and sent word to the chief men of Judah to shew their distinguished zeal on this occasion; and promised Amasa, his nephew, the office of chief general, in room of Joab, who had highly offended him in the killing of Absalom. The men of Judah, instigated by Amasa, immediately invited David back to his throne; and multitudes went to conduct him home. Shimei, at the head of a thousand Benjamites, came with the first; and by his frank confession of his late behaviour, obtained his pardon, contrary to the remonstrance of Abishai, Mephibosheth, too, met David, and cleared himself of the charge which had been laid against him by Ziba. He was continued in favour, but had no more than half of his estate restored to him, while his treacherous servant was allowed to enjoy the other half. To reward Barzillai the Gileadite for his late generosity, David begged him to go and live with him in his palace: but the old man declining this offer, David took Chimham his son with him. When the other tribes found that the men of Judah had come before them, to bring back their king, they were highly offended, and hot speeches were thrown out on both sides, especially by the men of Judah, as they reckoned themselves more deeply connected with David. Sheba, the son of Bichri, a Benjamite, instigated the ten tribes to a new revolt: but Joab, after murdering Amasa, who had been perhaps not very justly invested with his office, pursued Sheba, and soon put an end to his life, and rebellious attempt, 2 Sam. xiii.—xx.

About A. M. 3983, God punished the Israelites with a famine of three years continuance. Informed by God, that it was the punishment of Saul and the people's sin, in murdering the Gibeonites, whom, by a solemn oath, made about 430 years before, they were bound to preserve, David sent for the remains of that people, and asked what satisfaction they required for the injury done them? Upon their demand, Armoni and Mephibosheth, the sons of Saul by Rizpah, and the five sons of Adriel the son of Barzillai the Meholathite, born by Merab, and brought up by Michal the daughter of Saul, were delivered unto the Gibeonites, and they hanged them up before the Lord in Gibeah, and his anger was appeased. Much about this time, or perhaps before it, the Philistines, encouraged by a family of giants, made four different attacks on the Israelites; in one of which David had like to have been slain, had not Abishai run up to his assistance, and slain the giant: after which the Hebrews would no more allow David to go to battle, lest his death should quench their light, glory, and comfort, 2 Sam. xxi. 1 Chron. xx.

The above famine had scarce ceased, when David, tempted by Satan, proudly resolved to have all his subjects, capable of bearing arms, num-

bered; and Jacob was appointed to take the account. Joab remonſtrated againſt this project, as not agreeable to the promiſe of God to render the Hebrews innumerable; but was obliged to yield to the king's will. After nine months, he brought in the account. The men of Judah amounted to 470,000; which, together with their 24,000 of ſtanding militia, made near 500,000. The men of Iſrael were 800,000; which, with ſeveral odd thouſands, and the 264,000 of the eleven trained bands, made near 1,100,000. But the Levites and Benjamites were not numbered, as Joab heartily deteſted the whole buſineſs. Offended with David's pride, God offered him his choice of three different puniſhments, calculated to diminiſh the number of his ſubjects; three years of famine added to the former three; three months flight before their enemies; or three days peſtilence. David choſe the laſt, as it came immediately from the hand of a gracious God. It had laſted about nine hours, and had cut off 70,000 perſons, when David obſerved an angel brandiſhing his ſword over Jeruſalem, and ready to deſtroy the inhabitants. With great earneſtneſs he implored mercy and forgiveneſs; and having erected an altar on the threſhing floor of ARAUNAH, and offered ſacrifices thereon, the plague was ſtayed, 1 Chron. xxi. 2 Sam. xxiv.

About A. M. 2988, David's aged body was now ſo exhauſted of natural warmth, or ſmitten with a kind of palſy, that he could get no heat in his bed. They got him Abiſhag, a beautiful young woman, to ſleep with him and keep his body in temper; but he had not carnal intimacy with her. Meanwhile, as David was too indulgent to his children, Adonijah attempted to render himſelf his ſucceſſor, but was prevented; and Solomon was made king, as David had long before promiſed to Bathſheba his mother. In the latter part of his reign, David made great preparation for the temple of God; and he ſettled for the prieſts, Levites, ſingers, and porters, their reſpective orders and ſtations of ſervice. His kingdom was put into the moſt excellent order. Of 288,000 ſtanding militia, 24,000 ſerved each month by turns: rulers were aſſigned to the various tribes of Iſrael, and to the king's ſtores, vineyards, flocks, and herds. The hiſtory of his MIGHTIES will occur afterward. Perceiving his death near, David confirmed Solomon's enthronement; delivered into his hand a model of the temple, which had been preſcribed him by God, with about 46,000 ton weight of gold and ſilver, beſides an immenſe quantity of braſs, and other materials for the uſe of it. And having given various ſolemn charges, with reſpect to his religious and civil conduct, and enjoined him to puniſh Joab for his redoubled murder, and Shimei for his opprobrious inſult, and poured forth a prophetic prayer on his behalf, he breathed out his laſt; expreſſing his firm aſſurance, and full comfort, in the everlaſting covenant made with him and his ſeed. He reigned ſeven years and an half in Hebron, and 33 in Jeruſalem. He penned a vaſt number of PSALMS, eſpecially during his troubles. He was a noted type of our Saviour. God gave him the exalted character of his *ſervant*, and a *man after his heart*: but the Jewiſh Rabbins, and other wicked men, have rudely abuſed him, 2 Sam. xxiii. 1 Kings i. and ii. 1 Chron. xxii.—xxix. Pſal. lxxii. Acts xiii. 22, 36.

From this ſummary of his hiſtory, it will be exceedingly obſervable,

that God raised up David to represent a greater king of Israel than any who ever swayed the sceptre in India. The following particulars are enumerated, among many others no less remarkable, in which the typical nature of his history is observable. Perhaps his very name *David*, which signifies *beloved*, may intimate, that Christ, his antitype, should be the beloved of God and of men. But it is certain the place of his birth was always held to be the same where Christ should be born. Might not this be one reason why David (who was a prophet, and knew that himself was a type of Christ, and that he should be born in the same village) discovered such a fondness for Bethlehem, as to be seized with ardent longings, even for a draught of water from its well? Much was this little village aggrandized, by giving birth to king David, but more by giving birth to Jesus Christ; for so the prophet sings: "But thou Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be a ruler of Israel, whose goings forth have been of old, from everlasting."

From the place of his birth, let us come to the qualifications of his person, both in body and mind. The ruddiness of his complexion is very particularly noticed by the sacred historian. And, besides the comeliness of his person, his prudence and valour recommended him at court, when he had no higher title than *the son of Jesse the Bethlehemite*. But, above all, his character is crowned by that most ample commendation God was pleased to give him when he removed Saul, "I have found a man after mine own heart, that shall fulfil all my will," Acts xiii. 22. And where shall these illustrious endowments be found in their highest perfection, but in the person of the Son of David? who is white and ruddy, the chiefest among ten thousands, fairer than the children of men, the mighty God, the prudent servant of the Lord; and, lastly, who "came to do thy will, O God, thy law was in the midst of his heart," Psal. xl. 8. Let us next compare their sufferings, and we shall find a surprising resemblance. We might, first, take notice of his continuing in obscurity, for a long time, in his father's house, where he tended the flocks of sheep, before he was a shepherd of men. But, though the like obscurity was the fate of Jesus Christ, when he dwelt in his father's house; perhaps it is not so proper to mention this particular under the head of David's afflictions; for we can scarce doubt but it was the most happy period of his whole life, when he followed the ewes with young. From the time he began to attract the observation of the world, what was the greatest part of his life but a continual war? His own brother behaved very surly, to deter him from his first public adventure in encountering Goliath, insinuating, that the sole motive he had in visiting the camp at that juncture, was pride and naughtiness of heart. Which puts us in mind of the reception our gracious Redeemer met with from his brethren according to the flesh, who received him not, but loaded him with the most odious imputations, and virulent reproaches, and always put the worst constructions upon his words and actions. We are also told, that some of his nearest relations believed not on him.—And, as to the persecutions he endured under the tyrant-reign of Saul, (which were the occasion of many sweet psalms, transmitted even to our times,) the likeness betwixt them and those of Je-

ſus Chriſt, under the tyrant-reign of Herod, is greater than one would think at firſt view. David's life is ſought after by his own king: and what was the quarrel? It was the fear that David would ſucceed to the crown, as was revealed to the prophet Samuel: ſo Jeſus Chriſt is perſecuted by Herod, king of Judea, from the fooliſh ſuppoſition, that he could elude the high decrees of Heaven, and falſify the ſcriptures of the prophets. In David's quarrel, the innocent prieſts in Nob were cruelly butchered; and the innocent babes in Bethlehem, in the cauſe of Jeſus Chriſt. "Curſed be their anger, for it was cruel," Gen. xlix. 7. But both the bloody tyrants ſhared the ſame ſucceſs; for, as all attempts to ſeize the perſon of David were vain, ſo Herod's bloody plot againſt the life of Chriſt proved abortive. But, when we are remembering David, and all his afflictions, we muſt not forget that very ſingular one which befel him, when he was compelled, by an unnatural ſon, and rebellious ſubjects, to fly from his royal city; and, with his ſorrowful friends, paſſed over the brook Kidron in a melancholy plight. It was over this ſame brook the Son and Lord of David paſſed to that fatal garden where he was apprehended, in company with his ſorrowful apoſtles. And what was no ſmall addition to David's diſtreſs, his own familiar friend, in whom he confided, a ſervant that eat of his bread, played the traitor, and lift up his heel againſt him; a circumſtance which was not wanting in the caſe of Jeſus Chriſt, betrayed by one of his apoſtles. Who knows not that the ſame ſcriptures are applied to Judas, in the New Teſtament, that are in the Old ſpoken of Ahithophel? "Let his habitation be deſolate, and let another take his office." Pſal. cix. 8. Acts i. 20. It is true, the Son of David knew from the beginning who ſhould betray him, which David knew not: but, in other reſpects, the parallel is very near; for both theſe curſed traitors were alike in their former character and truſt, alike in their execrable villainy, and alike in their tragical end.

Having enumerated ſome of David's typical afflictions, let us come to the renowned atchievements, both in war and peace, wherein alſo he ſeems to have been deſigned an emblem of the ſame glorious perſon. His victory over that proud inſulting Philiſtine, who defied the armies of the living God, is none of the leaſt exploits for which he ſtands recorded in the rolls of fame. He heard his blaſphemous railings; he ſaw the unmanly terror of the Iſraelites, who all declined the ſingle combat of this vain boaſter; he was informed of the great rewards the victor ſhould receive from the king; and not in the leaſt intimidated by the fierce appearance, he reſolves to accept the challenge, in the name of the inſulted God of Iſrael. Armed with no weapons but his ſtaff and ſling, he lays the vaunting warrior proſtrate in death; adding withal this indignity to his huge corpſe, of ſevering his head from the body with his own ſword.—Let the vaunting Goliath be an emblem of the devil, who has the power of death. A great reward is propoſed by the King of heaven to the perſon who ſhall encounter and overcome this formidable enemy. No man, no angel, dared the arduous enterpriſe. But Jeſus Chriſt, deſcending to viſit his brethren, and ſee our camp, moved with a becoming zeal for the glory of God, and the ſalvation of the human race, and for the joy that was ſet before him, prepares

himself for the mortal combat. His brethren indeed despised him, and used him rudely, but he was not deterred from his merciful design. He borrowed no armour from us, for he only partook of our infirm fleshly nature: but by his own strength and wisdom he obtained the victory with the staff of his cross; a most unlikely weapon! for God was his shield and glory, and the lifter up of his head. "By death," which was like the devil's sword, "he destroyed him that had the power of death," Heb. ii. 14.: and the saying of the prophet is fulfilled, "I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen," Hos. i. 7. We might also observe, how his taking the strong hold of Zion from the Jebusites might be an emblem of Christ's conquering the Gentile church. His desiring to find a place for the God of Jacob to rest in, may be considered in the same light. This, O Saviour! was thy gracious design in visiting our regions of mortality, to find a place of rest among the sinful race of men, for that God, whose throne is the highest heaven, and his footstool the earth;—to find not a shadowy rest upon an earthly mountain, or in a material structure, but a real, a glorious, an everlasting rest in the temple of thy body the church, that God the Lord might dwell for ever among them.

Great was the glory to which the king of Israel was raised from small beginnings; and the prudence of his administration, when he was lifted out of the dust, proved him not to have been unworthy of such high dignity. It is true, we must allow him to have committed no small errors in some particular acts of government; but as to the main of his conduct, he received this honourable testimony, "He fed them, according to the integrity of his heart, and guided them by the skilfulness of his hands," Psal. lxxviii. 72. Even so the humble Saviour, who might truly say, "Mine heart is not haughty, O Lord, neither are mine eyes lofty," Psal. cxxxi. 1. was exalted from his state of low debasement to the highest pinnacle of glory, to become not only the head of his church but of the Heathen; and the people who know him not, are made to serve his will. But in this he far excels the type, that the annals of his reign are not stained with any the smallest blots, and "of the increase of his government and peace there shall be no end," Isa. ix. 7.

We shall but mention, in the last place, the covenant of royalty which God was pleased to make with David and his seed for ever; an emblem of that covenant which God had made with Christ, as the representative of his chosen people. This covenant, O David, was thy consolation in all thy family-trials, and under the melancholy apprehensions of thy successor's apostacy. O may it also be our consolation! and let all the children of Zion be joyful in their king!

DAY. An artificial day, is that which intervenes between the rising and setting of the sun, and by the light thereof is fit for labour. A natural day, is the period between one midnight, or noon-tide, and another, consisting of 24 hours. The civil day is much the same; but it begins and ends according to the different humours of different nations. The Hebrews began their sacred, if not their civil day, from the evening, Lev. xxiii. 32. The ancient Athenians, Austrians, Bohemians, Marcomans, Silesians, mo-

dern Italians, and Chineſe, do the ſame. The Chaldeans, Perſians, Syrians, modern Greeks, begin it at the riſing of the ſun; the ancient Umbri, and Arabians, at noon. The Egyptians, and almoſt all the moderns in Europe, begin their day at midnight. As in the polar circles, the ſun continues 24 hours or more above the horizon, at ſome times there muſt be fewer artificial days in theſe places; nay, under the poles, the whole year is but one artificial day, the ſun being ſix months above, and other ſix below the horizon. In prophetic language, a *day* is put for a year; and ſo a week is ſeven years, a month 30, and a year, or time, 360, Ezek. iv. 5, 6. Dan. ix. 24. and vii. 25. Rev. ix. 15. and xi. 3. *One day is with the Lord as a thouſand years; and a thouſand years as one day.* God's duration is without ſucceſſion of moments; ſo that a longer period is no more in his account, and in compariſon with his eternity, than a ſhorter one, 2 Pet. iii. 8. As a day is a noted period proper for work, ſo any noted occaſion of mercy or judgment is called a *day*, Pſal. xxxvii. 13, Mal. iv. 1. Jer. l. 4, 30. The *day of the Lord*, often ſignifies the period when he will execute his fearful judgments, Iſa. ii. 12. and xiii. 6. Pſal. xxxvii. 13. Job xxiv. 1. Zeph. i. 14, 18. The *day of Chriſt*, is either the days of his humiliation, and time of the powerful ſpread of the goſpel, John viii. 56.; or the period of the Jewiſh deſtruction, and of the laſt judgment. The ſeaſon is fixed; and great is, or will be, the work and diſcoveries therein made, 2 Pet. iii. 12. 1 Cor. iii. 13. and v. 5. Phil. i. 6. Or the Chriſtian Sabbath, which is ſet apart to commemorate the memory of his birth, Rev. i. 10. The *day* of perſons, is either their birth-day, Job iii. 1.; or the ſeaſon of merciful opportunities and proſperity, Luke xix. 42. Amos v. 8.; or their *day* or ſeaſon of ruin and trouble, Pſal. xxxvii. 13. and cxxxvii. 7. Job iii. 8.: or the eternal period of their complete happineſs, Rom. xiii. 12. A *day of power*, is that period in which Jeſus, by his word and Spirit, powerfully converts ſinners to himſelf, Pſal. cx. 3. A *day of eſpouſals*, is either the day when a guilty ſinner firſt taſtes of communion with his Maker, the blood of Jeſus cleanſing from all ſin, in which ſenſe Paul ſays he eſpouſed the Corinthians to Chriſt, or more properly, the day of the marriage-ſupper of the Lamb, Song iii. 11. A *day of ſlaughter*, ſignifies a time of exceſſive feaſting; as when multitudes of peace-offerings were ſlain, or when ſome ſumptuous feaſt is held, Jam. v. 5. The *day of vengeance* in Chriſt's heart, and *year of his redeemed*, is the appointed time for puniſhing his enemies, and for ſaving, delivering, and comforting his people, Iſa. lxiii. 4. The *day of ſalvation*, or the accepted time, is that day in which we have the goſpel ſounding in our ears, Iſa. xlix. 8. 2 Chron. vi. 2. Pſal. cxviii. 23. 1 Theſſ. v. 5, 8. 2 Pet. i. 19. The *day of redemption*, is the antitype of the jubilee, even that day when we ſhall be reſtored to our poſſeſſion by our Kinſman-Redeemer, the Son of God, Eph. iv. 30. The day-break, mentioned Song ii. 17. is that *day* which aroſe when the Sun of Righteouſneſs went forth, rejoicing to run his race, with healing under his wings: then the Day-ſtar from on high viſited us; the ſhadows of the old covenant vaniſhed away, diſpelling before the heat of the Sun. But the text will have a more complete explication at the morning of the reſurrection;

then all the shadows and darkness of this wilderness will disappear, and we shall be light in the Lord.

The *day of the king*, is the day of his birth, or of his coronation; which uses to be annually commemorated with feasting, joy, and gladness, Hos. vii. 5. A *great day*, is a season of something very great and wonderful; and that either of great mercy, as when the Jews shall be converted to the Lord, Hos. i. 11.; or of great trouble and vengeance, as on the Jews when led captive by the Chaldeans, and when almost destroyed by the Romans, Jer. xxx. vii. Joel ii. 31. Mal. iv. 5.; and on Heathenism and Antichrist at their downfal, Rev. vi. 17. and xvi. 14. *That day*, in predictions, doth not always signify the time of the events mentioned just before, but a noted period, as Isa. xi. 1. and xxvii. 1.; or of the last judgment, Jude 6. *This day*, denotes a time near at hand, as well as one present, Deut. ix. 1. and xi. 8. *This day*, Psal. ii. 7. denotes the day of Christ's ascension to glory, Acts xiii. 33. The *latter* or *last days*, denote future time in general, Gen. xlix. 1.; or the period of the New Testament dispensation of the gospel, Isa. ii. 2.; or the last part of the gospel-period, 1 Tim. iv. 1. 2 Tim. iii. 1. or the day of death and judgment, Jam. v. 3. A *good day*, is one of prosperity, feasting, and gladness, Esth. viii. 17. and ix. 22. An *evil* or *bitter day*, is a time of trouble and distress, Amos vi. 3. and viii. 10. *To day*, denotes a present season of grace, and opportunity of salvation, Psal. xcv. Heb. iii. and iv. *In one day*, sometimes denotes suddenly, and all at once, Rev. xviii. 8. *In the day-time*, signifies publicly, or at a set time, 2 Pet. ii. 13. Psal. xlii. 8.; or in a time of scorching trouble and persecution, Isa. iv. 6. *All the day*, is constantly, habitually, Deut. xxviii. 32. Psal. xxv. 5.

Days, signify, (1.) A period of duration; thus, the *days* of men are their whole life, Psal. xc. 9. The *days of a tree*, denote a long happy period, Isa. lxv. 22. The *days of* Christ, denote the period of his powerful gathering the nations to himself, and governing his people, Jer. xxiii. 6. The *days of heaven*, mark eternal duration, Psal. lxxxix. 29. (2.) The events that happen in a period, Psal. xxxvii. 18. and xxxi. 15. and cxix. 84. Isa. vii. 17. (3.) Persons of great age, Job xxxii. 7. The *ten days* of the church's tribulation, denote a short time, or the ten years of persecution, from A. D. 302 to 312, Rev. ii. 10. The 1260 days of Antichrist's reign, which is the same with 42 months, or time, times, and half a time, are 1260 years, Rev. xi. 2, 3. xii. 6. 14. xiii. 6. Dan. vii. 25. and xii. 11, 12. The two thousand and three hundred days of the pollution of the sanctuary, may either denote so many days from the first pollution of it by Antiochus Epiphanes, to the perfect purification of it by Judas the Maccabee; or rather, so many mornings and evenings, and no more than 1150 days, Dan. viii. 14. A *days-man*, is an arbitrator that judges a cause; or a mediator, Job ix. 33. The *day-spring*, is the first beginning of light in the morning; or day-break, Job xxxvii. 12. Jesus Christ is called the *day-spring*, that visits us from on high. By his appearance in our nature, by his righteousness, resurrection, saving discoveries of himself, and appearance to judgment, he introduces light and comfort; and brings in a day of gospel-dispensation, spiritual knowledge, gracious state, and endless glory, Luke i. 78.

DEACON. The word so rendered, is applied to such as perform service in the church or state; as to Christ, Rom. xv. 8.; to gospel-ministers, ordinary or extraordinary, 1 Cor. iii. 5. Col. i. 23, 25.; to every follower of Christ, John xii. 26.; and to magistrates, Rom. xiii. 4.: but it is chiefly used, to signify an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and minister to the wants of the poor, Phil. i. 1.

When the converts to the Christian faith were exceedingly multiplied at Jerusalem, and the Hellenists, or Jews who used the Greek language, complained, that their widows were overlooked in the administration of the sacred alms, the apostles, not reckoning it proper for themselves to leave the constant preaching of the gospel, desired the multitude of converts to choose from among themselves seven men of good report, and filled with the Holy Ghost, who might be ordained to manage this business. Stephen, Philip, Prochorus, Nicanor, Parmenas, Timon, and Nicolas, were chosen. These the apostles ordained, by prayer and laying on of hands, Acts vi. It is required that deacons be blameless, sober, and faithful, rule well their families, and be well proved, before ordination. It is plain, some of the first seven deacons were afterwards preachers; but no where do the sacred oracles hint, that preaching belongs to the office of a deacon, 1 Tim. iii. 8,—12.

DEAF; (1.) Without natural hearing. The Hebrew word HHARASH, signifies also DUMB or silent; because such as are born deaf cannot easily learn to speak; though there have been various examples of their learning to know what was said, by the motion of the speaker's lips. According to the ancient predictions, Christ healed many who were deaf and dumb, Isa. xxxv. 5. and xxix. 18. and xlii. 18. Matth. xi. 5. *Cursing of the deaf*, or *putting a stumbling-block before the blind*, exposed the actor to distinguished punishment and wrath, as it was an outrageous insulting of God, who had made them such, Lev. xix. 14. (2.) Without spiritual ability, or concern, to regard or understand divine things, Isa. xlii. 18, 19. and xxix. 18. (3.) Saints are as *deaf* and *dumb*, when they study the utmost patience and resignation under trouble; neither murmur against God, nor angrily vindicate themselves before men, Psal. xxxviii. 13. and xxxix. 9.

DEAL; (1.) To act; to behave. Jesus *deals prudently*, in the work of our redemption, alway employing the most proper means to gain the most noble ends, Isa. lii. 13. Men *deal* with one another *wisely*, *falsely*, *deceitfully*, *subtilely*, *foolishly*, *corruptly*, *perversely*, *treacherously*, *proudly*, *truly*, with *knowledge*, or with a *slack*, prodigal, and careless hand, Exod. i. 10. Lev. xix. 11, &c. (2.) To distribute by parts, Isa. lviii. 7. Rom. xii. 3.; and a DEAL signifies a part, Exod. xxix. 40. Numb. xv. 4,—9. God *deals bountifully* and *in mercy*, when he graciously bestows his favours on men worthless and miserable, Psal. cxvi. 7. and cxix. 17, 124. and cxlii. 7. He *deals bitterly*, and *in fury*, when he sore afflicts and punishes men, Ruth i. 20. Ezek. viii. 18. and xvi. 59. and xxii. 14.

DEAR; precious; eminently beloved, Jer. xxxi. 20. Col. i. 13. *Dearly beloved*; loved in the most tender manner, and highest degree, Rom. xii. 19. The Jewish nation were the *dearly beloved of God's soul*. He had taken great delight to do

them good, and brought them into covenant with him, as his peculiar people, Jer. xii. 7.

DEATH; (1.) The separation of soul and body, or deprivation of natural life, Gen. xxv. 11. Ruth i. 8. Job i. 19. 1 Pet. iv. 6. (2.) *Dead in trespasses and sins*, is that death which took place *in that day* when Adam transgressed the commandment of his Maker. Under the power and influence of this death, all mankind are considered, till they hear the voice of the Son of God, John v. 25. Eph. ii. 1, 5. Col. ii. 13. (3.) What never had life, as idols, &c. Job xxvi. 5. Isa. viii. 19. (4.) What has no continued existence, no living soul to be reunited to its body, Matth. xxii. 32. (5.) In a state of mortality; condemned, or signally exposed to death, Rom. viii. 10. Gen. xx. 3. (6. In a state of oppression, slavery, and desperate-like wretchedness, Isa. xxvi. 19. Ezek. xxxvii. 1,—14. (7.) Unfit for generation, according to the power of nature, Rom. iv. 19. Heb. xi. 12. (8.) The resurrection of the dead, 1 Cor. xv. 29. Let the dead bury their dead; let men, dead in sin, bury these naturally dead; or let the dead lie unburied, rather than the preaching of the gospel be hindered. *Dead*, or rather *monstrous gigantic things*, are formed from under the waters; whales, and other huge animals, and strange creatures, are produced in the deep seas, Job xxvi. 5. *Dead faith*, is what persuasion of divine truths flows not from spiritual life, and is not productive of good works, James ii. 17, 20. *Dead works*, are these that flow not from a principle of spiritual life, but from the corruption of nature, which is a spiritual death, Heb. ix. 14. To *be dead to the law*, as a covenant, is to be delivered, from the obligations of it, and from a reigning inclination to be under it, Rom. vii. 4.; and it *is dead* to us, when it can exercise no commanding or condemning power over our conscience, Rom. vii. 2. Sin *is dead* relatively, when it lies undiscovered and unregarded in our soul, Rom. vii. 8.; *it is dead* really, when it is mortified, and slain, by the word, Spirit, and blood of Christ, Rom. vi. 6. To *die to sin*, or be dead to it, is to be freed from the dominion of it, and curse due to it, by the blood of Christ, and by his grace drawn from the love and service of it, Rom. vi. 7. The saints *are dead*, both to the law and to sin, Col. iii. 3. The wicked are *dead*; are in a powerless and mean condition, during the thousand years reign of the saints, Rev. xx. 5.

To DIE, is to be laid under the sentence or execution of death, Gen. ii. 17. Christ *died unto sin*, when by death he made atonement for it; and believers *reckon themselves dead unto sin*, when they believe a full remission of their sins through his death, and that they are firmly entitled to, and instated in eternal life, Rom. vi. 10, 11.

DEATH, is sometimes taken for great danger, distress, and affliction, 2 Cor. i. 10. and xi. 23. In this sense, Paul *died daily*, was constantly exposed to, or suffering great distress, 1 Cor. xv. 31. The saints *bear about* in their body *the dying of the Lord* Jesus; they endure manifold sufferings, after his example, and for his sake, 2 Cor. iv. 10. (2.) For the separation of the soul from the body; in consequence whereof, the body becomes destitute of natural life, and corrupts into dust, Gen. xxv. 11. In allusion to this, seed cast into the ground is said to *die*, when it corrupts in such a manner as is necessary to its spring-

ing up in new ſtalks, John xii. 24. (3.) For ſpiritual death, which conſiſts in being under the curſe of God's law, ſeparated from his favour, and deſtitute of his moral image, but under the dominion, and total pollution of ſin, 1 John iii. 14. Luke i. 79. Eph. ii. 1. And with reſpect to this, perſons are ſaid to be *twice dead*, when, to that naturally inflicted on all men, there is added additional degrees of alienation and apoſtacy from God, contracted by a ſinful practice, and impreſſed by the juſt vengeance of God, Jude 13. (4.) Everlaſting puniſhment of both ſoul and body in hell; this is the *ſecond death*, which comes after the firſt, Rev. xx. 6, 14. (5.) The certain cauſe of death, as ſome poiſonous thing, 2 Kings iv. 40. The peſtilence, or like infectious diſeaſe, Jer. xv. 2.

Love is ſaid to be *ſtrong as death*, even the love of Chriſt, which paſſeth knowledge; this text is improperly referred to the love of the church; it is a ſtriking picture of his love, who having loved his own, (even all who repent and believe the goſpel) loves them to the end, Song viii. 6. *Death unto death*, is the ruin of ſoul and body, in time and in eternity, 2 Cor. ii. 16. To have *death working* in us, and have the *ſentence of death* in us, is to be daily expoſed to, and lay our account with the ſuffering of trouble and death, for the ſake of Chriſt and his truths, 2 Cor. iv. 12. and i. 9. The law of God is *unto death*, and a miniſtration of it. It is made *death* to a convinced ſinner; it irritates his ſinful luſts, occaſions the increaſe of his ſin, and kills his vain hopes of eternal happineſs, Rom. vii. 13. To be carnally minded *is death*; it confirms and conſtitutes ſpiritual death; it forebodes, prepares for, and condemns to eternal death, Rom. viii. 6. Wicked works are *fruit unto death*; they flow from ſpiritual death, expoſe to, and fit for eternal death, Rom. vi. 16, 21. and vii. 5. The feet of a harlot *go down to death*, and her ſteps *take hold on hell*; ſhe haſtens herſelf, and thoſe who deal with her in whoredom, to a natural death, and to everlaſting ruin, Prov. v. 5, 6. Chriſt *aboliſhed death*, and *ſwallowed it up in victory*; by his own death he removed the curſe and ſting from his people's natural death; and redeemed them from ſpiritual and eternal death: hereafter he will raiſe them from the dead, and give them the full poſſeſſion of eternal happineſs, 2 Tim. i. 10. 1 Cor. xv. 54, 55. Iſa. xxv. 8.

DEBASE; to render baſe and contemptible. Men *debaſe themſelves to hell*, when they commit the vileſt crimes, and thereby expoſe themſelves to contempt, and the moſt diſgraceful puniſhments, in order to fulfil their luſts.

To DEBATE; to diſpute. A man ought to *debate his cauſe* with his neighbour: he ought privately and meekly to reaſon the point of difference between them, Prov. xxv. 9. God *debates in meaſure* with his people, when he reproves and corrects them as they are able to bear it, Iſa. xxvii. 8. DEBATE ſignifies contention, eſpecially in words, Rom. i. 29.

DEBIR. (1.) A city of the tribe of Judah, near Hebron. It was alſo called Kirjath-ſepher, and Kirjath-ſannah; becauſe there the Canaanites had a ſeat of learning. Joſhua took it; but it ſeems the Canaanites repoſſeſſed themſelves of it; and Caleb, to whoſe lot it fell, obſerving the ſtrength of its walls, and inhabitants, gave Achſah his daughter to Othniel, for making the firſt effectual aſſault on it. It was after-

ward given to the priests, Josh. xi. 39. and xv. 15, 16. and xxi. 15. (2.) A city on the frontiers of the tribe of Gad. The seventy will have it the same as Dibon; but it is rather the same as Lodebar, where Mephibosheth lived in his childhood, with Machir his friend, Josh. xiii. 26. 2 Sam. ix. 4. 5.

DEBORAH. (1.) Rebekah's nurse, who came along with her from Padan-aram. After her mistress's death, she continued with her country-women in Jacob's family. She died near Bethel, in a very advanced age, and was buried under an oak-tree, called, from that event, ALON-BACHUTH, *the oak of weeping*, Gen. xxiv. 59. and xxxv. 8.

(2.) DEBORAH; a prophetess, and judge of Israel, and wife of Lapidoth. She dwelt under a palm-tree between Ramah and Bethel. When JABIN king of Canaan had for 20 years grievously oppressed the Israelites, she sent for BARAK the son of Abinoam, a man of Issachar, who lived in Kedesh-Naphtali; and, from God, directed him to levy an army of 10,000 men, of Naphtali and Zebulun, the tribes which had been principally enslaved, and march them to mount Tabor; where the Lord would deliver Sisera, and the mighty host of Jabin, into his hand. He refused to attempt this, unless she would go along with him: she consented; but told him, that his cowardice should be punished by the Lord's giving the chief honour of the victory, the death of the general, into the hand of a woman. They had scarce levied their troops, and marched from Kedesh to Tabor, when Sisera was at their heels with a prodigious army. It seems few of Barak's 10,000 had either sword or spear; but the Canaanites were struck with a panic, when they saw the Hebrews come down from the hill to attack them: the slaughter was so universal, that few escaped. Barak and Deborah composed a song to commemorate their victory, and to praise God on account of it; and to celebrate the Hebrew princes, and Jael the wife of Heber the Kenite, for their instrumentality therein; and to condemn the tribes of Asher, Dan, and Reuben, for their inactivity, Judg. iv. and v.

DEBT; what one owes to another, 1 Sam. xxii. 2. Sin is called *a debt*; it consists in withholding from God his due honour and love; and by suffering, must his justice be satisfied for its offence, Matth. vi. 12. A DEBTOR, is one who, by promise or equity, owes somewhat to another. The saints are not *debtors to the flesh*; they owe no service to their sinful lusts, but to God, who hath saved them with a full and everlasting salvation, Rom. viii. 12. Circumcised persons were *debtors to fulfil the whole law*; by circumcision, they solemnly declared their obligation and willingness to do so: such as clave to circumcision, after that ordinance had been fulfilled in the *cutting off* the Messiah, renounced connexion with him as the fulfiller of the law, and became debtors to do the whole, Gal. v. 3. Sinners are *debtors* to God, owe much obedience to the precept, and satisfaction to the penalty of his holy law, Luke vii. 41. Mal. xviii. 24. Paul was *debtor* to both Jews and Gentiles, wise, and unwise; he was bound by office to preach the gospel to them, Rom. i. 14. Love to one another, is a *debt* we ought never to think paid off, Rom. xiii. 8.

DECAPOLIS; a country, according to Lightfoot, on the north and east of the sea of Tiberias; but if Bethshan was one of the cities of it, part of it lay on the south-west of that sea. It was called Decapolis,

becauſe there were ten cities in it. Here Jeſus preached, and healed the diſeaſed inhabitants, Matth. iv. 25.

DECAY; to grow leſs, weaker, Job xiv. 11. Neh. iv. 10. Cities and houſes are *decayed*, when broken down, and in a ruinous condition. Eccl. x. 18. Iſa. xliv. 26.

DECEASE; to die a natural death, Matth. xxii. 25. Death, Luke ix. 31.

DECEIT; FRAUD; GUILE; (1.) Villainous and unjuſt conduct carried on under a fair ſhew, Pſal. x. 7. and xxxvi. 3. (2.) Fair pretences and devices, calculated to impoſe on and deceive men, Pſal. xxxviii. 12. (3.) Deluding meſſages, dreams, and lies of falſe teachers, calculated to pleaſe mens humours, and gratify their luſts, Iſa. xxx. 10. Jer. viii. 5. and ix. 6. (4.) Falſe accuſation; diſhoneſt conduct; and goods gotten by means of it, Jer. v. 27. Zeph. i. 9. One is *without guile*, when he allows himſelf in no hypocriſy, deceit, or diſhoneſty, Pſal. xxxii. 2. *Being crafty, I caught you with guile:* mine enemies will perhaps ſay, Though I myſelf did not appear covetous of your money, yet by a crafty, guileful, and underhand dealing, I procured it by Titus, or ſome other of my friends, 2 Cor. xii. 16.

DECEITFUL; (1.) Much given to deceit and villainy, Pſal. v. 6. (2.) Full of deceit; calculated to impoſe on, and craftily ruin men, Pſal. xxxv. 20. Our heart and its luſts are *deceitful above all things*; they, in ways unnumbered, beguile multitudes out of their preſent and eternal happineſs, for mere trifles; and render them perſuaded of the innocence or goodneſs of things, the moſt abominable and wicked; fill them with views of God, of Chriſt, of time and eternity, of themſelves, the moſt contrary to truth, Jer. xvii. 9. Heb. iii. 13. Eph. iv. 22. Favour is *deceitful*; it has a fair ſhew and no more, Prov. xxxi. 30. A bow is *deceitful*, which ſhoots wide of the mark, Pſal. lxxviii. 57. Men handle the word of God *deceitfully*, when they wreſt it, to pleaſe the corrupt humours of themſelves or others; when they mingle it with their own inventions, and uſe it to promote or protect paſſion, pride, covetouſneſs, &c. 2 Cor. iv. 2. and ii. 17. To *ſwear deceitfully*, is to ſwear falſe and unlawful oaths, or to ſwear lawful ones, without a candid reſolution, and earneſt care to fulfil them, Pſal. xxiv. 4.

DECEIVE; (1.) To cheat; beguile, Gen. xxxi. 7. Lev. vi. 2. (2.) To miſlead; ſeduce, Deut. xi. 16. Iſa. xliv. 20. (3.) To allure; entice, Job xxxi. 9. The Lord *deceives* falſe prophets, when he gives them up to the deluſions of their own heart, and fruſtrates their expectations and predictions, Ezek. xiv. 7. *Lord thou haſt deceived me, and I was deceived*; thou haſt, contrary to my inclination, perſuaded me to undertake this office of propheſying, and haſt diſappointed me of the ſucceſs and comfort I expected in it, Jer. xx. 7. Heretics *deceive, and are deceived*; they are perſuaded of the goodneſs or innocence of error and wickedneſs, and endeavour to perſuade others of it, 2 Tim. iii. 13. *Adam was not deceived*; i. e. was not firſt deceived, 1 Tim. ii. 14.

DECENTLY; with becoming ſoberneſs and gravity, Rom. xiii. † 13. 1 Cor. xiv. 40.

To DECIDE; to give ſentence as to what ſhould be done in a caſe, 1 Kings xx. 40. DECISION, denotes the Lord's paſſing and executing juſt ſentence on his people, and his enemies. Joel iii. 14.

DECLARE; (1.) To tell; publish, Psal. ix. 11. (2.) To explain; make clear and manifest, Gen. xli. 24. Isa. liii. 8. *The heavens declare the glory of God:—Day unto day uttereth speech, and night unto night sheweth knowledge.* Their form and order shew forth the glorious wisdom, power, and goodness of their Almighty former, Psal. xix. 1, 2. with Job xii. 8, 9. Rom. i. 19, 20.

DECLINE; to turn aside. To *decline* from God's *testimonies, word, law,* or *way,* is to disregard them, and walk in sinful courses, opposite thereto, Psal. cxix. 51, 157. Job xxiii. 11. Psal. xliv. 18.

DECREASE; (1.) To become less honoured, John iii. 30. (2.) To become fewer and weaker, Psal. cvii. 38. The waters of the flood *decreased,* when, being dissipated into the air, or returned into the bowels of the earth, they ceased to cover the ground, Gen. viii. 5.

To DECREE. See ELECTION.

DEDAN; (1.) The son of Raamah, and grandson of CUSH. It is probable his posterity had their residence on the west of the Persian Gulph in Arabia-Felix, where the city Dedan is yet to be found, Gen. x. 7. (2.) The son of Jokshan, and grandson of Abraham. He was the father of the Dedanim, Letushim, Asshurim, and Leummim, tribes in Arabia the Desert, Gen. xxv. 3. Whether the offspring of this man peopled the city of Dedan on the frontiers of Idumea, we know not. It is certain the Dedanites, chiefly the posterity of the latter, traded with the Tyrians in ivory, ebony, and fine clothes for chariots, and were miserably harassed by the Assyrians and Chaldeans, Ezek. xxvii. 15, 20. and xxv. 13. Isa. xx. 13. Jer. xxv. 23. and xlix. 8.

DEED. See WORK.

DEEM; to think; to guess, Acts xxvii. 27.

DEEP; (1.) That where it is a great way from the surface to the bottom, Psal. cxl. 10. (2.) What is strange, unknown, incomprehensible, Isa. xxxiii. 19. Job xii. 22. Dan. ii. 22. Psal. xcii. 5. Thus the *deep things* of God are the mysteries of his purpose, word, and providence, 1 Cor. ii. 10. (3.) What is complete and full. Poverty is *deep,* when it is very great, 2 Cor. viii. 2. Sleep is *deep,* when one can hardly be awakened out of it, Acts xx. 9. Dan. ix. 10. To *revolt deeply;* to *corrupt themselves deeply,* is to proceed in apostacy and wickedness to a fearful degree, Isa. xxxi. 6. Hos. ix. 9.

DEEP, or DEPTH; (1.) The ocean, sea, and deep places thereof, Job xli. 31, 32. (2.) The mingled chaos of earth and water, Gen. i. 2. (3.) The huge collection of waters hid in the bowels of the earth, Gen. vii. 11. and viii. 2. (4.) Fearful and overwhelming trouble on soul or body, Psal. cxxx. 1. and lxxxviii. 6. Rom. viii. 39. (5.) The grave, which is digged into the earth, Rom. x. 7. (6.) A deep dungeon, where one sinks in darkness, water or mire, 2 Cor. xi. 25. (7.) Hell, which is hidden, unsearchable, and bottomless, Luke viii. 31. Rev. xx. 3. Prov. ix. 18. The *depths of the sea,* into which God casts his people's sins, are the infinity of his pardoning grace, and the unbounded merit of Jesus' blood, whereby our iniquities are so perfectly pardoned, that they can never more be charged on us, Mic vii. 19. The *depth of the riches of the wisdom and knowledge of God,* is the infinity and unsearchableness thereof, Rom. xi. 33. The *depth* of Jesus' *love,* is its condescension to save the vilest and meanest sinner

from the loweſt hell, Eph. iii. 18. The *depths of Satan*, are myſterious fancies, and ſecret or ſhameful practices invented by ſeducers, Rev. ii. 24. The Chaldean army is likened to a *deep*, for their multitude, their noiſe, and their overwhelming conqueſts, Ezek. xxvi. 19. The countries waſted by the Aſſyrians are likened to a *great deep*, for their number of inhabitants, their confuſion and roaring noiſe, Amos vii. 4. Theſe, as well as the trade of his rivers Hiddekel, Euphrates, &c. exalted the Aſſyrian empire and king; and were covered with mourning when it was overturned, Ezek. xxxi. 4, 15. God's judgments are a *great deep*; are very myſterious, and hard to be underſtood, Pſal. xxxvi. 6.

DEER; a four-footed beaſt of the flock kind. The various creatures of the deer kind are the hart, the roe-buck, rein deer, elk, goat-deer, horſe-deer, &c. Theſe creatures live long; and, eſpecially when young, are very comely and loving. They have a great antipathy to ſerpents, and eat multitudes of them. It is ſaid, too, that ſerpents are much diſpoſed to faſten on, and ſting their bodies, when they find them aſleep. Their thirſt is exceſſively ſtrong and painful. They are very timorous, ſwift, and can leap far. They were allowed to be eaten, by the ceremonial law, Lev. xi. 3. Deut. xiv. 5. 1 Kings iv. 23. The hinds, or female deer, have great pain in bringing forth their young; and, it is ſaid, are ſometimes aſſiſted by the noiſe made by claps of thunder, Job xxxix. 1,—4. Chriſt is compared to a *roe, hart, and hind*, to repreſent the glory of his perſon; his love to his church, and his ſpeed in coming to ſave us, leaping on the mountains, Song ii. 9, 17. viii. 14. and Pſal. xxii. *title*. The breaſts of the church, viz. the ſcriptures of the Old and New Teſtament, are compared to *roes that are twins*, Song iv. 5. and vii. 3. The Chaldeans were like *chaſed roes*, when with terror and dread they fled from the fury of the Medes and Perſians, not knowing what to do, Iſa. xiii. 14. Wives are likened to *hinds and roes*, to mark their comelineſs and affection, and the delight their huſbands ſhould take in them, Prov. v. 19. To charge *by the roes and hinds*, is to beſeech and obteſt, by every thing comely and deſirable, and for the ſake of Chriſt and his people, Song ii. 7. and iii. 5.

DEFAME; to REPROACH.

DEFEAT; to overturn; render ſucceſsleſs; overcome, 2 Sam. xv. 34.

To DEFEND, is to protect from enemies and wrongs, Pſal. lxxxii. 3.

DEFENCE; (1.) Protection; refuge, 2 Chron. xi. 5. (2.) What one has to ſay in vindication of himſelf, againſt his accuſers, Acts xix. 33. God and Chriſt are a *defence*; they protect the ſaints from enemies, wrath, danger, and hurt, Pſal. xxxi. 1. Iſa. iv. 5. and xxxiii. 16. The Apoſtles were ſet for the *defence of the goſpel*; to maintain it in its purity and honour, againſt heretics, and every other oppoſer, Phil. i. 17. Wiſdom and money are a *defence*; are uſeful to protect their owners from outward trouble and ruin, Eccl. vii. 12.

DEFER; DELAY: to put off till afterward, Eccl. v. 4. Iſa. xlviii. 9. Acts xxv. 17. *Hope deferred, ſickens the heart*; when what we expect and wait for is long in coming, our heart faints for fear it ſhould never come, Prov. xiii. 12.

DEFY; to boaſt againſt one, that he is incapable to fight with us, or do ſomething we mention, 1 Sam. xvii. 10, 36, 45.

DEFILE; to render unclean, (1.) By disgraceful usage, 2 Kings xxiii. 8, 10. Ezek. xxviii. 7. (2.) With ceremonial pollution, as the leprosy, the touching of a dead body, &c. Lev. xiv. 46. Numb. v. 2. (3.) With sinful filthiness, by following Heathenish customs, by idolatry, apostacy, error, unnatural lust, whoredom, evil speech, 1 Cor. viii. 7. Tit. i. 15. Lev. xviii. 24. and xix. 31. Ezek. xx. 7. Heb. xii. 15. 1 Tim. vi. 5. and i. 10. Gen. xxxiv. 1. Ezek. xviii. 11. Jam. iii. 6. God's name is *defiled*, when these who profess to be his people bring a reproach on him, Ezek. xliii. 7, 8. His priesthood was *defiled*, when men invested with it, walked unworthy of it, or by marriage with Heathens, brought in a stranger to officiate, Neh. xiii. 2, 9. His sanctuary was *defiled*, when men contemned the service of it, wallowed in wickedness, while they professed to cleave to his worship; or when they filled it with dead carcases, Lev. xx. 3. Ezek. v. 11. and xxiii. 38. and ix. 7. The earth is *defiled* under its inhabitants, when men commit their wickedness on it, and use it as an instrument therein, Isa. xxiv. 5. Jer. iii. 9. and xvi. 18. Man's great defilement proceeds from the heart, Matth. xx. 18. and all the ceremonial uncleanness under the law was intended to prefigure this. The purification of the temple of old, corresponded with the purity of the Christian communion. If any man defile the temple of God, him will God destroy, 1 Cor. iii. 17. compared with Psal. lxxiv. 4. Ezek. v. 11. and xxviii. 18. Any root of bitterness springing up would defile many, Heb. xii. 15. The purity of the church of Christ consists in, 1. The purity of her doctrine, holding the mystery of the faith in a pure conscience; therefore, any doctrine allowed to spring up, corrupting in any degree the purity of her doctrine concerning the righteousness of Christ, will *defile* her. 2. The purity of her practice in all the ordinances of Christ, and particularly charity; every departure from this defiles her. The *defiled* garments mentioned, Rev. iii. 4. illustrates this subject; and the Lamb's company described, Rev. xiv. 4. are described as *undefiled* with women, following the Lamb whithersoever he goes.

DEFRAUD; deceitfully to withhold or take one's just due from him, 1 Cor. vii. 5, 7. and vi. 7.; but in 1 Thess. iv. 6. it perhaps signifies to injure one, by defiling his wife.

DEGENERATE; grown worse than it was originally. The Jews were turned into the *degenerate plant of a strange vine;* when, leaving the example of their pious ancestors, they gradually became almost as wicked as Heathens, Jer. ii. 21.

DEGREE. (1.) A part, or division of a dial; or a step of a stair; 2 Kings xx. 9. (2.) Condition; order, rank, 1 Chron. xv. 18. Psal. lxii. 9. In allusion to the custom of giving the higher seats in a school to the best scholar, deacons are said to purchase to themselves *a good degree*, when, by their proper exercise of their office, they gain themselves much honour and reputation, 1 Tim. iii. 13.

DEGREES. Fifteen Psalms are distinguished by the title, *Psalms of Degrees;* viz. from the 120th to the 134th, inclusive. The Hebrew text reads simply, *a Song of Ascents:* Junius and Tremellius translate this title, *a Song of Excellencies*, or an *Excellent Song;* because of the excellent matter they contain, as eminent men are called men of high

degree, 1 Chron. xvii. 17. Some call them *Songs of Elevation*, becauſe, ſay they, they were ſung with an exalted voice, or becauſe at every Pſalm the voice was raiſed. Several commentators are of opinion that they were called *Songs of Degrees*, becauſe they were ſung upon the fifteen ſteps of the temple. But the moſt probable explanation of this title ſeems to be, that it refers to the aſcent or deliverances from Babylon. It is very evident, that all of the Pſalms reſpect that ſubject, and that deliverance is frequently expreſſed in ſcripture by the verb which ſignifies *to aſcend*; ſee Ezra i. 3, 5, 11. vii. 6, 7, 9. probably becauſe Babylon was ſituated in a plain, and Jeruſalem in a mountainous country.

DEHAVITES; a tribe of the SAMARITANS; perhaps the ſame with the Avites; or they might come from about the river Diaba in Aſſyria, Ezra iv. 9.

DELECTABLE; precious: comely; delightful; idols are ſo called, Iſa. xliv. 9.

DELICATE; fine; nice, Deut. xxviii. 54. DELICACIES; DELICATES; moſt precious things, wealth, &c. that are to the deſire, as dainty meats to the belly, Rev. xviii. 3. Jer. li. 34. *He that delicately bringeth up his ſervant from a child, ſhall have him become his ſon at length.* He that too nicely and indulgently brings up his ſervant, may expect him by and by to grow as bold and familiar, and as full of pretenſions, as if he were an heir of the family, Prov. xxix. 21.

DELICIOUSLY, in wealth, pleaſure, and luxury, Rev. xviii. 7.

DELIGHT, is a word expreſſive of the divine ſatisfaction and complacence, oppoſed to God's deteſtation of iniquity, and the workers thereof. When God the Father declared that Jeſus, who appeared on the holy mount with his diſciples, was his beloved Son, he added, in whom I am *well pleaſed*; agreeable to the ancient prophecy, MINE ELECT, IN WHOM MY SOUL DELIGHTETH. Inattention to the force of the expreſſion *delight*, as uſed in ſcripture, has darkened many texts of ſcripture reſpecting the Old Teſtament ſacrifices; they were offered by divine commandment, but God's *delight* was not found in them—he *reſted* not in the blood of bulls and goats; then ſaid the Meſſiah, "Lo, I am come, to do thy will I take *delight*," &c. Pſal. xl. 6. Iſa. i. 11. Jer. vi. 20. In like manner, the complete reſt which the guilty conſcience finds in the truth of the goſpel, is that in which it delights; thus the prophets foretelling the bleſſed effects of the goſpel, expreſs it thus, "Let your ſoul *delight* itſelf in fatneſs, Iſa. lv. 2.

DELILAH. See SAMSON.

DELIVER, DELIVERER; it is one of the moſt glorious titles by which the great Captain of ſalvation is diſtinguiſhed, *The Deliverer from the wrath to come.* He came preaching *deliverance* to his captives, Luke iv. 18. The deliverance from Egypt, Babylon, &c. were all typical of this great deliverance; and Moſes, Joſhua, Gideon, and all the other Old Teſtament deliverers, were types of Jeſus Chriſt in this great office. He delivers them who thro' fear of death were all their life-time ſubject to bondage, Heb. ii. 16. Child-birth, and deliverance from diſeaſes, dangers, and enemies, are often mentioned in ſcripture.

DELUSIONS; errors and influences of Satan, calculated to deceive men. God *chooſes mens' deluſions*, and *ſends them ſtrong deluſions*, when, in his righteous judgment, and infi-

nite wisdom, he permits Satan, their own lusts, and false teachers, effectually to seduce them; and gives them up to the very errors and abominations which they relish, Isa. lxvi. 4. 2 Thess. ii. 11.

DEMAND; to ask humbly, Luke iii. 14. Job xlii. 4.; or authoritatively, Job xxxviii. 5. and xl. 7.

DEMAS; an early professor of Christianity, perhaps a preacher, that was for a time very serviceable to Paul in his confinement; but about A. D. 65, he forsook him to follow some more gainful worldly business. It is said, he fell into the heresy of Ebion and Cerinthus, who held Christ to be a mere man, Col. iv. 14. 2 Tim. iv. 10.

DEMETRIUS; a silver-smith of Ephesus, who made little models of Diana's temple there, with her image included therein. Vexed at the success of the gospel, and the danger of his loss of business, by the inhabitants turning their backs on idolatry, he convened a mob of his fellow-tradesmen, and represented to them the danger of their craft, and idolatrous worship. They were immediately inflamed with rage; and, assisted by the rascally part of the inhabitants, they raised for some hours, a terrible outcry, *Great is Diana of the Ephesians*. Meanwhile a notary of considerable influence in the city got an audience of the mob. He warmly represented to them, That the men whom they had seized, were not blasphemers of Diana, nor robbers of her temple; that the honour of Diana was sufficiently established all the world over, and the Ephesians zeal for her worship abundantly known. With this soft and sensible remonstrance, he quieted and dispersed the mob. Whether this Demetrius afterwards became a Christian convert, and had *a good report of all men*, we know not, Acts xix. 24,—40. 3 John 12.

DEN; a hole, or hollow place in the earth, where lions and other wild beasts lodge, Judg. vi. 2. Job xxxvii. 8. Rev. vi. 15. God's temple became *a den of thieves*, when multitudes of wicked men officiated in it; and, to the robbing God of his honour, prostituted it to be a place of dishoneſt merchandise, Jer. vii. 11. Matth. xxi. 13. Jerusalem, and other cities of Judea, became a *den of dragons*, when being left desolate, these creatures lodged amidst the rubbish, Jer. ix. 11. and x. 22. Ninevah is called a *lion's den filled with ravin*; the conquering monarchs who ruled there, issuing forth like lions, destroyed the nations, and enriched the city with their spoil, Nah. ii. 12. This present world is a *den of lions*, and *mountains of leopards*; it is a very dangerous dwelling, as outrageous and wicked men abound and rest in it, Song iv. 8.

DENY; (1.) To refuse the truth of a charge or affirmation, Gen. xviii. 15. (2.) To refuse granting a request, 1 Kings ii. 16. Prov. xxx. 7. God *cannot deny himself*; he cannot possibly act or speak unlike his own nature, or unlike the gracious characters which he hath assumed, or the promises he hath made, 2 Tim. ii. 13. Men *deny* God or Christ, or his name, when, in their profession or practice, they disown his being the true God, Saviour, portion, ruler, and last end of their soul, Job xxxi. 28. Acts iii. 13, 14. They *deny the faith*, when they embrace error, indulge themselves in wicked practices, and so manifest their unbelief of, and opposition to the scripture, Rev. ii. 13. 1 Tim. v. 8. Men *deny themselves*, when they refuse to depend on their own righteousness as the ground of their happiness; or to be

led by their own wisdom, or ruled by their own will and affections; or to attempt performance of good works in their own strength; but receive Jesus Christ as the free gift of God, for their *all and in all*, and undervalue their own ease, profit, or pleasure, for the sake of Christ, Matth. xvi. 24.

DENOUNCE; solemnly to declare a threatening, Deut. xxx. 18.

DEPART: (1.) To go from a place or person, John vii. 3. (2.) To die; go out of this world and life, into an eternal state, Luke ii. 29. (3.) To cease, Nah. iii. 1. God *departs* from men, when he ceases to bestow his favours, hides the smiles of his countenance, and pours out his wrath on them; Hos. ix. 12.; or when he ceases to afflict, Job vii. 19. Men *depart* from God, when they follow sinful lusts instead of holiness, and seek created enjoyments for their portion, instead of his fulness, Jer. xxxii. 40.; and especially when they break their vows to him, and cease from serving him, as once they did, Hos. i. 2. Men *depart* from evil, or from hell, when they cease from the love and practice of sin, and so from walking in the way to hell, Prov. xv. 24. and xvi. 6.

DEPARTURE; (1.) The ruin of Tyre by the Chaldeans, which made the inhabitants leave the city, Ezek. xxvi. 18. (2.) A removal into the other world by death, 2 Tim. iv. 6.

DEPOSE; to put out of office, Dan. v. 20.

DEPRIVE; (1.) To take from one what he hath, or expects to have, Gen. xxvii. 45. Isa. xxxviii. 10. (2.) To make destitute of, Job xxxix. 17.

DEPTH. See DEEP.

DEPUTED; constituted inferior judge, 2 Sam. xv. 3. A DEPUTY is a ruler appointed by a superior one, Acts xiii. 7. and xviii. 12. 1 Kings xxii. 49.

DERIDE; to mock, Luke xvi. 14. To *deride strong holds*, is to make a jest of taking them; to demolish them, as if in sport, Hab. i. 10.

DERISION; mockery; reproach, Job xxxi. 1.

DESCEND; to go down from a higher place to a lower, whether from heaven, or the clouds, to the earth; or from a place higher in situation, to one lower in the same country, or a different one, Matth. xxviii. 2. Psal. cxxxiii. 3. Acts xxiv. 1. God *descends*, or *comes down*, when some visible token of his presence moves towards the earth, Exod. xix. 18. Luke iii. 22. Christ's *descending into the lower parts of the earth*, denotes his infinite condescension, and his personal union with his manhood on the earth, and with his body in the grave, Eph. iv. 10. Wisdom *descends*; it proceeds from God, who is high, and resides in heaven, to men on earth, James iii. 15. DESCENT is, (1.) A place bending downward, Luke xix. 37. (2.) A coming from parents and ancestors by natural generation, Heb. vii. 3, 6.

DESCRIBE; to *describe* a country, is to draw a plan of it, Josh. xviii. 4. To *describe* persons, is to declare their names, marks, and places of abode, Judg. viii. 14. To *describe* things, is to explain their nature and properties, Rom. iv. 6.

DESCRY; to view; spy out, Judg. i. 23.

DERBE. See LYCAONIA.

DESERT, WILDERNESS. The Hebrews called the places a wilderness, where the cities or towns were more distant one from another, as well as where there were no towns at all. The most noted *deserts* we read of in scripture, are that of

Egypt, on the north-east of that country, Ezek. xx. 36.; the *wilderness of Etham*, on the west of the Red sea; the *wilderness of Shur*, *Sin*, and *Sinai*, on the east side of the western gulf of the Red sea; the *wilderness of Paran*, northward of the former, and *of Zin*, at the east end of it. The *wilderness of Edom*, is perhaps the same with that of Paran or Zin; or rather one at the south end of the Dead sea. The *wilderness of Kadesh*, might be the north part of the wilderness of Paran. The *wilderness of Moab*, Arnon, and Kedemoth, might be the same, near the head of the river Arnon. The *wilderness of Tadmor*, lay to the north-east of Canaan. The *wilderness of Judah*, of *Ziph*, *Jeshamon*, and *Maon*, lay on the west of the Dead sea. The *wilderness* where Jesus was tempted, was probably the mountains of Quarantana, to the east of Jerusalem, which now have an appearance most rugged and unsightly; or that near Pisgah, on the east of Jordan. A great many wildernesses were named from the cities next adjacent; as the wilderness of Diblah, Engedi, Jeruel, Tekoah, Gibeon, Bethaven, &c. The wilderness of Arabia, comprehends the deserts of Shur, Sin, Paran, Zin, and Kedemoth, and was a very terrible and waste howling wilderness, Deut. i. 19. and xxxii. 10. The whole north parts of Arabia are called a *desert*; because so little of it was cultivated, or had cities built in it, Jer. xxv. 24. Chaldea is called the *desert of the sea*; it was exceedingly well watered; much of it a fen-country: there was a desert between it and the Medes and Persians; and by them it began to be turned into a desert; but the words might be rendered, the *plain of the sea*, Isa. xxi. 1. The *wilderness of the people*, is either Chaldea, which, though replenished with inhabitants, was destitute of things spiritually good; or the barbarous countries of Media and Scythia, Ezek. xx. 35. Whatever affords no support and comfort, but distresses and perplexes, is called a *wilderness*; hence God asks the Hebrews, If he had been to them *a wilderness, and land of darkness?* Jer. ii. 31. The Gentile world, before the spread of the gospel, is called a *wilderness*; the poor Heathens lived like wild beasts, devouring one another, without order of divine laws and ordinances, without the comfortable presence of God, and without any fruit of good works to his honour, Isa. xxxv. 1, 6. and xli. 19. and xliii. 19. The *wilderness* into which God brought the Jews, that he might speak to their heart, was their afflicted state of captivity in Babylon, and their present unhappy state of dispersion, Hos. ii. 14. The *wilderness* in which the church subsists under Antichrist, is her private and distressed condition; and may point to the rugged country about Savoy and Piedmont, in which the Waldenses, for many ages, boldly professed the truth, Rev. xii. 6. The *wilderness*, from which the saints go up, is their barren, comfortless, and dangerous state of ignorance and unbelief; the present evil world, in its errors and corruptions; and a state of persecution and trouble, Song iii. 6. and viii. 5. where the words ought to be translated, *goeth up* from the wilderness.

DESERVE; to be worthy of, Ezra ix. 13. Job xi. 6. Men are judged according to their *deserts*, and have their *deserts* rendered to them, when they receive the just punishment of their deeds, Psal. xxviii. 14.

DESIRE; (1.) A longing; wishing, 1 Sam. xxiii. 20. (2.) The

requeſt or prayer of a ſoul for the ſupply of its wants, ſpiritual, temporal, or eternal, Pſal. cxlv. 19. (3.) Love; affection, Song vii. 10. Dan. xi. 37. (4.) Inclination to, or delight in the pleaſures of this life, Eccl. xii. 5. (5.) Hope; expectation, 1 Sam. ix. 20. (6.) The thing deſired, Prov. x. 24. Deſire is either natural, Deut. xxi. 11.; or religious, after things ſpiritually good, Pſal. lxxiii. 25.; or miſchievous, for hurt to others, Mic. vii. 3; or covetous and luſtful, Deut. vii. 25. and v. 21. Wives are the *deſire* of their huſbands *eyes;* they are comely and deſirable to them: the temple was the *deſire of the* Jews *eyes;* they much valued and prided themſelves in it, Ezek. xxiv. 16, 21. Chriſt is the *deſire of all nations;* he is altogether lovely, excellent, uſeful, and neceſſary: all that ſpiritually know him, do deſire and long for him: at laſt, multitudes out of all nations ſhall believe on him, Hag. ii. 7. The Jews were a *nation not deſirous* or *deſired:* they had no proper deſire after, and love to God and his ways; nor were they a pleaſure and delight to him, but the reverſe, Zeph. ii. 1. The *deſires of the fleſh*, are our ſinful luſts and inclinations, Eph. ii. 3. Gen. vi. 5. *Through deſire a man ſeparateth himſelf, and intermeddleth with all wiſdom:* through good deſire, a man ſeparates himſelf from the common cuſtoms of the world, and earneſtly purſues after knowledge; or, through a vain-glorious deſire, a man ſeparates himſelf from others, and meddles with every branch of buſineſs; or he objects to, and pours contempt on all true wiſdom, Prov. xviii. 1.

DESOLATE; SOLITARY, lonely. A perſon is *deſolate* or *ſolitary*, when without huſband or companions, 2 Sam. xiii. 20. Pſal. xxv. 16. A *deſolate heart*, is one deſerted of God, deprived of comfort, and filled with perplexity, Pſal. cxliii. 4. A houſe, city, or country, is *deſolate* or *ſolitary*, when without inhabitants, Jer. xlix. 20. and vi. 8. and ix. 11. Lam. i. 1. Pſal. cvii. 4. The Hebrew word GALMUD, rendered *ſolitary*, ſignifies barren as a flinty rock, quite deſtitute of good, Job iii. 7. and xv. 34. and xxx. 3. Iſa. xlix. 21. Altars are *deſolate*, when ruinous, and no offerings preſented on them, Ezek. vi. 6. Vines, fig-trees, and idols are *deſolate*, when deſtroyed, or quite neglected, Hoſ. ii. † 12. Mic. i. 7. The Jewiſh temple was made *deſolate*, when God's ſpecial preſence no more reſided in it, when it was turned into ruins, and the Jews were caſt off from being God's peculiar people, Matth. xxiii. 38. Job's company was made *deſolate*, when his children and ſervants were ſlain, and his friends ſcattered from him, Job xvi. 7. Antichriſt will be made *deſolate*, when Rome ſhall be turned into a ruinous heap, and multitudes ſhall turn to the Lord, Rev. xvii. 16. and xviii. 19. The Gentile world, long deſtitute of the gracious preſence of God, or the church deprived of Chriſt's bodily preſence, is likened to a *deſolate widow*, Iſa. xlix. 8. and liv. 1. The *deſolate places*, which great men build for themſelves, are deſolate cities, which they rebuild for their honour; or tombs, in which their dead bodies dwell in ſilence, Job iii. 14.

DESPAIR; to grow hopeleſs; 1 Sam. xxvii. 1. 2 Cor. iv. 8. DESPERATE; without hope, Job vi 26. Our heart is *deſperately wicked;* ſo ſet on evil, that it will forego every hope, and ruſh on eternal ruin, to have it committed, Jer. xvii. 9.

DESPISE. See CONTEMN.

DESPITE, or SPITE: (1.) En-

vy; malice, Ezek. xxv. 6. Pſal. x. 14. (2.) The object of envy or malice, Neh. iv. † 4. DESPITEFUL; full of envy and malice, Ezek. xxv. 15. To entreat one *ſpitefully*, is maliciouſly to expoſe him to the moſt cruel and ſhameful abuſe, Luke xviii. 32. Matth. v. 44.

DESTITUTE; wanting, without help, happineſs, or comfort, 1 Tim. vi. 5. Gen. xxiv. 27.

DESTROY. *To deſtroy*, ſignifies to pull down or ruin a city or building, levelling it with the ground. Gen. xix. 14. *The Lord will deſtroy this city.* Exod. xxxiv. 13. *Ye ſhall deſtroy their altars;* that is, Ye ſhall not leave one ſtone upon another, as our Saviour ſpeaks in Luke xxi. 6. *Alſo it ſignifies* to take away a thing quite, ſo as it be no more; in this ſenſe Chriſt is ſaid to deſtroy ſin. Rom. vi. 6. *That the body of ſin might be deſtroyed; that is*, that it might be weakened and ſubdued more and more, until it be quite taken out of our nature. Sometimes it ſignifies to bring perſons into irrecoverable and utter ruin and miſery; thus God deſtroys the wicked. Pſal. xxxvii. 38. *The tranſgreſſors ſhall be deſtroyed together:* And, Job xxi. 30. *The wicked is reſerved to the day of deſtruction.* God preſerves the wicked from the common calamities of this life only to deſtroy them, and diſplay his vengeance againſt them. It is taken for puniſhing tranſgreſſors by death, as magiſtrates do. Pſal. ci. 8. *I will early deſtroy all the wicked of the land*, ſays David. I will ſet about this work upon the firſt opportunity, as ſoon as I am ſeated on the throne, that ſo I may both prevent all that miſchief which otherwiſe they might do, and hinder the infection of others by their evil example; and diſcourage and deter all my ſubjects from the like practices. The apoſtle Paul ſays, Rom. xiv. 15. *Deſtroy not him with thy meat, for whom Chriſt died.* To *edify*, ſignifies to build up, ſtrengthen, and encourage believers in their faith and profeſſion, by endeavouring to make them more wiſe, holy, and humble, and to live more to the glory of God. *On the contrary*, to *deſtroy* implies a doing of that which may tend to the deſtruction of a weak believer, by drawing him to act againſt his conſcience in the uſe of things indifferent, or by giving him ſo great an offence as may alienate his mind from the Chriſtian profeſſion. The evil ſpirits ſay to our Saviour, Mark i. 24. *Art thou come to deſtroy us? that is*, Either art thou come to diſpoſſeſs us; *or*, art thou come to execute the final judgment upon us, and to command us to our chains, before the day of judgment? And Chriſt by his death is ſaid *to deſtroy him that hath the power of death, that is, the devil*, Heb. ii. 14. The devil is ſaid *to have the power of death*, becauſe he induces men to commit ſin, that meritoriouſly renders them liable to death; becauſe he inſpires them with furious thoughts, and inflames their paſſions, from whence proceed ſtrifes and wars, that efficiently cauſe death; becauſe he is many times the executioner of God's wrath, and inflicts death upon rebellious and incorrigible ſinners; hence ſays the *Pſalmiſt*, That *God caſt upon the* Egyptians *the fierceneſs of his anger, wrath, indignation, and trouble, by ſending* evil angels *among them*, Pſal. lxxviii. 49. He is likewiſe ſo called, becauſe he makes death more formidable to ſinners, by heightening their guilty fears of God's tribunal; and this title may alſo ſignify his tormenting ſinners with unrelenting cruelty in hell, which is the ſecond death. Theſe penal evils which Satan brings upon

mankind, are upon the account of our disobedience; and his mighty power in temptation is from our inward corruption: The *Lord Jesus*, by his death, hath taken away the guilt and power of sin; the guilt, in enduring the curse of the law, thereby satisfying the injured justice of God; and the power of it, *by crucifying our old man with him, that the body of sin might be destroyed*, Rom. vi. 6. And thus our Saviour by his death destroys the cruel tyranny of the devil.

DESTRUCTION is taken for a temporal death, Psal. xc. 3. *Thou turnest man to destruction.* For mortification, 1 Cor. v. 5. *To deliver such an one to Satan for the destruction of the flesh.* For damnation, 2 Pet. ii. 1. *And bring upon themselves swift destruction.* Also for hell, the place where the wicked are eternally tormented, Matt. vii. 13. *Broad is the way that leadeth to destruction.* For extirpating or utter rooting out, Esth. viii. 6. *How can I endure to see the destruction of my kindred?* For a consuming plague, Psal. xci. 6. *The destruction that wasteth at noonday.* And for a corrupting, painful, and deadly disease, 1 Sam. v. 9. *Destroy* signifies to afflict. Job ii. 3. *to destroy him without cause.*

DETERMINE; (1.) To decide or judge a cause, Exod. xxi. 22. (2.) Firmly to resolve, 1 Sam. xx. 7. 1 Cor. ii. 2. (3.) Unchangeably to appoint, Job xiv. 5. Dan. ix. 24. The *determinate council of God*, is his fixed and immutable decree, Acts ii. 23.

DETEST; to hate and abhor a person or thing, as abominable, Deut. vii. 26. Idols are represented as *detestable things*, Jer. xvi. 18. Ezek. v. 11. and vii. 20.

DEVIL; a fallen ANGEL, especially the chief of them: so called, because he is a wicked accuser of God and his people. Rev. xii. 9, 10. Devils were and are worshipped in the idols of the Heathens, Deut. xxxii. 17. Psal. cvi. 37. Lev. xvii. 7. Rev. ix. 20. and xviii. 2; but themselves tremble at the views of the true God, Jam. ii. 19. Wicked men are called *devils*; they resemble these evil spirits in malice and enmity against God, and his people; and in reproach and slander of them: and they are agents for Satan on earth, John vi. 70. Rev. ii. 10. 1 Tim. iii. † 11.

DEVISE; (1.) To contrive, Exod. xxxi. 4. (2.) To plot something hurtful, 2 Sam. xxi. 5. DEVICE; (1.) Curious work of an artificer, 2 Chron. ii. 14. (2.) Contrivance; purpose, Eccl. ix. 10. (3.) Crafty projects, Psal. x. 2. The *devices of Satan* are his crafty temptations, whereby he ensnares and ruins mens souls, 2 Cor. ii. 11. Men are *filled with their own devices*, when the execution and fruit of them tend to their ruin, Prov. i. 31.

To DEVOTE; (1.) Solemnly to set apart to the service and honour of God, Lev. xxvii. 21. (2.) To set apart for destruction, Josh. vi. † 17. Deut. xiii. † 13. See ACCURSED DEVOTIONS; religious observances, Acts xvii. 23. Devout; much given to religious exercise, whether lawful or not, Luke ii. 25. Acts x. 2. xii. 50. and xvii. 4. 17.

DEVOUR; (1.) To eat up greedily, Gen. xxxvii. 20. (2.) To spend riotously, Luke xv. 30. (3.) Cunningly to defraud God or men of their due, and seize on it for our own use, Matth. xxiii. 14. Prov. xx. 25. (4.) Cruelly to harass men, and spoil them of their spiritual and eternal happiness, 1 Pet. v. 8. (5.) To kill or destroy, 2 Sam. ii. 26. Satan, the enemies of a people, or destructive judgments, are the *de-*

vourer, whom God will rebuke, or ſtop, Mal. iii. 11.

DEUTERONOMY; the laſt of the five books of Moſes. Its name ſignifies *the repetition of the law*. As the generation, who came out of Egypt, were generally dead, Moſes, a few days before his death, in this book, repeats the ſubſtance of their hiſtory in the wilderneſs, and a variety of the laws that had been given them, and adds ſome new ones; as of cutting off falſe prophets, and idolatrous cities; of making battlements around the roofs of their houſes; of expiating uncertain murder; of taking down hanged malefactors in the evening; of puniſhing rebellious children; of diſtinguiſhing the ſexes by their apparel; of the marriage of captives, and the wives of deceaſed brethren; of divorce; and trial of virginity; of men-ſtealing; of runaway ſervants, &c. chap. i,—xxv. He then directs them to ſurrender themſelves to God at Ebal and Gerizzim; ſolemnly lays before them the bleſſings that would follow on their obedience to the divine laws; and the miſeries that would attend their apoſtacy and rebellion; and which have, or do take place on that unhappy nation, in their ancient calamities, and preſent diſperſion, chap. xxvi.—xxxi. It next contains the ſong of Moſes; his bleſſing of the twelve tribes; and the account of his death; the laſt of which, perhaps, was wrote by another hand, chap. xxxii.—xxxiv. The manner of this book of Moſes is more ſublime, and its matter, chiefly the commands, more plain and practical than any of the reſt.

DEW; a thick moiſt vapour that falls on the earth, chiefly when the ſun is below the horizon. In warm countries where it ſeldom rains, rank dews exceedingly refreſh and moiſten the ground: hence the fall of dew was reckoned a great bleſſing, and the withholding of it a grievous curſe, Deut. xxxiii. 13. 2 Sam. i. 21. Chriſt, and God in him, are likened to *dew*: how pleaſant, reviving, and fructifying, the influences of his word and Spirit! Hoſ. xiv. 5. Iſa. xxvi. 19. The ſaints are as *dew*, for pleaſantneſs, and refreſhful influence on others around, Pſal cx. 3. Mic. v. 7. An army is like *falling dew*, for their numbers, and their ſeizing on every thing near them, 2 Sam. xvii. 12. Afflictions and ſufferings are like *dew, and drops of the night*; are many and diſagreeable, and yet have a happy and fructifying tendency, Song v. 2. Dan. ix. 25. Amos vi. † 11. The truths of God are as *dew*; falling gradually, and often inſenſibly, on the ſouls of men, they refreſh, render them ſoft, pliable, and fruitful in good works, Deut. xxxii. 2. Any thing very delightful and refreſhful is compared to *dew*: the king's favour is as *dew*, mightily delights and actuates men, Prov. xix. 12. Harmony of brethren, is as the rank *dew of Hermon*, very delightful, reviving, and encouraging to good works, Pſal. cxxxiii. 3. The *dew lies* on one's branches, when his ſoul proſpers under the influences of God's word and Spirit, and his outward lot under the ſmiles of his providence, Job xxix. 19.

DIADEM; a CROWN.

DIAL; an inſtrument for meaſuring of time, by the ſhadow of the ſun. Whether the people on the eaſt of the Euphrates, or the Jews or Phenicians, firſt invented this inſtrument, we know not. The Greeks knew nothing of dials, till the time of Anaximander, the contemporary of Cyrus. Nor in hiſtory do we find a dial more ancient than that of Ahaz. Nor is there

any mention of *hours*, till the time of David's captivity in Babylon, chap. iv. 9. Some learned men ſuppoſe, that the MAHHHALOTH, which our verſion renders a *dial*, was no more than a flight of ſtairs, and the degrees were the ſteps of the ſtair. Others contend that it was a real dial; but of what form, horizontal, or vertical, or of what other form, they are not agreed. It is certain, a real miracle on this *dial or ſtair*, marked the certainty of Hezekiah's future reſtoration to health; but whether the ſun, or only his ſhadow, went backward the ten degrees, is ſtill controverted. In favour of the ſun's going back, it is eaſy to obſerve, that no miracle is more difficult to God than another; that we are expreſsly told that the ſun went back; that it is hard to conceive how the ſhadow could go back without the ſun; that if all had been done by a mere inflexion of the rays of the ſun, it would have been a private affair, and not alarmed the Chaldeans, as it ſeems it did; that the Chineſe annals inform us, that the planet Mars went back ſeveral degrees, for the ſake of one of their kings, about this ſame time, Iſa. xxxviii. 8. 2 Kings xx. 9,—11.

DIAMOND. See ADAMANT.

DIANA; a celebrated goddeſs of the Heathen. She was eſpecially renowned at Epheſus. She was one of the twelve ſuperior deities, and was called by the ſeveral names of Hebe, Trivia, Hecate, Diana, and Lucina. In heaven, ſhe was the *moon, or queen of heaven;* and perhaps the ſame with *Meni*, the numberer, or goddeſs of months, Jer. vii. 18. Ezek. xvi. 25. Iſa. lxv. 11. On earth, ſhe was Diana, and Trivia, the goddeſs of hunting and highways; in hell, ſhe was Hecate; in aſſiſting women in childbirth, ſhe was Lucina. She was ſaid to be the daughter of Jupiter, and ſiſter of Apollo. She was worſhipped with great ſolemnity at Epheſus, Acts xix. 27,—35.

DIBON, or Dibon-gad; perhaps the ſame with DIMON: Sihon took it from the Moabites. Moſes, when the Hebrews encamped near it, took it, and gave it to the Reubenites; but it ſeems the Gadites got it in exchange for ſome other place. It afterwards fell into the hands of the Moabites, and was ruined by the Aſſyrians and Chaldeans, Numbers xxxii. 24. and xxxiii. 45. Joſh. xiii. 9, 17. Iſa. xv. 2, 9. Jer. xlviii. 18.

DIE; not only to be diſtreſſed, to loſe natural life; but to loſe all kind of happineſs, and incur every kind of miſery, 1 Cor. xv. 31. Gen. vii. 21. Ezek. xxxiii. 11. See DEAD.

DIFFER; (1.) To be unlike, 1 Cor. xv. 41. (2.) To be more excellent, 1 Cor. iv. 7.

DIG; to make a trench, pit, &c. God *digs and dungs* about barren profeſſors, when he deals with them by awakening and alluring providences, ordinances, and influences, Luke xiii. 8. Wicked men *dig up evil;* they reproach neighbours with former faults, and with great pains they do miſchief, Prov. xvi. 27. The unjuſt ſteward *could not dig*, could not perform ſervile work, Luke xvi. 3. See PIT.

DIGNITY; (1.) Honour; reputation; honourable employ, Eccl. x. 6. (2.) A ruler, 2 Pet. ii. 10.

DILIGENT; very careful and active, Deut. xix. 18. Saints, eſpecially if active in following the Lord, are often called *diligent*, Prov. xiii. 4. and xii. 27. and x. 4.

DIMINISH; to make leſs in power, wealth, meaſure, or number, Ezek. v. 11. and xxix. 11.

DIM: (1.) Weak in sight, Gen. xxvii. 1. (2.) Obscure; darkish, Lam. iv. 1. Perplexing and heavy calamities on a nation, are called a *dimness*: they obscure their glory, and make them scarce know what to do, Lam. iv. 10. The *dimness shall not be such, as when he lightly afflicted the land of Zebulun and Naphtali*, and *afterward did more grievously afflict her, &c.*; the judgments of God upon the Jewish nation, by the hand of the Romans, shall be more distressful than the ruin of the ten tribes by the Assyrians. The harassment of Judah by Sennacherib, or even their captivity by Nebuchadnezzar, shall be more hopeful than the captivity of the ten tribes. But the words might be read, He *made base of the land of Zebulun, but afterwards glorified it*, Isa. ix. 1.

DINAH. See JACOB.

DINAITES. See SAMARITANS.

DINNER. As the gospel is often represented as a feast, so in the parable recorded Matth. xxii. 1,—14. it is spoken of as a dinner.

DIONYSIUS the Areopagite, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the famed learning of Athens; and went afterward to Egypt, to perfect himself in astronomy: being at ON, when our Saviour died, and observing the miraculous darkness, he cried out, *Either the God of nature suffers himself, or sympathises with one that suffers.* He was converted at Athens by Paul; and it is said became an evangelist, and was burnt as a martyr in his own city, A. D. 95. Perhaps Damaris, the lady who was converted about the same time, was his wife, Acts xvii. 34.

DIOTREPHES; a pretended Christian, that was ambitious of being preferred to every body else. He did all he could to oppose the reception of the messengers sent by the apostle John, and said what he could to disparage that great man, 3 John 9.

DIRECT; (1.) To shew the way to one, Gen. xlvi. 28. (2.) To point towards one, Job xxxii. 14. God *directs* mens steps and ways, and their heart into the love of himself, Prov. xvi. 9. 2 Thess. iii. 5. Wisdom is *profitable to direct* how to act; righteousness *directs*: it tends to keep men in a proper course of life, Eccl. x. 10. Prov. xi. 5. Men *direct* prayer to God, when they, with knowledge, confidence, and awe, address their prayers to him, and expect the fulfilment thereof from him, Psal. v. 3. and cxli. † 2.

DISALLOW; to testify dislike of a person or thing, Numb. xxx. 5. Christ is *disallowed of men*: by their unbelief, blasphemy, and hatred of him; and by their persecution of him or his people, the Jews and others marked their dislike of him, 1 Pet. ii. 4.

DISANNUL; to alter; abolish, Job xl. 8. Gal. iii. 17.

DISAPPOINT; to prevent one's obtaining what he hoped for; and executing what he intended, Prov. xv. 22. Psal. xvii. 13.

DISCERN; (1.) To observe carefully, Gen. xxxi. 32. (2.) To distinguish one thing from another, 2. Sam. xiv. 17. To *discern time and judgment*, is to know the season proper for such works, and the works proper on such occasions, Eccl. viii. 5. To *discern the Lord's body*, is, by spiritual knowledge, to take up the bread and wine in the Lord's supper, as representing the person and righteousness of God in our nature, 1 Cor. xi. 29. Christ is a *discerner* of the thoughts and intents of the heart; he fully knows, and can

judge of their motives, manner, and ends: the ſcripture is a *diſcerner* of them; when powerfully applied, it makes men truly to underſtand them, Heb. iv. 12. *Diſcerning of ſpirits*, was either a miraculous power of diſcerning men's ſtate or ſecret conduct; or a ſpiritual ability to diſcern true apoſtles and miniſters from falſe ones, 1 Cor. xii. 10.

DISCHARGE; to unload; give up, 1 Kings v. 9. There is no *diſcharge* in the warfare of death; no way of eſcaping it, Eccl. viii. 8.

DISCIPLE; one that learns from a maſter; a ſcholar, John ix. 28. In the Goſpels, it generally ſignifies the twelve APOSTLES, who learned under Jeſus Chriſt as their Maſter: but in the Acts and Epiſtles, it ſignifies any follower of Chriſt, who is careful to learn his truth.

DISCIPLINE; inſtruction; correction, Job xxxvi. 10.

DISCLOSE; to ſhew openly; uncover. The earth *diſcloſes* her blood and ſlain, when theſe who did wickedneſs, and ſhed innocent blood, are publicly puniſhed, Iſa. xxvi. 21.

DISCOMFIT; to conquer; rout, Exod. xvii. 13.

DISCONTINUE; to ceaſe, Jer. xvii. 4.

DISCOVER; (1.) To perceive; obſerve, Acts xxi. 3. (2.) To render manifeſt; expoſe to open view, Exod. xx. 26. The Jews *diſcovered* themſelves to another in God's ſtead, when they loved and worſhipped idols, and truſted to alliances in his room, Iſa. lvii. 8. To *diſcover*, or UNCOVER *near kin*, or *nakedneſs*, is to have carnal dealings with one, Lev. xx. 18, 19. and xviii. 6, 19. To uncover the locks, thighs, foreſkin, nakedneſs, or ſkirts of a people, is to expoſe them to terrible ſhame and diſgrace, and ſhew their weakneſs and wickedneſs, Iſa. xlvii. 2. and iii. 17. Hab. ii. 16. Ezek. xvi. 37. Jer. xiii. 26. God *diſcovers* the lewdneſs and ſin of a people, when he openly puniſhes them on account of their idolatry, whoredom, and other wickedneſs, Lam. iv. 22. Hoſ. ii. 10. To *diſcover the foundation* of a city, is to demoliſh it utterly, Mic. i. 6. To *diſcover the foundations* of a kingdom *even to the neck*, is to cut off its great men, and ſo overturn it, Hab. i. 13. He *diſcovered the covering* of Judah; Sennacherib diſmantled their fortified cities, Iſa. xxii. 8.

DISCRETION; prudence; ſobriety, Pſal. cxii. 5. Prov. i. 4.

DISDAIN; to deſpiſe as inſignificant and vile, Job xxx. 1.

DISEASE. Diſeaſes and death are the conſequences and effects of ſin: this is the idea which we have of them from ſcripture. The ancient Hebrews, who were very little verſed in the ſtudy of natural philoſophy, and not much accuſtomed to recur to phyſical cauſes, and conſult phyſicians, when they were ſick, imputed their diſeaſes generally to evil ſpirits, the executioners of divine vengeance. If their infirmities appeared to be beyond what is uſual, and the cauſes of them were not known to them, they did not fail to ſay, that it was a blow from the avenging hand of God: to him the wiſeſt and moſt religious had recourſe for cure; and king Aſa is blamed for placing his confidence in phyſicians, when he had a very painful fit of the gout in his feet, and for not applying himſelf to the Lord, 2 Chron. xvi. 12. "In his diſeaſe he ſought not to the Lord, but to the phyſicians." Job's friends immediately aſcribed all the diſtempers, with which that holy man was afflicted, to God's juſtice, Job iv. 7, 8. Leproſies, which were ſo common among the Jews, were treated as diſeaſes ſent by God; the

prieſts were the perſons who judged of the nature and qualities of this evil, ſhut up the diſeaſed, and declared that they were healed, or had their leproſy upon them; and after their recovery they offered ſacrifices as it were to expiate for their faults. Miriam, Gehazi, and king Uzziah, were ſmitten ſuddenly with a leproſy; the firſt as a puniſhment for her detracting diſcourſes; the ſecond for his avarice; and the third for his preſumption, Numb. xii. 10. 2 Kings v. 27. 2 Chron. xxvi. 21.

In the New Teſtament, the cauſe of many diſeaſes is attributed to the devil. It is ſaid there, that the devil had bound the woman, who had been bound down for eighteen years, Luke xiii. 16. "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, to be looſed from this bond on the Sabbath-day?" In verſe 11. the ſame perſon is mentioned, as having a ſpirit of infirmity, that is, a ſore diſeaſe inflicted by the devil. We are told of a dumb devil, and of another that could ſcarce ſpeak, Mark ix. 17. Luke xi. 14. that is to ſay, which cauſed theſe infirmities in thoſe who were poſſeſſed by them: and whenever Chriſt or his apoſtles had a mind to reſtore theſe indiſpoſed perſons to their health, they began with caſting out the devils; for the cure immediately followed. The apoſtle Paul attributes the death and diſeaſes of many to their communicating unworthily, 1 Cor. xi. 30. "For this cauſe many are weak and ſickly among you, and many ſleep." The ſame apoſtle aſcribes the infirmities wherewith he was afflicted to an evil angel, 2 Cor. xii. 7. "There was given me a thorn in the fleſh, the meſſenger of Satan to buffet me." It was the deſtroying angel that made ſuch havock of Sennacherib's army, 2 Kings xix. 35. It was the avenging angel that drew his ſword againſt the people, and ſmote them with the peſtilence, as a puniſhment for David's ſin, 1 Chron. xxi. 15, 16. No ſooner had Abimelech king of Gerar taken Sarah the wife of Abraham forcibly away, but he was threatened with death, Gen. xx. 3, 4. Er and Onan the ſons of Judah were carried off by unknown diſeaſes, for having committed actions of an infamous and deteſtable nature. Gen. xxxviii. 7, 10. And the Philiſtines were ſmitten with an ignominious diſeaſe, for not treating the ark with that reſpect that it deſerved, 1 Sam. v. 12. There are a great number of diſeaſes recorded in ſcripture, which were ſent by God in the way of puniſhment for ſins.

The diſeaſes of Egypt, from which God promiſed to defend his people, Exod. xv. 26, and which he threatens, in caſe of their diſobedience, to inflict upon them, Deut. xxviii. 60. Theſe diſeaſes are either the plagues with which God afflicted Egypt before the departure of the Iſraelites, or the diſeaſes which were moſt common in the country, ſuch as blindneſs, ulcers in the legs, conſumptions, and the leproſy, called Elephantiaſis, which was peculiar to this country, as Pliny obſerves, "Ægypti peculiare hoc malum Elephantiaſis."

As diſeaſe on the human body was introduced at firſt by ſin, and continues to this day, as one of the ſtanding evidences of the curſe, ſee Lev. xxvi. 16.; ſo when Chriſt came to deſtroy the works of the devil, he went abroad healing all manner of diſeaſe, &c. Matth. ix. 35. and John v. 4. plainly importing, that He alone was the phyſician of ſoul and body. If his word was powerful to ſay, ariſe, take up

thy bed, and walk; what a comfortable pledge have we, that his word, the truth of the gospel, can deliver us from our great malady SIN?

DISFIGURE; to deform; make ugly, Mark vi. 16.

DISGRACE; to DISHONOUR; shame; render contemptible, Jer. xiv. 21.

DISGUISE; to conceal one's self by a false appearance, 1 Sam. xxviii. 8.

DISHONESTY; deceit, thievishness; shameful behaviour, 2 Cor. iv. 2.

DISINHERIT; to deprive of the inheritance, Numb. xiv. 12.

DISJOINT; painfully to separate, Jer. vi. † 8. Ezek. xxiii. † 17.

DISMAY; terribly to affright and perplex, Obad. 9.

DISMISS; to send off, cause to separate, 2 Chron. xxiii. 8.

DISOBEDIENT; rebellious; averse to obey the laws of God or men, Luke i. 17. Acts xxvi. 19.

DISORDERLY; not according to the laws of Christ, 2 Thess. iii. 6.

DISPATCH; (1.) To kill, Ezek. xxiii. 47. (2.) To put an end to an affair, Ezra x. † 14.

DISPENSATION, is a word connected with the steward's office, to whom it belonged to dispense whatever was committed to their trust. In this sense, Paul says, "A dispensation of the gospel is committed unto me," 1 Cor. ix. 17. see also Eph. iii. 2. and Col. i. 25.

DISPERSE; (1.) To spread; scatter, Prov. xv. 7. Ezek. xii. 15. (2.) To give to the poor, Psal. cxii. 9. 2 Cor. ix. 9. (3.) To place here one, and there one, 2 Chron. xi. 23. God's *dispersed*, and *the dispersed among the Gentiles*, may signify these Jews that lived in Egypt, Assyria, Lesser Asia, and other countries than Judea, Zeph. iii. 10. John vii. 35.

DISPLAY; to shew openly; clearly to spread out, Psal. lx. 4.

DISPLEASE; God's *hot* or *sore displeasure*, denotes his being highly provoked; his avenging wrath and most fearful judgments, Zech. i. 2, 15. Deut. ix. 19. Psal. vi. 1.

DISPOSE; (1.) incline, 1 Cor. x. 27. (2.) To place in right order, Job xxxiv. 13.

The Hebrews received the law by the *disposition of angels*; they attended God at Sinai when he gave it; and by them was the audible voice that published it, perhaps, formed, Acts vii. 53. but the word may be rendered, *among the ranks of angels*.

DISPOSSESS; to drive one out of his property, Numb. xxii. 39.

DISPUTE; to contend with arguments, Acts vi. 9. and xvii. 17. Disputing is sinful, when it is carried on by wrong arguments, for a wrong end, or in an angry and contentious manner, wherein victory, rather than the discovery or honour of truth, is sought for, Phil. ii. 14. 1 Tim. vi. 5. Such as are weak in the faith, were not to be admitted to encourage doubtful disputations; their *weakness in believing*, that their consciences were absolved from the ceremonial part of the law of Moses, was not to prevent their reception into the church; but, receiving such, while they appeared conscious, was not to authorize perverse disputings, which engendered strifes, Rom. xiv. 1.

DISQUIET; to distress; render uneasy, Jer. l. 34.

DISSEMBLE; to lie; pretend one thing, and do another, Josh. vii. 11. Jer. xlii. 20. Rom. xii. 9.

DISSENSION; disputing; strife, Acts xv. 2. and xxiii. 7.

DISSIMULATION; is pretending what is not the case; love is without dissimulation, when the brotherhood love one another with

pure hearts fervently, Rom. xii. 9. The *diſſimulation* that Barnabas was carried away with, was Peter's keeping at a diſtance from eating with Gentile converts, though he knew God gave no warrant for ſo doing, Gal. ii. 13.

DISSOLVE; (1.) To ſoften; moiſten, Pſal. lxv. 10. (2.) To melt down; put quite out of order; deſtroy, Pſal. lxxv. 3. (3.) To anſwer and explain a dark and doubtful matter, Dan. v. 12, 16.

DISTAFF; an inſtrument to ſpin with; probably the ſame which our old women uſed, and called a *rock*, Prov. xxxi. 19.

DISTIL; to drop ſoftly, Deut. xxxii. 2.

DISTINCTION; what ſhews the difference of one thing from another, 1 Cor. xiv. 7.

DISTINCTLY; plainly, ſo as one point may be diſtinguiſhed from another; and ſo every part, and the whole point, clearly underſtood, Neh. viii. 8, 9.

DISTRACTED; toſſed in mind; out of one's wits, Pſal. lxxxviii. 15. To attend on God *without diſtraction*, is to wait on his ordinances without vexation and diſturbance of mind, or temptations tending thereto, 1 Cor. vii. 33.

DISTRESS; TROUBLE; whatever vexes, pains, or hurts our ſoul, body, outward enjoyments, as temptation, deſertion, diſquiet of mind, Pſal. cxliii. 11.; war, perſecution, bodily affliction, &c. 1 Chron. xxii. 14. 2 Tim. ii. 9. Job xiv. 1. Iſa. xxv. 4. Lam. i. 20. The ſinful manner of the Jews obſervance of their ceremonies was a *trouble* to God; quite offenſive and unacceptable, Iſa. i. 14. Egypt was a land of *trouble and anguiſh*; there the Hebrews had been once ſore oppreſſed, and painfully enſlaved; and the Jews expectation of help from them, in the time of Hezekiah, and afterward, did but increaſe their miſery, Iſa. xxx. 6. To TROUBLE the water or ſea, is to toſs it hither and thither, John v. 4. To *trouble* men, is to bring anxious care, fear, danger, and pain on them, Luke x. 41. Gen. xlv. 3. Lam. i. 20. The apoſtles were *troubled, but not diſtreſſed*; loaded with outward affliction, but inwardly full of ſpiritual conſolation; *perplexed*, oft brought to their wits end what to do, *but not in deſpair* of God's delivering them; *perſecuted* of men, but *not forſaken* of God; *caſt down*, ſore diſtreſſed in body and mind, but *not deſtroyed*, 2 Cor. iv. 8, 9. From their return from Babylon, the Jews had *troublous times*; they were terribly haraſſed with tributes, wars, perſecutions, Dan. ix. 25.

DISTRIBUTE; (1.) To give by parcels or parts, Joſh. xiii. 32. (2.) To give freely, 1 Tim. vi. 18. Rom. xii. 13.

DITCH; a place digged around a city, garden, or field, to defend it, or drain off the water, Iſa. xxii. 11. Ditches are generally miry at bottom; nor is it eaſy to get out of them. God *plunges men into the ditch*, when he manifeſts to them their abominable wickedneſs, and afflicts them for it, Job ix. 31. The *ditches* and *pits*, which wicked men dig for their neighbours, are ſnares which they lay to ruin their ſoul, body, reputation, &c. Pſal. vii. 15. and cxl. 10. Error, wickedneſs, and hell, are *the ditch*, into which blind teachers lead their followers, Matth. xv. 14.

DIVERSE. (1.) Several perſons, 2 Chron. xxx. 11. (2.) Different, Judg. v. 30. Dan. vii. 19. The Hebrews were forbid to engender their cattle with *diverſe* kinds, as by coupling horſes and aſſes; and to ſow their fields or gardens with mingled

seeds; and to wear cloth made of linen and woollen wrought together: by these admonitions, they were excited to beware of mingling themselves with the Heathen; of mingling the truths and ordinances of God with their own inventions; and to avoid thinking to mix nature and grace, the Messiah's righteousness and their own, in the work of their salvation, Lev. xix. 19. Deut. xxii. 9, 11. The purity of the Christian community was remarkably enforced by such precepts of the Mosaic law. *Diverse* weights and measures, are a larger to receive goods with, and a lesser to give them out. This, importing the most vile and deliberate dishonesty, was an abomination to the Lord, Prov. xx. 10, 23. *Diversity of gifts and operations*, are different forms, kinds, and degrees of them, 1 Cor. xii. 3, 6.

DIVIDE; (1.) To separate or part one thing from another, Gen. i. 6. (2.) To part one thing into two, making a distance between them, Exod. xv. 9. (3.) To break to pieces; raise contending parties; set one against another; Lam. iv. 16. Luke xii. 53. Mat. xii. 25. (4.) To deal; give, or take his due share, Is. liii. 12. The *dividing asunder* of the joints and marrow by the word of God, imports deep conviction of conscience, reaching even to the most secret and beloved lusts, Heb. vi. 12. To *divide rightly the word of God*, is an expression used by Paul, 2 Tim. ii. 15. with a reference to the office of priesthood under the law, to *divide* or portion out the sacrifices; enforcing on Timothy, that he, as a good workman, should portion out the word of God to the flock, according to their several situations.

DIVINE; belonging to God; excellent and God-like, Heb. ix. 1. Prov. xvi. 10. 2 Pet. i. 4.

To DIVINE. The word NAHHASH, properly signifies to search carefully, or to try; and, when mentioned in the history of Joseph, may import no more, than that he would carefully search for his cup, or had sufficiently tried his brethren's honesty by it, Gen. xliv. 5, 15.; but ordinarily it signifies to find out and foretel secret or future things, by some sinful and diabolic means. The art of DIVINATION was very much practised among the Chaldeans and other eastern nations; nay, among all the Heathens in every age, and among multitudes of nominal Christians heathenishly disposed, trying to balance their want of true knowledge with what is shadowy and wicked; and ever ready to mark their subjection to Satan as the god of this world, in the observance of his ordinances. The systems and methods of divination were almost infinite in number, as Cardan shews us. Scarce any thing but was abused, as a means to obtain this unlawful and unsubstantial knowledge; against which Cicero has written two books, to refute the whole of it, as senseless and trifling. (1.) The CHARTUMIN, or *magicians*, were perhaps their natural philosophers, who added to their knowledge of nature the effecting of things wonderful by diabolic means. Nay, it is certain, that electricity, and a thousand other things in the experimental part of philosophy, are apt to be thought, by weak minds, an effect of diabolic power. The HHOBRE SHAMAIM ASHAPHIM, and MEHHHONENIM, *astrologers*, *observers* of times, *soothsayers*, were such as, by observing the heavens, stars, clouds, and by casting of nativities, pretended to know future events. The MENAHHASHIM, or *enchanters*, were such as pretended intercourse with fir-

pents, and to interpret omens, and to work things wonderful, by supernatural influence. The MECASHEPHIM, *witches* or *sorcerers*, it seems, were such as had unlawful arts of hurting their neighbours, by poison, or diabolic influence. The HHOBERIM, *charmers*, might be such as pretended to prevent hurt, or heal diseases by charms, that is, by means having no natural tendency to accomplish the end. The YIDEHHHONIM, *wizards*, or cunning men, might be such as were consulted concerning things lost, or in case of incurable like diseases; or to find out future fortunes. The KOSEMIM, *diviners*, might be such as set up for a kind of prophets; but how they came by their pretended knowledge, whether by observing the flight of birds, or by looking into the entrails of beasts, or by diabolic impressions on their mind, &c. we cannot so much as guess. There were besides, the *consulters with familiar spirits*, who held familiar intercourse with Satan, and consulted him as they had need. Others were necromancers, and pretended to raise and consult with such persons as were dead. How the HHHONENIM and GOZERIM, *soothsayers*, pretended to have their art of foretelling futurities, whether by clouds or by divination with twigs, &c. we know not. It is probable, that sometimes one person pretended to all, or most of the arts, supposed to be marked by these various characters; hence it becomes hard to know the precise meaning thereof. All these arts, and all pretensions thereto, are prohibited by the word of God, Lev. xx. 27. Deut. xviii. 9,—13. Isa. viii. 19. It is probable, *divination* began in the earliest ages: whether Joseph pretended to it or not is uncertain. But it is certain, about 200 years after, there were magicians in Egypt, who pretended to do wonderful things. It is plain, they, by their enchantments, made their rods appear as serpents, water as blood, and brought up frogs on the land of Egypt, in imitation of Moses. But whether by illusive witchcraft they merely cheated the eyes of spectators, or whether by Satanic impression on the rod, water, &c. there was any real change effected; or whether, while they used their enchantments, God sovereignly effected a real miracle, is not agreed by interpreters. It is certain, that, in all their appearance of miracles, Moses had by far the superiority; that whatever they did, but added to the plagues of their country; and that they taught no doctrine proper to attend, and be the distinguishing mark of true miracles, Exod. vii. and viii. *Diviners* abounded with the people of Canaan; nor do the Hebrews seem to have taken due care to extirpate them, till the days of Saul; and he afterwards consulted a witch at Endor, who pretended to bring up Samuel from the dead, to shew him his fate. In the days of Ahaz, it seems to have been common to use divination by rods, Hos. iv. 12.; and to consult diviners and soothsayers; and numbers, it is like, had come to them from Chaldea or Arabia in the east, for the sake of gain, Isa. ii. 6. and viii. 19. Manasseh not only encouraged this infernal tribe, but became one of their number, 2 Kings xxi. 6. 2 Chron. xxxiii. 6. All along to this day, the Egyptians have made high pretences to divination; nor were the Philistines much behind them, Isa. ii. 6. No people were more mad upon it than the Chaldeans, Isa. xlvii. 9, 12, 13. and xliv. 25. When Nebuchadnezzar came to the south-east of Syria, he consult-

ed, by the drawing of arrows out of a quiver, and by images, and by inspecting the entrails of beasts, whether he should first besiege Rabbah or Jerusalem, Ezek. xxi. 21. Multitudes of diviners were maintained at Babylon on the public expence, that they might be ready to consult on every difficult occasion. Their inability to tell Nebuchadnezzar one of his dreams, and to interpret another; or to read the hand-writing of the angel on the wall of Belshazzar's palace, no doubt much diminished their credit, Dan. ii. iv. and v.; but it is probable, Zoroaster restored it about the time of Darius Hystaspes king of Persia. At Philippi, a young sorceress vexed Paul and Silas, till they dislodged the devil who possessed her, Acts xvi. 16,—18. At Ephesus, a vast number of diviners were converted to the Christian faith, and burnt their magical books, to the value of 50,000 pieces of silver, Acts xix. 19. When Christianity overspread the world, divination every where fell under contempt.

DIVISION; (1.) Separation; difference, Exod. viii. 23. (2.) Contention; breach, 1 Cor. xii. 25. and i. 10. And it is observable, from these and other similar texts, that schism in scripture, chiefly, if not solely, represents alienation of affection, and disagreement among those who continue the same joint attendance on the ordinances of the gospel. (3.) Class; order, Ezra vi. 18.

DIVORCE; the separation of married persons one from another. According to the original institution of marriage, a man and woman thereby become *one flesh*; and nothing but death, adultery, or wilful desertion of one party, can dissolve the union, Matth. v. 32. and xix. 9. 1 Cor. vii. 15. But the Jews being a malicious and revengeful people, God, to prevent their murder of their wives, permitted them to divorce them, if they found some hateful uncleanness in them. This permission their Rabbins extended to such a degree, that, in our Saviour's time, it was thought lawful to divorce a wife for the merest trifle. Women, too, divorced their husbands. Salome, the sister of Herod the Great, was the first we find mentioned that did so: but it soon after became a common practice. All the three sisters of Agrippa divorced their husbands: Bernice, Polemon king of Pontus; Mariamne, Archelaus; and Drusilla, Azizus king of Emesa. The Old Testament affords no instance of divorce; for the marriage of the strange wives was unlawful and null from the beginning. The Pharisees thought, perhaps oftener than once, to entrap our Saviour on the head of divorce; but, by referring them to the original institution of marriage, he left it to themselves to think, whether Moses could give a contrary command; after observing, that no more than a mere permission of divorce was mentioned by Moses, he declared the mind of God on this head, Matth. xix. 3,—9.

Since their last dispersion, the Jews are more cautious on the head of divorce. Scarce any thing but adultery, or strong suspicions thereof, are reckoned sufficient grounds for it: so many formalities are used about it, and the examination of the husband, with respect to his obstinacy, so close, that few seek or obtain it, who can be reconciled to their wives. The bill of divorce runs to this purpose, "On such a day, month, year, and at such a place, I *N.* voluntarily divorce, put away, and restore to your liberty, you *N.* who was formerly my wife;

and permit you to marry whom you pleaſe." This bill of divorce muſt be written by a woman, a deaf man, or a Rabbi, on parchment, in twelve lines of ſquare letters; two witneſſes muſt ſign their atteſtation of the man's ſubſcription, and other two muſt attend the date of it. Ordinarily there are other ten perſons preſent at the giving of it. They generally adviſe the women not to marry, till after three months. But the divine law abſolutely prohibited her return to her former huſband, Deut. xxiv. 4. Jer. iii. 1. Such girls, as had been married under ten years of age, were allowed before twelve to leave their huſbands without any divorce. God's *divorcement* of the Hebrew nation, and of which he denies himſelf the cauſe, is his caſting them off from being his peculiar covenant-people and church, Jer. iii. 8. Iſa. l. 1.

DOCTOR; teacher; ſomewhat like our teachers in colleges, Luke ii. 46.

DOCTRINE; (1.) Knowledge or learning, Iſa. xxviii. 9. (2.) A tenet or opinion, Matth. xvi. 12. (3.) The truths of the goſpel in general, Tit. ii. 10. (4.) Inſtruction, information, and confirmation in the truths of the goſpel, 2 Tim. iii. 16. (5.) The manner of teaching, with the matter alſo, Matth. vii. 28. (6.) The act of teaching, Mark iv. 2. (7.) Divine inſtitutions, Matth. xv. 9.

The *doctrine* of Balaam, Rev. ii. 14. The hiſtory of Balaam is recorded in Numbers, chap. xxii. xxiii. xxiv. He was ſent for by Balak king of Moab, to come and curſe Iſrael; and finding that God reſtrained him, and turned him from curſing, to pronounce bleſſings upon them, he inſtructed Balak at laſt, how to lay a ſtumbling block before them, to make them to fall: He told Balak and the Midianites, that if they would ſecure themſelves from the attempts that the Hebrews might make againſt them, and obtain ſome advantage over them, they ſhould engage them in idolatry and whoredom; that then they would be forſaken by their God, and would become a prey to their enemies: The young women of Moab invited the Iſraelites to the feaſts of Baal-peor; and after they had perſuaded them to embrace idolatry, they ſeduced them to impurity. This doctrine is the ſame with what is called the *doctrine* of the Nicolaitans, Rev. ii. 15. This ſect took their name from Nicolas, one of the ſeven firſt deacons, of whom mention is made in Acts vi. 5. He plunged himſelf into irregularities, as it is ſaid, and gave beginning not only to this ſect, but alſo to that of the Gnoſtics, and to ſeveral others, who following the bent of their paſſions, invented many different ſorts of crimes and wickedneſſes. Among theſe Nicolaitans, adulteries, and the uſe of meats offered to idols, were held as indifferent things. St. Auſtin ſays, Hæreſ. 5. that they have their women in common, and make no ſcruple to conform to all the pagan ſuperſtitions.

DODANIM, RODANIM; the youngeſt ſon of Javan; perhaps the ſame with Dorus the ſon of Neptune, and father of the Dorian tribe of Greeks, who poſſeſſed part of Greece in Europe, and part of the weſt of Leſſer Aſia. Some would have his poſterity to have peopled Rhodes: and Bochart drags them as far as the banks of the Rhone, on the ſouth-eaſt of France, Gen. x. 4. 1 Chron. i. 7.

DOEG; the accuſer of ABIMELECH the high-prieſt, and the murderer of him and 84 other prieſts: probably he came to ſome unhappy

end, 1 Sam. xxi. xxii. Pſal. lii. and cxx. and cxl.

DOG. In the Linnæan ſyſtem of animals, comprehends houſehold dogs of all kinds. Dogs were unclean, and reckoned by the Jews moſt vile and deſpicable; nor was their price to be devoted to the Lord, Deut. xxiii. 18. A *dog*, *dead dog*, or *dog's head*, was expreſſive of the moſt inſignificant perſon, 2 Kings viii. 13. 1 Sam. xxiv. 14. and 2 Sam. ix. 8. and iii. 8. Perſons immodeſt and unclean, or who return to filthy doctrines and practices, or who bark and rail, at ſuch as they hate, are called *dogs*, Rev. xxii. 15. Deut. xxiii. 18. 2 Pet. ii. 22. Prov. xxvi. 11. Pſal. lix. 6. and xxii. 16. Falſe teachers are *dogs*; they are inclined to abominable courſes; are *dumb dogs*, do not faithfully warn and inſtruct men; are *lazy dogs*, do not travail as in birth, till Chriſt be formed in their hearers ſouls; are *greedy dogs*, that never get enough of worldly things; and are given to bark at, and reproach the people of God, Phil. iii. 2. Iſa. lvi. 10, 12. The Gentiles were reckoned as *dogs* by the Jews, but they did *eat of the crumbs* that fell from Jeſus's table, partook of ſome of his miracles; and *licked his ſores*, applied his ſufferings for the healing and food of their ſoul, Matth. xv. 27. Luke xvi. 21. Satan is called a *dog*, to mark his vileneſs, in reproaching and haraſſing the ſaints, though God make both him and his agents uſeful in driving them to himſelf, Pſal. xxii. 20.

DOLEFUL; hideouſly mournful, Mic. ii. 4. *Doleful creatures* are ſuch as are given to hideous cries of the mournful kind, as dragons, owls, &c. Iſa. xiii. 21. and xxxiv. 13, 14.

DOMINION; authority; power to rule and diſpoſe of, Gen. i. 26. Miniſters have not *dominion over the faith* of their hearers, to require them to believe any thing not founded in the word of God, 2 Cor. i. 24. 1 Pet. v. 3. (2.) Kingdom; nation, Pſal. ciii. 22. 2 Kings xx. 13. (3.) Governors and their ſubjects, Dan. vii. 27. (4.) Angels who have great power and authority to execute God's commiſſion, Col. i. 16.

DOOR; an entrance whereby people go out and in to houſes, gardens, &c.; and it is uſed for any kind of means of entrance to, or going out. Chriſt is called the *door*; and was figured out by the *doors* or *gates* of the tabernacle and temple. He, in his perſon and office of mediation, is the only means of our acceſs to God. Only ſuch as believe on him can be true members of his church on earth, or admitted to that in heaven, John x. 9. The goſpel church is a *door* incloſed with boards of cedar; her conſtitution is glorious and laſting; and by her do multitudes come to the preſence and fellowſhip of God in Chriſt, Song viii. 9. Slothful perſons are as a *door turning upon its hinges*; they ſeem to be doing ſomewhat, and yet make no progreſs in any thing good, Prov. xxvi. 14. The *door* at which Chriſt knocks, and demands entrance, is the underſtanding, conſcience, and affections, whereby he enters into our heart, Rev. iii. 20. Song v. 4. Pſal. xxiv. 7, 9. The *door is ſhut* after Chriſt's followers have got into his marriage-feaſt: all merciful acceſs to God; the diſpenſation of the goſpel, and the ſtriving of his Spirit, ceaſe. Nor can heaven be opened to ſuch as are left behind, Matth. xxv. 10. Luke xiii. 25. The *door of faith* is opened to the Gentiles, when they have a clear warrant and invitation to believe ſet before them in the goſpel, and they are powerfully determined to receive Jeſus and

all his fulneſs, as the gift of God, and the means of acceſs to his favour, Acts xiv. 27. An effectual *door* was opened to the apoſtles, and other miniſters, when they had opportunity, with appearance of ſucceſs, to preach Chriſt to multitudes, 1 Cor. xvi. 9. 2 Cor. ii. 12. Rev. iii. 8. Miniſters have a *door of utterance* given them, when they are helped of God to preach the goſpel with great plainneſs, readineſs, and boldneſs, Col. iv. 3. Miniſters *enter in by the door*, when they have a regular call from God to their office, John x. 1, 2. *At the door*, or *before* it, imports nearneſs, readineſs to teſtify againſt, come upon, or judge us, Gen. i. v. 7. Matth. xxiv. 33. James v. 9. God's making the valley of Achor a *door of hope*, is a promiſe remarkably deſcriptive of the hope of the goſpel. The valley of Achor was the place where Achan was puniſhed; and where God removed the *trouble* of Iſrael, by vengeance on the *accurſed*; ſtrikingly inſtructing us, that, at the croſs of Chriſt, the curſe was expiated, and a *door of hope* opened to the guilty, Hoſ. ii. 15. John iv.

DOR; a city on the ſhore of the Mediterranean ſea, with a very bad harbour. It ſtood about nine miles northward of Ceſarea of Paleſtine, and a little to the ſouth of mount Carmel. It was taken by Joſhua, and given to the half-tribe of Manaſſeh; but they ſuffered the Canaanites to keep poſſeſſion of it, Judg. i. 27. Long after, it was a ſtrong city; and here Antiochus Sidetes, about A. M. 3866, beſieged Tryphon, the uſurper of the Græcoſyrian throne, Joſh. xii. 23. and xvii. 11.

DOTE; (1.) To grow delirious, ſenſeleſs, and ſtupid, Jer. l. 36. 1 Tim. vi. 4. (2.) To be fond of perſons or things, even to madneſs and ſtupidity, Ezek. xxiii. 5, 12, 16.

DOTHAN; a city and country about 12 miles north from Samaria; and, according to Bunting, 44 north of Jeruſalem, and ſix weſtward of Tiberias. Here Joſeph was ſold to the Iſhmaelites; and here Eliſha ſmote the Syrians, who came to apprehend him, with blindneſs, Gen. xxxvii. 17. 2 Kings vi. 13.

DOUBLE. God's people receive of his hand *double* for all their ſins. The Jews, in their Chaldean captivity, received large puniſhment, ſufficient to anſwer God's deſigns with them. In Chriſt, the ſaints have full ſatisfaction given for their ſins; and, in their own perſons, they receive proper correction, Iſa. xl. 2. The Jews had *double* for their ſhame, when their troubles and diſgrace were removed, and great happineſs and glory ſucceeded, Iſa. lxi. 7. Antichriſt's cup ſhall be *filled double*; the judgments of God upon Antichriſtians ſhall, at laſt, be more dreadful than the perſecution they inflicted on the witneſſes of Chriſt, Rev. xviii. 6. A *double portion*, is either twice as much as any other, Deut. xxi. 17.; or a very large ſhare, 2 Kings ii. 9. A *double* garment, is a lined one, Exod. xxxix. 9. A *double heart*, or mind, is that which pretends inclination to good, and yet habitually works wickedneſs with pleaſure; and is oppoſed to a ſingle, honeſt, faithful, and ſincere one, Pſal. xii. 2. Jam. i. 8.

TO DOUBT; to be uncertain what to think or believe, John x. 24. Matth. xxviii. 17.

DOVES, are of theſe birds which have their beaks of an attenuated and conic figure; their noſtrils are oblong, ſkinny, and partly covered, their tongue hath no diviſion; their eggs are very clear and beautiful. Doves have no gall; feed on pure

food; are mild, harmleſs, comely, fruitful, defenceleſs, hated by ravenous birds, chaſte to their mates, and much given to mourning if they loſe them. All doves were, of old, legally clean, and pigeons and turtles were the appointed oblations of the poor. And by theſe was figured out Jeſus Chriſt in his meekneſs, purity, and conſtancy of love, Lev. i. vi. and xii. The Holy Ghoſt appeared in the likeneſs of a *dove*, and is called a *turtle*, to mark his purity, lovelineſs, and love; and that his voice, in the goſpel, brings certain evidence that the deluging waters of divine wrath are abated, Matth. iii. 16. Song ii. 12. The church and her true members are likened to a *dove*, to mark their natural weakneſs and expoſure to enemies; their ſpiritual ſagacity and comelineſs; their pure feeding on Jeſus Chriſt and his truth; their chaſte affection to him, and mourning for his abſence; their meekneſs, innocence, ſpiritual fruitfulneſs in good works, and heavenly-mindedneſs, Pſal. lxxiv. 19. and lxviii. 13. Song ii. 14. Matth. x. 16. The ten tribes of Iſrael were like a *ſilly dove without heart*, when, by means of the Aſſyrian oppreſſion, and their own civil broils, they were weakened, perplexed, diſpirited, and took no care to avoid their ruinous afflictions, Hoſ. vii. 11. To *mourn like doves*, is to lament in the moſt bitter and deſperate manner, Iſa. xxxviii. 14. and lix. 11. Nah. ii. 7.

DOWRY, (1.) A portion brought by an huſband to his wife, or given to her parent, to obtain her in marriage, Gen. xxiv. 12. 1 Sam. xviii. 25. (2.) A portion brought by a wife to her huſband, Exod. xxii. 17.

DRAG. See NET. To DRAG, is to draw along with difficulty, John xxi. 8.

DRAGON: it generally anſwers to the Hebrew word TAN, which ſignifies either a large fiſh, as the whale, crocodile, dolphin, &c. Gen. i. 21. Job vii. 12.; or, ſecondly, a SERPENT of a large ſize; ſome of which have feet, claws, and creſts. Some writers ſpeak of dragons in Greece that are not venomous, and may be tamed: but theſe of which the prophets ſpeak are repreſented as wild, hurtful, and dangerous. Becauſe dragons, and other venomous creatures, delight to lodge among old rubbiſh, cities reduced to deſolation are figured out as dens and dwellings of *dragons*, Iſa. xiii. 22. and xxxiv. 13. Jer. ix. 11. Satan is called a *dragon*, becauſe of his power, malice, and hurtfulneſs, Rev. xx. 2. Cruel tyrants, and conquerors, ſuch as the kings of Aſſyria and Egypt, are likened to *dragons*, chiefly theſe of the water kind, as crocodiles, &c. for their terrible appearance and deſtructive influence, Iſa. xxvii. 1. and li. 9. Pſal. lxxiv. 13. Ezek. xxix. 3. Antichriſt *ſpeaks as a dragon*: by diabolic and Heathen authority he teaches, and under the moſt terrible penalties impoſeth deviliſh and Pagan errors, ſuperſtition, idolatry, Rev. xiii. 2. Wicked men are like *dragons*: they are the ſeed of the old ſerpent, and are full of ſinful poiſon; and deſtruction and miſery are in all their ways, Iſa. xxxv. 7. and xlii. 20. To *wail like dragons*, is to mourn very bitterly, and in a hideous and hiſſing manner: but ſome think the dolphin fiſhes are here meant, who mourn in the moſt pitiful ſtrains, Mic. i. 8. Job xxx. 29.

DRAM; a weight of 60 grains, or the 8th part of an ounce, and the 4th part of a ſhekel; but Pideaux thinks it heavier, and that a dram of ſilver is equal to nine pence, and a dram of gold about twelve

times as much: and ſo a thouſand drams of gold will amount to about 450l. ſterling, 1 Chron. xxix. 7. Ezra ii. 79.

DRAUGHT. (1.) A catch of fiſhes at one drawing of the net, Luke v. 4, 9. (2.) That part of the belly which contains the excrements, Matth. xv. 17. A *draught-houſe* is one for eaſing nature in; a place of filth and excrements, 2 Kings x. 27.

DRAW; (1.) To pull towards one, Judg. iii. 22. (2.) To go, Job xxi. 33. (3.) To come, Exod. iii. 5. Chriſt *drew near and approached to God*, in the council of peace, by undertaking for us; he drew near to him in his humiliation, by obeying and ſuffering in our ſtead; he now draws near to him in ſitting at his right hand, and boldly interceding for us, Jer. xxx. 21. Pſal. lxv. 4. God and Chriſt *draw* the guilty, when in the broadeſt view of guilt they diſcover the riches of grace in the goſpel, John vi. 37. and xii. 32. Hoſ. xi. 4. Song i. 4. God *draws* nigh to us, when he ſupports our hearts in the view of death and judgment: he draws near, when the help of man is vain; and we *draw* near to him, when we approach as children to a parent, ſaying, *forgive us our debts*, when we cleave to him and his ordinances and ſervice, with purpoſe of heart, Pſal. lxxiii. 28. Jam. iv. 8. We *draw back*, when our love to God, and outward ſervice, and worſhip of him, leſſen: or, we utterly caſt off all the regard to him and his ways that we once had, Heb. x. 38. To be *drawn away of luſt*, is to be powerfully enticed by it into ſinful acts, Jam. i. 14.

DREAD; terror; Gen. ix. 2. Job xiii. 11, 21. God is the *dread* of his people, when they, in an holy and affectionate manner reverence and ſtand in awe of him. DREADFUL, TERRIBLE, Mal. i. 14.

DREAM. By this word are to be underſtood thoſe images which are formed in the imagination while we are aſleep, Job xx. 8. He ſhall fly away as a dream, and ſhall not be found; yea, he ſhall be chaſed away as a viſion of the night. The eaſtern people, and in particular the Jews, had a very great regard to dreams; they obſerved them, and applied to thoſe who pretended to explain them. We ſee the antiquity of this cuſtom among the Egyptians in the hiſtory of Pharaoh's butler and baker, and in Pharaoh himſelf, Gen. xl. 5, 8. xli. 15. Nebuchadnezzar is an inſtance of the ſame among the Chaldeans, Dan. ii. 1, 2, 3, &c. God had very expreſsly forbidden his people to obſerve dreams, and to conſult thoſe who took upon them to explain them. He condemned any one to death who pretended to have prophetic dreams, and to foretel what was to come, though what he ſhould ſo foretel were to come to paſs, if after this he would engage the people in idolatry, Deut. xiii. 1, 2, 3, &c. But they were not forbid, when they thought they had any ſignificative dream, to addreſs themſelves to the prophets of the Lord, or to the high-prieſt dreſſed in his ephod, in order to have it explained. Wherefore in that very place, wherein God forbids the Hebrews to conſult diviners, magicians, and interpreters of dreams, he tells them, "the people whoſe land ye are going to poſſeſs conſult ſoothſayers and diviners; but ye have not been ſo taught. The Lord ſhall raiſe up from the midſt of you, and among your brethren, a prophet like unto me, him ye ſhall conſult and hearken to," Deut. xviii. 14, 15. The Iſraelites therefore were to addreſs

themselves to God and his prophets to learn the explanation of their dreams, and the prediction of things to come. Saul, a little before the battle of Gilboa, consulted a woman with a familiar spirit, because the Lord had departed from him, and would not answer him, and discover the success of this war to him, neither by dreams, nor by Urim, nor by prophets, 1 Sam. xxviii. 6, 15. And we find that the Lord did indeed sometimes discover his will in dreams, and raised up persons to explain them. He informed Abimelech in a dream, that Sarah was the wife of Abraham, Gen. xx. 3, 6. He shewed Jacob the mysterious ladder in a dream, Gen. xxviii. 12, 13, 14. Joseph was favoured very early with prophetic dreams, the signification whereof was easily discovered by Jacob his father, Gen. xxxvii. 4, 5, 6, &c. The dreams of the butler and the baker belonging to the king of Egypt, were explained by Joseph, as well as those of Pharaoh, Gen. xl. 12, 18. and xli. 25. And the Lord expressly declares that he would sometimes thus reveal himself, Numb. xii. 6. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream." In the New Testament we read, that the angel of the Lord appeared unto Joseph in a dream several times, Matth. i. 20. ii. 19, 22. And it is among the signs and effects of the promulgation of the gospel, prophetically said; "It shall come to pass, that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions," Joel ii. 28. The prophet Jeremiah exclaims against the false prophets, who pretended to have dreams. Jer. xxiii. 25, 28, 29. Dreams, are (1.) Natural, Eccl. v. 7. (2.) Divine, Gen. xxviii. 12. (3.) Diabolical and sinful, Deut. xiii. 1, 2. Jer. xxiii. 32.

False prophets often pretended they had received the oracles of God in their dreams, Jer. xxiii. 25. and xxix. 8. Deut. xiii. 1. Wicked men, and the Assyrian host, are likened to a *dream*; they, and their prosperity, were, or are, in the end, easily and utterly cut off, Job xx. 8. Psal. lxxiii. 20. Isa. xxix. 7. and xxxvii. 39. The Jews were *like men that dreamed*, when God turned back their captivity: they were without expectation of it, and unconcerned about it, Psal. cxxvi. 1. *Filthy dreamers that defile the flesh*, are either false teachers that vent their abominable tenets, or lascivious persons who, by means of unclean dreams, pollute their bodies, Jude 8.

DRESS. To *dress ground*, is to dig, sow, and otherwise cultivate it, Gen. ii. 15. Heb. vi. 7. To *dress meat*, is to make it ready for eating, 2 Sam. xii. 4. and xiii. 5. To *dress the lamps* of the sanctuary, was to light, snuff, and trim them, Exod. xxx. 7. To *dress one's nails*, is to pare them. To *dress one's feet* or *self*, is to clothe and adorn in a proper manner, Deut. xxi. 12. 2 Sam. xix. 24. The *dresser of the vineyard*, that pleaded for another year's patience to the barren fig-tree, is Jesus Christ and his apostles, who interceded for the sparing of the Jewish nation, till they had about 40 years enjoyment of the gospel dispensation, Luke xiii. 7.

DREGS; the refuse of wine at the bottom of the vessel. Sore and terrible afflictions are likened thereto, Psal. lxxv. 8. Isa. li. 17.

To DRINK, not only denotes the drinking of liquor to the satisfying of thirst, or to create a sober

cheerfulneſs, Gen. xliii. 34. John ii. 10.; but the receiving or enduring of things good or bad. To *drink* waters out of one's ciſtern and well, is to enjoy the pleaſures of marriage with one's wife, Prov. v. 15. To *drink* a cup of gall, fury, aſtoniſhment, and trembling, is to undergo fearful miſeries that make one tremble and be aſtoniſhed, Jer. xxiii. 15. and xxv. 15. Pſal. lx. 3. Iſa. li. 22. To *drink abundantly* Chriſt's water, wine, and milk, is to receive his Spirit and new covenant bleſſings in a plentiful degree, John vii. 37. Song v. 1. Zech. ix. 15,—17. To *drink up iniquity as water*, is, with great pleaſure to abound in the practice of wickedneſs, Job xv. 16. To *drink blood*, is to be ſatisfied with ſlaughter, Ezek. xxxix. 18. Sennacherib *drank ſtrange waters*, and *dried up the rivers* of beſieged places, when his army exhauſted the wells of the countries which he invaded, and dried up the ciſterns and wells of beſieged cities; or when he conquered the nations, and ſeized their wealth at pleaſure, Iſa. xxxvii. 25. The Jews *drinking the waters of the Nile and Euphrates*, ſignifies their entering into alliance with the Egyptians and Aſſyrians, Jer. ii. 18. To *drink one's piſs*, to buy water to drink, or to drink water in meaſure, imports being reduced to the utmoſt diſtreſs of famine and want, 2 Kings xviii. 27. Lam. v. 4. Ezek. iv. 11.

To be DRUNK, is, (1.) To be intoxicated with liquor, 1 Kings xx. 16. (2.) To be carried away with deluſion, idolatry, error, and ſuperſtition, Iſa. xxviii. 7. Rev. xvii. 2. (3.) To be ſtupified and overwhelmed with ſore afflictions, Jer. xiii. 13. Iſa. lxiii. 6. (4.) To be given to luxury, wantonneſs, and infamous luſt, 1 Theſſ. v. 7. Hab. ii. 15. Antichriſt is *drunk* with the blood of the ſaints; with great pleaſure he perſecutes and murders multitudes of them, Rev. xvii. 6. To add *drunkenneſs to thirſt*, is to become worſe and worſe in idolatry and other wickedneſs, Deut. xxix. 19. See CUP.

DRIVE; to force to go, Exod. vi. 1. The wicked are *driven away in their wickedneſs*; by death they are violently hurled, under the guilt and power of their ſin, into eternal miſery, Prov. xiv. 32. God's *driving out* the nations of Canaan by little and little, figured his gradual and powerful expelling of ſinful corruptions from the heart of his people, and of hypocrites from his church, Exod. xxiii. 30.

DROMEDARY. See CAMEL.

DROP; to fall gently, as rain. *To drop*, in the metaphoric language, imports a gradual, continued, and delightful courſe of words, influences, or bleſſings, Prov. v. 3. Song iv. 11. and v. 5, 13. Joel iii. 18 The contentions of a wife are a *continual dropping*; an unceaſing and grievous plague, Prov. xix. 13. Through idleneſs the houſe *dropeth*; the family and eſtate go to ruin, Eccl. x. 18. Before God, all nations are ſmall, inſignificant, and contemptible, as the *drop of a bucket*; as the ſmall duſt of the balance, that caſts not the ſcale; and as nothing and leſs than nothing, vanity, Iſa. xl. 15, 17.

DROSS; the refuſe of metal, &c. Prov. xxv. 4. and xxvi. 23. The corruptions of a people, and their profane, naughty, and wicked perſons, are likened to *droſs*; they are uſeleſs, and tend to defile others, till God, by his grace and providence, ſeparate them; and wicked perſons are to be caſt out into the dunghill of everlaſting wrath, Iſa. i. 25. Pſal. cxix. 119. Ezek. xxii. 18, 19. Silver becomes *droſs*, and

wine is mixed with water; God's word is mixed with traditions and errors; and rulers and profeſſors become naughty and profane, Iſa. i. 22.

DROPSY; a very dangerous diſeaſe, produced by a preternatural abounding of a kind of water in the body, or mingled with the blood. There is alſo a windy dropſy, called a tympany, Luke xiv. 2.

DROWN; to kill by the ſtopping of the breath in water, Exod. xv. 4.

DROWSINESS; a diſpoſition to ſleep; a thoughtleſs unconcern, attended with empty imagination, and vain deſires. Such a diſpoſition reduces one to *poverty* and *rags* in their outward condition; and to a ragged and blemiſhed converſation, Prov. xxiii. 21.

DRUSILLA; the youngeſt ſiſter of AGRIPPA, Bernice, and Mariamne. She was reckoned one of the moſt beautiful women of the age, but far from being chaſte, Acts xxiv. 24.

DRY; without ſap. Chriſt grew as a root out of a *dry ground;* he ſprung out of the Jewiſh nation, when very ſinful, and reduced to bondage and ſlavery; and of a poor virgin of the family of David, when very low and contemptible, Iſa. liii. 2. The eunuchs, though childleſs, and excluded from rule in the congregation of Iſrael, ſhall not ſay I am a *dry tree,* altogether uſeleſs, and excluded from fellowſhip with God, Iſa. lvi. 3. The wicked, the Jews and Heathen world, are like *dry trees,* or *dry ground;* void of grace, deſtitute of goſpel ordinances, and ripe for the vengeance of God, Luke xxiii 31. Iſa. xli. 18. and xliv. 3. A country deprived of inhabitants is called *dry ground,* Zeph. ii. 13. Jer. l. 12. To *dry* a thing, is to bereave it of moiſture, power, excellency, courage, comfort, 1 Kings xvii. 7. Hoſ. xiii. 15. Zech. xi. 17. Ezek. xvii. 24. Numb. xi. 6. Prov. xvii. 22.

DRYSHOD; in the moſt ſafe and eaſy manner, without any thing to ſtop them, Iſa. xi. 15.

DUE; (1.) What is owing, Rom. xiii. 7. (2.) What is proper and fit, Lev. xxvi. 4. Deut. xxxii. 35.

DUKES; a kind of princes that governed among the Horites, Edomites, and Midianites; and theſe laſt are called *dukes of Sihon,* becauſe he had rendered them tributary, Gen. xxxvi. 15, 21. Exod. xv. 15. Joſh. xiii. 21.

DULCIMER; a muſical inſtrument; but whether a crooked pipe, or a kind of drum, we know not, Dan. iii. 5.

DUMAH; a ſon of Iſhmael, who, it ſeems, gave name to a country of Arabia the Rocky, which belonged to the Edomites, or rather Iſhmaelites, and was terribly haraſſed by the Aſſyrian and Chaldean conquerors, Gen. xxv. 11. Iſa. xxi. 11.

DULL; one that cannot readily hear or underſtand, Matth. xiii. 15. Acts xxviii. 27. Heb. v. 11.

DUMB; (1.) Such as cannot ſpeak for want of natural abilities, Exod. iv. 11. 1 Cor. xii. 2. (2.) Such as cannot teach others for want of grace, knowledge, and courage, Iſa. lvi. 10. (3.) Submiſſive and ſilent under the diſpenſations of providence, Pſal. xxxix. 9. (4.) Such as do not ſpeak, Pſal. xxxix. 2. Ezek. iii. 26. (5.) Such as cannot ſpeak in their own cauſe, by reaſon of ignorance, fear, &c. Prov. xxxi. 8. (6.) Rendered ſpeechleſs by a divine ecſtacy of wonder and amazement, Dan. x. 15. Zachariah's dumbneſs, during his wife's pregnancy, might figure out the ſilencing and aboliſhment of the ce-

remonial laws, by Jesus' appearance in our nature; or that, by means of his birth and what followed, the true language and signification should be made known, Luke i. 20. A *dumb and deaf spirit*, is one who, by his possession of persons, renders them dumb and deaf, Mark ix. 17, 25.

DUNG; DIRT; excrements of animals, or other loathsome matter. Wicked men are likened to *dung*, their corrupt nature is vile and abominable; God rejects them with abhorrence and contempt; often their carcases, like *dung*, fatten the ground; and at last they are cast into hell as abominable, Jer. xvi. 4. Job xx. 7. To fall *like dung, and handfuls of corn*, is to be slain in multitudes, Psal. lxxxiii. 10. Jer. ix. 22. Idols are called, about 49 times, *dung-gods*, or *gelulim*, to denote how useless and abominable they are. Deut. xxix. † 17, &c. God spreads the *dung* of mens' *sacrifices* and *solemn feasts*, on their faces, when he rejects their religious services with the utmost contempt, because of their hypocrisy and wickedness, Mal. ii. 3. The saints count all things but *dung*, or *dogs-meat*, to win Christ; altogether worthless and abominable in comparison of him, and utterly insufficient to recommend them to the favour of God as a judge, Phil. iii. 8. A DUNGHILL, is, (1.) A place for dung, Luke xiv. 35. (2.) A very low and wretched condition of life, 1 Sam. ii. 8. *Dove's dung* was perhaps not the excrements of doves, but a kind of chick-peas, 2 Kings vi. 25.

DUNGEON; (1.) A dark and incommodious apartment in a prison, Gen. xl. 15. (2.) A most shameful, debased, and unhappy condition, Isa. xxiv. † 22. Lam. iii. 55.

DURE; to last; DURABLE; lasting, Prov. xiii. 21. and viii. 18.

DUST. The *putting of dust and ashes on the head; rolling one's self in the dust; sitting in the dust; putting the mouth in the dust;* imports great mourning and distress, Josh. vii. 6. Mic. i. 10. Job xlii. 6. Isa. xlvii. 1. Lam. iii. 29. The Jews *throwing dust in the air* against Paul, imported an outrageous desire to have him reduced to powder, Acts xxii. 23. The apostles *shaking off the dust of their feet* against those who refused to receive them, imported a detestation of them and all they had, and a giving them up to their stupidity, misery, and wickedness, Matth. x. 14. Luke x. 5. The *shaking one's self from the dust*, imports recovery from distress, contempt and grief, Isa. lii. 2. To *lick the dust of one's feet*, is to pay them the utmost reverence and subjection: as the subject in some eastern courts fell on the earth, and kissed the very dust at the feet of their sovereign, Psal. lxxii. 9. Isa. xlix. 23. To *pant for the dust* on the head of the poor, is to endeavour their utter ruin, or to be earnestly covetous of their meanest enjoyments, Amos ii. 7. *Dust shall be the serpent's meat.* Satan shall only harass wicked men; and wicked men shall have a poor pittance of outward enjoyments, Gen. iii. 14. Isa. lxv. 25. *Dust* is put for the grave, where men's bodies are encompassed with, and turned into dust, Gen. iii. 19. Job vii. 21. Eccl. xii. 7.; and for a low and wretched condition, 1 Sam. ii. 8. Nah. iii. 18. Psal. xxii. 29. Men are called *dust and ashes;* they are mean and contemptible before God, their bodies are formed from, nourished with, and shall return to dust, Gen. xviii. 27. Dead men are called *dust*, Psal. xxx. 9. The Jews are likened to *dust* for their multitude, Gen. xiii. 16. Numb. xxiii. 10; and for their great distress, 2 Kings

xiii. 7.; and the quails for their vaſt number, Pſal. lxxviii. 27. *Affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground;* it comes not by mere chance or courſe of nature, but from a ſinful cauſe, and by means of the providence of God. Or the words might be rendered, *Men not able in iniquity, ſhall not grow proſperouſly out of the duſt; nor* ſhall theſe *remarkable in wickedneſs flouriſh out of the ground;* and the following verſe thus: *But if man be obſtinate in groſs impiety, the flaming thunderbolts* of divine vengeance *fly aloft* to deſtroy him.

DUTY; what one owes, is obliged to by equity, law, or engagement, Ezek. xviii. 11. The *duty* of marriage is the ſame with what Paul calls *due benevolence*, together with a proper authority in the family, Exod. xxi. 10. 1 Cor. vii. 3. The duty of a huſband's brother, if unmarried, was to marry the widow of his deceaſed brother, and raiſe up children to him, Deut. xxv. 5,—7.

DWARFS, or perſons far below the ordinary ſize of men, were not allowed to miniſter in the ceremonial ſervice of the tabernacle or temple, Lev. xxi. 20.

DWELL; to have a fixed reſidence in a place. God *dwells in light*, in reſpect of his delight in, and independent poſſeſſion of his own glorious excellencies, and in reſpect of his glorious reſidence amidſt rays of inexpreſſible glory in heaven, 1 Tim. vi. 16. 1 John i. 7. He *dwells* in heaven, in reſpect of the continued and delightful reſidence of his preſence there, Pſal. cxxiii. 1. He *dwelt* in the tabernacle, temple, and city of Jeruſalem; there the ſymbols of his preſence were continued, Pſal. cxxxii. 14. and lxviii. 16. He *dwells* in his church, and in and with his people, in the continued beſtowal of his ordinances, and of his gracious ſupporting and comforting influences, Pſal. ix. 11. 1 John iv. 12. Iſa. lvii. 15. The fulneſs of the Godhead *dwells bodily* in Chriſt; the divine nature perſonally, perpetually, and truly, reſides in his human nature, by the cloſeſt union with it, Col. ii. 9. Chriſt *dwelt* among men in his ſtate of humiliation on earth, John i. 14. He *dwells in our heart by faith;* he is united to us as our head and huſband; his Spirit and grace are fixed in our heart; he loves and delights in us, and furniſhes our whole ſoul with his fulneſs, Eph. iii. 17. The holy Spirit *dwells* in us by perſonal reſidence, and gracious influence, Rom. viii. and ix. 2 Tim. i. 14. 1 Cor. iii. 16. The word of God *dwells in us richly*, when it is carefully ſtudied, firmly believed, cloſely applied, and diligently practiſed, Col. iii. 16. Pſal. cxix. 11. Satan *dwells* in men, when he reigns over them, and fills them with ignorance, error, malice, blaſphemy, &c. Matth. xii. 45. The ſaints *dwell in God*, and *in Chriſt;* they are united to, and nouriſhed, ſupported, and comforted by him, and have ſweet intimacy and fellowſhip with him, 1 John iii. 24. and iv. 16. They *dwell in love*, when they live in the faith of God's redeeming love to them, and in the exerciſe of love to him and his people, 1 John iv. 16. Their *dwelling* in the houſe of God, or in his courts, imports their frequent fellowſhip with him in his ordinances, Pſal. xxvii. 4. and lxxxiv. 4. Wickedneſs, vengeance, or judgment, *dwell* in or on a perſon and land, when they long continue there, Job xi. 14. and xviii. 15. Iſa. xxxii. 16.

E.

EAGLE; one of the principal birds of prey. Eagles are extremely tender of their young; take them on their wings when weak and fearful. They fly high and quick, have their nests in rocks, and are generally long-lived. All birds of the eagle kind were unclean, and might represent wicked men, full of carnal wisdom, pride, and destructive malice, Lev. xi. 13, 18. Deut. xiv. 12, 13, 17.

God fluttered over, and bare the Hebrews as *on eagle's wings*; he encouraged, supported, protected, and directed them in their march through the wilderness, Exod. xix. 14. Deut. xxxii. 11. Jesus Christ is represented as a *great eagle*: how great his height, power, and knowledge! and with the wings of his perfections and providence, are his people carried and protected from ruin, Rev. xii. 14. The conquering kings of Assyria, Egypt, and Babylon, are likened to *eagles*, for their power and dominion, and for their ravenous oppression, ravage, and murder of the nations, Hos. viii. 1. Ezek. xvii. 3, 7. The Chaldean armies are said to have had *eagles wings*, and to be *swift as eagles*; with speed they over-ran and destroyed the nations, Dan. vii. 4. Hab. i. 8. Jer. iv. 13. and xlviii. 40. Lam. iv. 19. The Roman armies are likened to *eagles*; they had their standards marked with the image of an *eagle*; they ravaged and murdered the nations; and, coming from afar, terribly ruined the corrupt nation of the Jews, Deut. xxviii. 49. Matth. xxiv. 28. Luke xvii. 37. The Edomites *exalted themselves*, and *made their nest high as the eagles*; they thought to secure themselves by the almost inaccessible rocks of their country, Jer. xlix. 16. Obad. 4. To *enlarge baldness as the eagles*, is to be bereaved of all comfort, protection, and happiness, and oppressed with sorrow and grief on that account, Mic. i. 16. Life and wealth pass away as *flying eagles*; they go off quickly, cannot be stopped in their course: riches *fly towards heaven*, to accuse their late abusers before God, and to receive fresh orders to whom they should go, Job ix. 26. Prov. xxiii. 5.

EAR; the instrument of hearing, and of knowledge received by that means. The servant who declined to receive his freedom in the 7th year, had his ear bored with an awl, to the post of his master's door, in a token that he was to continue his servant for ever. This might denote the boring of Christ's ear, his solemn engagement to voluntary obedience in our room, Exod. xxi. 6. Deut. xv. 16, 17. But the phrase, *Oznayim caritha li*, might be rendered, *Thou hast prepared me two ears*; that is an obedient humanity: and hence the phrase is rendered, *A body hast thou prepared me*, Heb. x. 5. God's *ears*, denote his knowledge of his people's condition, his readiness to regard their requests, and deliver them from their afflictions and enemies, Psal. xxxiv. 15. and cxvi. 2. James v. 4. To *hear in the ear*, is to have a thing privately told us, Matth. x. 27. To *bow down the ear*, *incline the ear*, *give ear*, is carefully to attend to what is commanded or requested, and readily to do it, Psal. xxxi. 2. and cxvi. 2. and cxxx. 2. and xlix. 1. To *uncover the ear*, is to whisper or tell a secret to one, 1 Sam. xx. † 2. To *stop the ears*, imports the highest disregard and abhorrence, Isa. xxxiii. 15. *Open* and *obedient ears*, import readiness to hear, to receive, and obey instructions, Isa. l. 5. and xlvii. 8. Prov. xxv. 12. *Heavy* and *dull ears*, import an incapacity to perceive, or

unwillingneſs to embrace and obey divine truths, Iſa. lix. 1. and vi. 10. *Uncircumciſed ears*, and *ears turned away from hearing* the law, or *ears ſtopt* to good, import ſtupidity, obſtinacy, and impenitency, which render men incapable of receiving good counſel or inſtruction, Jer. vi. 10. Acts vii. 51. Prov. xxi. 18. and xxviii. 9. *Itching ears*, denote an exceſſive fondneſs to hear novelties, quaint ſpeeches, &c. 2 Tim. iv. 3. Such as have *ears, and hear not*, are thoſe that have opportunities of learning God's truth, and have natural faculties to conſider it, and yet never apply them for that purpoſe, Iſa. xlii. 20. and xliii. 8. Mark viii. 18. EAR is alſo a head of corn, Exod. ix. 31. By ſeven fruitful *ears*, ſeven years of plenty, and by ſeven blaſted *ears*, ſeven years of famine were repreſented to Pharaoh, Gen. xli. 5, 22. To *ear the ground*, is to plough it, Iſa. xxx. 24. Exod. xxxiv. 21.

EARLY; (1.) Soon in the morning, Gen. xix. 2. (2.) Speedily; ſeaſonably; earneſtly, Pſal. xc. 14. Prov. viii. 17. Hoſ. v. 15. Jer. xliv. 4.

EAR-RINGS; ornaments of gold, ſilver, &c. hung in the ears. It was common for both men and women, in the eaſtern countries, to wear them, Gen. xxxv. 4. Twice over they were given to make idols of, Exod. xxxii. 2. Judg. viii. 24.; and twice they were made an offering to the Lord, Exod. xxxv. 22. Numb. xxxi. 50.

EARNEST; diligent; eager, vehement, 2 Cor. vii. 7. and viii. 16. An EARNEST, is ſomewhat given in hand to give aſſurance, that what more is promiſed ſhall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghoſt and his influences, are the *earneſt of our inheritance*; are of the ſame nature, though not degree of application with our eternal happineſs; and they give us aſſurance, that in due time it ſhall be beſtowed upon us, 2 Cor. i. 22. and v. 5. Eph. i. 14.

EARN; to gain by labour, Hag. i. 6.

EARTH; (1.) That huge and groſs body of duſt, ſtones, &c. which ſupports our feet, and affords us nouriſhment, Gen. i. 10. (2.) The whole globe of earth and ſea joined together, Gen. i. 1. (3.) The inhabitants of the earth, Gen. vi. 13. and xi. 1. Pſal. xcvi. 1.; or the wicked part of them, Iſa. xi. 4. Rev. xiv. 3. (4.) A part of the earth, ſuch as the land of Judea, the empire of Aſſyria, Babylon, or Perſia; and, in ſome of theſe caſes, it had been more diſtinct, if the word ERETZ had been tranſlated *land*, Rom. ix. 28. Pſal. xlviii. 2. Iſa. x. 14. Jer. li. 8, 25, 49. Zech. i. 14. Ezra i. 11. (5.) A low and debaſed condition, Rev. vi. 13. and xii. 13. (6.) Carnal ſchemes, projects, tempers, and enjoyments, Rev. xii. 4. and xiii. 11. John iii. 31.

EARTHEN: made of earth or duſt. 2 Cor. iv. 7. EARTHY, or EARTHLY; belonging to the earth; carnal, John iii. 12. James iii. 15. Adam and his ſeed, and the ſaints bodies, are called *earthy*, or *earthly*, becauſe formed from the duſt, and mortal and corruptible, 1 Cor. xv. 47, 48. 2 Cor. v. 1.

The globe of our EARTH is almoſt quite round, the equatorial line of longitude, or circumference from eaſt to weſt, being but about 107 miles longer than the meridian line of latitude, from north to ſouth; nor do the mountains mar its roundiſh form a whit more than pin-heads would do that of a lemon. Its circumference, allowing almoſt 69½

miles to each of the 360 degrees, is above 25,000 Engliſh miles; its diameter 7957¾ miles in length; its ſurface about 199½ millions of ſquare miles; its contents about 264 thouſand millions of ſolid miles. About three-fourths part of our globe, if not much more, are, for what is yet known, covered with water; and beſides, there is a great depth of water in the bowels of it, to which our earthly ſurface is inſtead of a ſhell; which ſeems to have been broken to pieces at the flood, that the waters of the *great deep* might guſh forth and overflow the earth. Though probably there is a large continent in the South Seas, and of which New Holland is the north part; yet hitherto we have only diſcovered the OLD continent, which comprehends Aſia, Africa, and Europe; and the NEW, containing South and North America. Both continents together, according to ſome, contain about 50 or 54 millions of ſquare miles. It is ſaid, if the whole be divided into 300 parts, Aſia will have 101, America 90, Africa 82, and Europe 27. But, on a more accurate inſpection, the habitable part of our globe amounts to 39 millions of ſquare miles, and the ſeas and unknown countries to 160½ millions of ſquare miles. It is obſervable, that for the better balancing of the earth, if, on the old continent, a line be drawn from the north-eaſt part of Tartary to the Cape of Good Hope, there will be an almoſt equal quantity of land on either ſide. And the ſame thing will happen in America, if, in a contrary direction, a line be drawn from the ſouth-eaſt point at Rio de la Plata, too far beyond the lakes, northward of Canada. It may alſo be obſerved, that if the diurnal rotation of the earth were increaſed, the ſea would riſe at the equator, and overflow the dry land there: or, if it were leſſened, the ſea would fall at the equator, and overflow the dry land near the poles. Nay, if the whirling motion of the earth were exceedingly increaſed, the ſea might altogether fly off from the earth, as water does from a grindſtone when it is faſt whirled; but God, by a proper balance of gravity and centrifugence, hath ſhut it up *with doors*, even *with doors and bars*, Job xxxviii. 8, 10.

Aſia lies on the eaſt ſide of the old continent, between the 3d and 72d degree of north latitude, and between the 26th and 180th degree of eaſt longitude, and is about 6000 miles from eaſt to weſt, and almoſt 5000 from north to ſouth, and contains about 10,769,000 of ſquare miles, and 500 millions of inhabitants. Tartary ſtretches itſelf along the north ſide. On the eaſt, ſouthward of Tartary, are the rich and populous empires of Japan and China; and ſouth of the latter, Cochinchina, Tonquin, Pegu, Malacca, and other kingdoms of India beyond the Ganges. On the weſt of this, is the large empire of the Moguls, the public revenue of which amounts yearly to about 40 millions ſterling. Northward of it, is another large empire of Iran or Perſia. To the weſt of Perſia is Arabia. The reſt of the weſtern parts, including Canaan, Syria, Meſopotamia, Chaldea, Aſſyria, Armenia, and Leſſer Aſia, belong moſtly to the Turks. Aſia is not only the largeſt part of the world, but has been the moſt honoured. Here man was created; paradiſe planted; the Jewiſh church for thouſands of years ſubſiſted; our Saviour tabernacled with men; and his apoſtles chiefly preached; here Noah and his ſons were ſaved by the ark; and from hence the reſt of the world was twice originally peopled.

The north part of Asia was peopled by the posterity of Japheth, and the south by those of Shem. Besides the terrible ravage and murder here committed, in the erection of the Assyrian, Chaldean, Persian, Arabian, Tartarian, Turkish, and Chinese empires, the western parts of Asia were reduced, and long held in subjection by the Egyptians, Greeks, and Romans, in their turns. At present Heathenism reigns in the eastern part of it, and Mahometism in the west, and no where has Christianity any establishment; and, except in China and Moguliston, nay, even there, the inhabitants are generally in a most wretched condition, as to the outward enjoyments of life.

Africa lies to the south west of Asia, and south of Europe; is almost wholly separated from the former on the east, by the Indian Ocean and Red sea, and wholly from the latter on the north, by the Mediterranean sea. It lies between the 35th degree of north, and 35th of south latitude, and from the 51st of east, and 18th of west longitude from London; so that it forms a kind of triangle, and is about 4320 miles in length from north to south, and 4200 in breadth from east to west, and contains 9,655,000 square miles, and 150 millions of inhabitants. It was principally peopled by the descendants of Ham. It has generally been a scene of slavery, ignorance, and wretchedness. Nor, except Egypt and Ethiopia on the east, and Carthage on the north, has any state, formed therein, made any remarkable figure in history. To relate the ravage and murder committed in the north parts of it, now distinguished into Egypt, Barbary, and Morocco, by the Assyrians, Chaldeans, Romans, Vandals, Arabs, or Moors; or that committed in the midst of the country by the Imbii, Galles, and Giagas; or the horrid manner of carrying on the slave-trade with the Europeans on the west coasts; or the stupid brutality of the inhabitants in the south part, nay, through almost the whole of it, would be shocking to our readers. In Ethiopia or Abyssinia, the Christian religion is established; and in Egypt it is tolerated. In northern Africa, Mahometism prevails; among the rest of the inhabitants, Heathenism of the most stupid kind takes place; nay, indeed, most of the inhabitants of Africa have little more religion than the beasts that perish.

Europe lies on the north of Africa, and north-west of Asia. It is separated from the former, and from part of the latter, by the Mediterranean sea; then by the Hellespont and Euxine sea. On the east, it is separated from Asia by the rivers Don and Oby; or rather by a line drawn between the mouths of the two. It lies between the 35th and 72d degree of north latitude, and between the 61st degree of east, and 15th of west longitude, from London. Its greatest breadth, from north to south, is about 2600; and its greatest length from east to west, about 2800 miles; and contains about four and an half millions of square miles, and 153 millions of inhabitants. It was originally peopled by the offspring of Japheth; and, though by far the least part of the world, has been the most noted for learning, liberty, and religion. Here the Greeks, Romans, Germans, Ottoman Turks, and Russians, had, or have, the seat of their empires. In Turkey, on the south-east, Mahometism is established. The Russians, on the north-east, profess to be Christians of the Greek church. In Italy, Spain, and Portugal, on

the south; and a great part of Switzerland, Germany, Hungary, and Poland, in the midland, Popery in the eſtabliſhed religion. In Sweden, Denmark, Pruſſia, Holland, and Britain, and part of Germany and Switzerland, the Proteſtant religion is ſettled by law.

America lies weſtward of Europe and Africa, with the Atlantic ocean between them; and eaſtward of Aſia, with the Pacific ocean between moſt of them; but the north-weſt parts of America, and the north-eaſt of Aſia, are nearly, if not wholly, joined by an iſthmus of land. America has a prodigious length, reaching from about the 55th degree of ſouth, to almoſt the 80th degree of north latitude; and ſo cannot be much leſs than 9000 miles. Its breadth is not proportionable; being, in the ſouth part, about 2800 miles, and in the north, about 3500; and in the middle, it dwindles to almoſt nothing at all. It contains about 14 millions and 111 thouſand ſquare miles, and 150 millions of inhabitants. It is probable, this large continent was peopled chiefly by the deſcendants of Japheth from Tartary, and partly by thoſe of Ham from Africa. It is not 300 years ſince it was diſcovered by the Europeans; at which time, it had the two large empires of Peru on the ſouth, and of Mexico in the north part. It is ſaid, the Spaniards murdered about 50 millions of the natives in ſeizing their part of it: how far the Portugueſe, Engliſh, and French, have imitated them in murder and ravage, we know not. To this moment, the natives are moſtly Heathens; nor are many of the Europeans, who have ſettled there, except thoſe of New-England, Pennſylvania, and ſome places adjacent, a whit better.

Near 2000 years ago, it began to be ſuſpected that the ſun ſtood ſtill, and the earth had a twofold motion, one round its own axis every day, and another round the ſun once every year. Superſtition of Heatheniſm long reſtrained the philoſophers from proſecuting this opinion. Since the Reformation it has gradually gained ground, till it is become the general aprehenſion of every ſenſible philoſopher.

EARTHQUAKE, is a terrible ſhake of the earth, occaſioned by the motion of air or water, or by the kindling of ſulphur in its bowels. Earthquakes are a kind of thunder under ground. If an equal quantity of filings of iron and of ſulphur be mixed together, and moiſtened with a little water, and hid in the earth, it will occaſion a ſmall ſhock, ſimilar to that of an earthquake. Countries where the bowels of the earth abound with ſulphur, nitre, or pyrites; and where there are plenty of hollow cavities of the rocky kind, are moſt ſubject to earthquakes. Sometimes the motion of earthquakes is perpendicular, throwing things directly upward; ſometimes it is horizontal, puſhing them to a ſide. Earthquakes are one of the moſt terrible appearances of nature. Oft they have ſwallowed up whole cities, and ruined the country about. Perhaps Sodom and its fellow cities were ſwallowed up by one, and turned into a ſtanding lake. In the days of Uzziah, a terrible earthquake at Jeruſalem is ſaid to have divided a mountain weſtward of the city, and removed the one part of it about half a mile out of its place; Amos i. 1. Zech. xiv. 5. About A. D. 19, a terrible earthquake overturned 12 or 13 cities of Leſſer Aſia. When our Saviour expired, a terrible earthquake happened, which is ſaid to have been felt over all the world;

and to have rent the rocks in a preternatural manner, Matth. xxvii. 54. Juſt before the deſtruction of Jeruſalem, there happened a prodigious number of earthquakes in Crete, Miletus, Chios, Samos, at Smyrna and Rome, and in Campania and Judea. Laodicea, Hierapolis, and Coloſſe in Leſſer Aſia, were quite overturned, Mat. xxiv. 7. The moſt terrible earthquakes of late, have been that of Sicily in 1692, in which about 60,000 periſhed; and in Catanea, not one thouſand of nineteen were preſerved; thoſe of Jamaica in 1687 and 1692; that of Lima in 1687, wherein about 5000 periſhed; that of Portugal in 1755, wherein many thouſand were killed; and that of Syria in 1759, wherein about 30,000 periſhed.

Fearful appearances of providence, and terrible infliction of judgments, are repreſented as *earthquakes;* as, by them, the fixed-like mountains of ſtates, nations, rulers, and laws, are quite overturned, Pſal. xviii. 7. and xlvi. 2. and civ. 32. Iſa. xxix. 6. Rev. viii. 5. and xi. 13, 19, and vi. 12. and xvi. 18.

EASE; reſt, pleaſure, comfort, Deut. xxviii. 65. To *be at eaſe*, is to be without trouble or concern, Iſa. xxxii. 9. To *be eaſed*, is to be freed from pain, or from heavy burden and expence, Job xvi. 6. 2 Cor. viii. 13.

EAST. The Hebrews expreſs the Eaſt by *before*, the Weſt by *behind*, the South by the *right hand*, the North by the *left hand*, according to the poſition of a man who had his face toward the ſun-riſing. By the Eaſt, they not only meant Arabia the Deſert, where the Midianites, Moabites, and Ammonites, &c. dwelt, Judg. vi. 3. Job i. 3.; but alſo Meſopotamia, Chaldea, Perſia, Aſſyria, Media, Armenia, and other countries that lay eaſtward of Canaan. Balaam, Cyrus, and the wiſe men, are ſaid to come from the Eaſt, Numb. xxiii. 7. Iſa. xlvi. 11. Matth. ii. 1.; and the Aſſyrians and Chaldeans are called an *eaſt* wind, Hoſ. xii. 1. Jer. xviii. 17. Interpreters have made a buſtle, how Noah and his ſons *journeyed from the Eaſt*, and came into the land of Shinar. But how natural was it for them to journey in this direction, when mount Maſius, on which it is ſuppoſed the ark reſted, is about 100 miles, or two degrees, eaſtward of Shinar. Suppoſe the mount, where the ark reſted, had been to the weſtward, how eaſy was it for Noah's family to have taken a round-about courſe, and at laſt moved weſtward?

EAT; (1.) To chew proviſion, and receive it into our ſtomach, Gen. xxvii. 4. (2.) Happily to enjoy, Iſa. i. 19.; and hence to eat and drink, is liberally and cheerfully to enjoy the good things of this world, Eccl. v. 18. and ii. 24.; or of this world, and that which is to come, Iſa. lxv. 13. (3.) Attentively to conſider and believe, Jer. xv. 16. (4.) To conſume; waſte, Eccl. v. 11. To *eat* people, or *eat their fleſh*, is cruelly to oppreſs and deſtroy them; and to bereave them of all that they enjoy, Pſal. xiv. 4. Mic. iii. 3. Rev. xvii. 16. and xix. 18. To *eat the fleſh*, and *drink the blood* of Chriſt, is an expreſſion applicable only to the ſacred ordinance of the Lord's Supper; that Supper which he eat with his diſciples before he ſuffered, and which he has left for a ſtanding ordinance in his houſe till he come again. In eating of the bread, and drinking of the cup in that ordinance, we can only do it *worthily*, when we eat and drink in the faith of that body and blood which the bread and wine repreſent, viz. the body and blood of the Lord, John vi. 53.; and, in eating this ſpiritual meat, and drinking

this ſpiritual cup, we ſhew forth the Lord's death till he come. To *eat* and *worſhip*, Pſal. xxii. 29. reſpects the Old Teſtament ceremony of worſhipping after eating the ſacrifices; referring to which, Paul deſcribes their idolatry, the people ſat down to eat and drink, and roſe to play, 1 Cor. x. 7.

EBAL and GERIZZIM, are two hills near Shechem, with a valley of about 200 paces between them. Ebal is on the north, and has a top extremely bare and barren; Gerizzim is on the ſouth, and was extremely verdant and fertile. On theſe mountains the Hebrews were ranked, ſix tribes on each, who echoed Amen to the bleſſings and curſes pronounced by the prieſts, in the valley between the two, Deut. xxvii. and xxviii. Joſh. viii. 30,—35. On Gerizzim the Samaritans afterward built a temple, where they ſometimes profeſſed to worſhip the true God; and ſometimes the Jupiter-Olympius of the Greeks. It ſeems our Saviour talked with the Samaritan woman on this mountain, John iv. 20.

EBED-MELECH; an Ethiopian ſlave of king Zedekiah. Hearing of Jeremiah's impriſonment in a dungeon, full of infectious filthineſs, he ſo effectually repreſented the matter to the king, and that the prophet was in danger of being ſtarved, that he was ordered to take 30 men with him, and draw Jeremiah out of the dungeon. Ebed-melech immediately did ſo; this act of kindneſs to the prophet was quickly rewarded of God. He ordered Jeremiah to tell him, he ſhould be preſerved when the Chaldeans ſhould take the city, Jer. xxxviii. 6, 7. &c. and xxxix. 15,—18.

EBENEZER; *the ſtone of help*; the name of a field where the Philiſtines defeated the Hebrews, and ſeized on the ſacred ark: and where afterward, at Samuel's requeſt, the Lord diſcomfited the Philiſtines with thunder and hail; and gave the Hebrews a noted deliverance. On this occaſion Samuel ſet up a ſtone, and gave it this deſignation, to mark that the Lord had helped them; and from it the whole field adjacent received its name. It is ſaid to have been about 40 miles ſouth-weſt of Shiloh, 1 Sam. iv. 1. and vii. 12.

EBER. See HEBER.

ECCLESIASTES; an inſpired book written by Solomon in his old age, when he repented of his idolatry, luxury, and luſt. In the firſt ſix chapters, he ſhews the vanity of knowledge, pleaſure, power, honour, and wealth; and how inſufficient they are to render men truly happy. In the laſt ſix, he recommends the fear of God, which is manifeſted in wiſdom, prudence, equity, univerſal uprightneſs, liberality, and early conſideration of divine things, death, judgment, and eternity. In vain Grotius and others have aſcribed this book to any but Solomon. The high ſtate, the wiſdom, the ſplendor, the ſearch amongſt a thouſand women, the ſetting forth of many proverbs, and ſtudy to the wearineſs of the fleſh, which the author attributes to himſelf, chap. i. ii. v. vii. and xii. can agree to none but him. It is true, the ſtile of it inclines a little toward the Chaldaic or Arabic; but that might be occaſioned by his converſe with foreigners, his wives or others; and is no more than may be obſerved in ſome places of his proverbs.

EDEN; *pleaſure*; (1.) A country on the banks of the Euphrates, a little northward of where it runs into the Perſian gulph, and near Haran and Gozan, 2 Kings xix. 12, 13. Here is ſtill the fatteſt ſoil in the Turkiſh empire, and one of the moſt pleaſant places in nature, were it properly cultivated. Here probably

the earthly paradise stood, on the spot where the Euphrates and Hiddekel, or Tigris, are joined into one river; and which, a little below, is parted into two streams; the Pison, which *compasseth*, or rather *runs along* the east of Havilah, a country on the north-east of Arabia-Felix; and Gihon, which runs along the west of Cush, Ethiopia, or Chuzestan in Persia. Here the Assyrians extended their conquests. The *children of Eden*, which were in Thelassar, may signify the inhabitants of Eden, which were in the province of Ellassar; or who had posted themselves in a strong tower, to defend themselves from the Assyrian ravages. The people of Eden traded with Tyre. Gen. ii. 8,—15. Isa. xxxvii. 12. Ezek. xxvii. 13. (2.) That fruitful spot in Syria, between Libanus and Antilibanus; and was called Cœlo-Syria, or Hollow Syria. The *houses of Eden* might be pleasure-palaces of the Syrian kings, Amos i. 5. Because Eden was so pleasant and fertile, countries pleasant and fruitful are likened to it, or called by its name, Isa. li. 3. Ezek. xxviii. 13. and xxxi. 9, 16, 18, Joel ii. 3.

EDGE; (1.) Outside; border, Exod. xiii. 20. and xxvii. 10. (2.) Sharp side or point of a sword or other cutting instrument, Gen. xxxiv. 26.

EDIFY; to build up one in the saving knowledge and love of Christ, and cause him to make progress in the practice of holiness, 1 Cor. viii. 1. Such *edification* is the end of the gospel ministry and ordinances, and ought to be the aim of every Christian, 2 Cor. x. 8. and xiii. 10. Eph. iv. 14. 1 Thess. v. 11.

EDOM, Esau, the elder son of Isaac. He was called Esau, because he was as hairy as a grown man at his birth; and Edom, perhaps, because his hair and complexion was *red*; and chiefly because he sold his birth-right for a meal of *red* pottage. He was born A. M. 2173. When he grew up, he applied himself chiefly to hunting. His supplying of his father so often with venison, made him conceive a peculiar affection for him; while Jacob, being of a more gentle disposition, and staying much at home in the tent, was the darling of Rebecca their mother. One day, when Jacob had prepared for himself a little pottage of red lentiles, Esau returned from his hunting, at the point of death with hunger. He begged that Jacob would give him a little of his pottage. Jacob refused, unless Esau would immediately renounce his birth-right in favour of him. Esau contemning the privileges annexed to the birth-right, renounced it, eat his pottage, and went his way unconcerned, Gen. xxv. 24,—34.

When Esau was 40 years old, he, to the great grief of his parents, married two wicked women of Canaan: the one was Judith, the daughter of Beeri the Hittite; and the other Adah, or Bashemath, the daughter of Elon the Hittite. About 30 years after, Isaac apprehending himself near death, intended to give Esau his last benediction. To render it the more tender, he ordered Esau to procure him some venison, dressed to his taste. Esau took his weapons, and went a hunting. Rebekah, knowing from God that the blessing was divinely designed for Jacob, took methods not very justifiable to obtain it for him. When Esau returned, he found that Jacob had artfully counterfeited his appearance, and obtained his father's principal blessing. With tears and bitter outcries, he begged that his father would bless him too. Moved by his pitiful outcries, Isaac told him, that though he had irrevocably bestowed his choicest

bleſſings on Jacob, yet he ſhould inherit a country refreſhed with the dew, and in ſome places fat in its ſoil; that he ſhould live by his ſword, he and his poſterity much employed in war, and ſerve his brother and his poſterity; but ſhould ſometimes throw off their yoke of ſubjection. Eſau was ſenſibly touched with the fraudulent manner in which Jacob had bereaved him of his birth-right and bleſſing, and reſolved to be revenged, by murdering him while the friends were mourning for his father, whoſe death he daily expected. Meanwhile, finding his former marriages were ſo diſagreeable to his parents, he, to pleaſe them, and to aſcertain his title to what had been promiſed to Abraham, took to wife Mahalath, or Baſhemath, the daughter of Iſhmael; and removing from his parents to mount Seir, where the remnant of the Horites then lived, he married Aholibamah, a daughter of ANAH, a chief prince of that tribe, Gen. xxvi. 34, 35, and xxvii. and xxviii. 6,—9. and xxxvi.

Jacob had fled to Padan-aram, to avoid the fury of Eſau. When he returned home, twenty years afterward, he ſent meſſengers with a preſent to appeaſe him. Eſau, with 400 armed men, ſet out from Seir to meet Jacob, probably with an intent to deſtroy him, and all that he had. When they met on the ſouth eaſt of the Galilean ſea, Providence had cooled the temper of Eſau, that he was all kindneſs: with difficulty he accepted the preſents which Jacob had prepared for him, as he thought he had a great deal of cattle already. He invited Jacob to mount Seir, and offered him his ſervice to conduct him thither: but Jacob, in the moſt obliging manner, declined to accept it. About A. M. 2293, Jacob and Eſau aſſiſted together at their father's burial; and, it ſeems, they then both dwelt in the ſouth of Canaan; but as the country could not ſupport the vaſt herds of cattle belonging to both, Eſau again retired to mount Seir, Gen. xxxii and xxxiii. and xxxv. 29. and xxxvi. 6, 7.

Eſau's poſterity were called EDOMITES, and were a people given to ravage and war. Eſau had five ſons; Eliphaz, the ſon of Adah; Reuel, the ſon of Mahalath; and Jeuſh, Jaalam, and Korah, the ſons of Aholibamah. Eliphaz had ſeven ſons; Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek. Reuel had four ſons; Nahath, Zerah, Shammah, and Mizzah. Theſe eleven, with the three ſons of Aholibamah, were dukes in the land of Edom. The Edomites intermarried with the Horites, and at length ſwallowed up that people. Though the Edomites were bond-ſlaves, yet, in that early age, while the Hebrews endured the cruelleſt bondage, they were a potent nation, and were governed by a race of eight kings; Bela, the ſon of Beor; Jobab the ſon of Zerah of Bozrah; Huſham, of the land of the Temani; Hadad, who defeated the Midianites in the country of Moab; Samlah of Maſrekah; Saul of Rehoboth; Baal-hanan, the Son of Achber; Hadar of the city of Pau; but ſome think theſe were rather kings of the ancient Horites. About the time of the Hebrews travels in the wilderneſs, the Edomites had eleven dukes; Timnah, Aliah, Jetheth, Aholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, Iran. But, perhaps, the fear of that wandering multitude made them again unite under one king. It was probably to this ſovereign that Moſes ſent meſſengers to beg a paſſage through his country. The paſſage was denied. When Moſes ſent a ſecond,

importing, that they would pay for every thing they aſked, the king of Edom levied an army to ſtop them: but it ſeems the Edomites relented, and furniſhed them with proviſions for money, Gen. xxxvi. 1 Chron. i. 35,—54. Numb. xx. 14,—21. Deut. ii. 28, 29. For about 400 years after, we hear nothing of the Edomites; but it is probable they applied themſelves to commerce, both by ſea and land. Elath and Ezion-Geber were their ports on the Red ſea. In the height of their proſperity, they gave ſome umbrage to David. He turned his victorious arms againſt them; 18,000 were ſlain in the valley of Salt, and Joab ravaged the country till he had ſcarce left alive any of the males, and reduced the whole kingdom under the Hebrew yoke. Numbers of them fled into other countries, particularly Phenicia, and Egypt; and, no doubt, carried their arts along with them. Hadad their prince fled to Egypt; and, returning in the days of Solomon, erected a kingdom near the ſouth-eaſt of the land of Edom; but it ſeems his dominion was quickly reduced by the Jews, and Hadad himſelf perhaps obliged to flee into Syria. The Edomites were governed by the deputies under the kings of Judah. Their troops aſſiſted Jehoſhaphat and Jehoram againſt the Moabites. It ſeems the Moabites ſoon after invaded their country, and burnt the bones of their king into aſhes. They joined in the grand alliance againſt Jehoſhaphat; but were murdered by their allies, the Moabites and Ammonites, 2 Sam. viii. 14. 1 Kings xi. 14,—25. and xxii. 47. 2 Kings iii. Amos ii. 1, 2 Chron. xx. Pſal. cxxxiii.

After they had been 150 years ſubject to the Hebrews, they threw off the yoke, and ſet up a king of their own, A. M. 3115. Jehoram king of Judah attempted to reduce them, but could not effect it, though he routed their troops with great ſlaughter. About A. M. 3280, Amaziah, to revenge their buying up the Hebrews from the Philiſtines and Tyrians for ſlaves, or ſome like inſult, invaded their country, took Selah their capital, killed 10,000 of them, and cruelly caſt other 10,000 from the rock whereon their city was built, and carried off their idols. Uzziah his ſon again attacked them, and took Elath their chief city of ſea trade; but Rezin king of Syria retook it, in the days of Ahaz, and either kept it to himſelf, or reſtored it to the Edomites, 2 Chron. xxi. 8. Amos i. 6,—9. 2 Kings xiv. 7. 2 Chron. xxvi. 2. and xxviii. 17. 2 Kings xvi. 6.

The Aſſyrians under Sennacherib, or his ſon Eſarhaddon, terribly waſted the country of Edom, and ruined Bozrah the capital. When the Chaldeans beſieged Jeruſalem, the Edomites joined them, and excited them utterly to raze the city and temple; but ſcarce had five years elapſed, when the Chaldeans ravaged their country; and this, or ſome other diſaſter about this time, rendered it a deſolate wilderneſs. Theſe on the ſouth parts coaleſced with the Nebaioth, and theſe on the north parts ſeized on the ſouth parts of the lot of Simeon and Judah; ſince which their own country has been curſed into perpetual barrenneſs and drought. Darius Hyſtaſpis ordered them to deliver up to the Jews that part of their country which they had ſeized; but what effect this edict had we know not. About 3840, Judas Maccabeus terribly haraſſed them, put about 40,000 of them to the ſword, and ſacked Hebron their capital. About A. M. 3874, John Hircanus entirely con-

quered them, and obliged them to incorporate with the Jewish nation. Just before the taking of Jerusalem by Titus, a body of Edomites deserted the Jews, and went off laden with booty; since which, their name is perished from among men, Isa. xxi. 11. and xxxiv. Psal. cxxxvii. 7. Jer. ix. 25, 26. and xxv. 9, 21. and xxvii. 3. and xlix. 7,—22. Lam. iv. 21, 22. Ezek. xxv. 12, —14. and xxxii. 29. and xxxv. and xxxvi. 2, 35. Joel iii. 19. Amos i. 11, 12. and ix. 12. Obad. i. Mal. i. 3, 4. Isa. xi. 14. *Edom, Moab, and the chief of the children of Ammon, shall escape out of his hand*, the Arabs, descended of Ishmael, and who dwelt in these countries, shall not be subdued by the Turks, Dan. vi. 43. As the Edomites were cruel enemies to the Jews, the enemies of the church, of whatever kind, subdued by Christ, are called *Edom* and *Bozrah*, Isa. lxiii. 1.

EDOM, or IDUMEA; the country of the Edomites. It lay on the south and south-east of the inheritance of Judah, and extended sometimes to the Elamitic gulf of the Red sea. It was very mountainous, including mount Seir and Hor. Its principal cities were Selah, Bozrah, Elath, and Ezion-geber; and included the provinces of Uz, Dedan, Teman, &c. When the Edomites seized on the south parts of Canaan, that was called *Idumea*, Mark iii. 8. Anciently Idumea was well moistened with the dew of heaven, and was a land of corn and wine. Now, and for many ages past, it has been a frightful desert, so parched with drought, that scarce either flocks can feed, or the hardiest vegetables grow; and so stocked with dragons and vipers, that a passenger is every moment in danger of being bitten by them, Gen. xxvii. 39. Mal. i. 3, 4.

EDREI; (1.) The capital of the kingdom of Bashan, near to which Og was defeated. It was given to the half-tribe of Manasseh, and for some ages after Christ, was the seat of a bishop, Numb. xxi. 33,—35. Josh. xiii. 31. (2.) A city in the tribe of Naphtali, Josh. xix. 37.

To EFFECT, is to finish; accomplish. An EFFECT is, (1.) The accomplishment; product, Mark vii. 13. (2.) Purpose; end, 2 Chron. xxxiv. 22. Quietness and assurance are the *effect of righteousness*, and are purchased by the righteousness of Christ, Isa. xxxii. 17. Christ and his cross, and promise, are of *none effect*, of no good use to men, when they do not believe his promise, embrace his person, religion, righteousness, they receive no saving benefits, Gal. v. 4. 1 Cor. i. 17. Rom. iv. 14. EFFECTUAL, powerful enough to answer the end. A door for preaching the gospel is *effectual*, when the opportunity of doing it issues in the conviction and conversion of many, 1 Cor. xvi. 9. God wrought *effectually* in the apostles, when he crowned their labours with success, Gal. ii. 8. He works *effectually* in his people, when he converts them to himself, and enables them to bring forth fruits of holiness to his glory, Eph. iii. 7. and iv. 16. 1 Thess. ii. 13.

EGLON. See EHUD.

EGYPT; a country on the north-east of Africa, and south-west of Canaan. It is situate between the 24th and 33d degree of north latitude, and between the 29th and 34th of east longitude from London. Its greatest length, from north to south, is 600 miles; and its greatest breadth, from east to west, 300. It is bounded by the Mediterranean sea on the north; by the deserts of Lybia on the west; by Abyssinia on the south; and by the Red sea on the east. It was anciently called Chemia, or the

land of Ham; and the preſent Copts call it Chemi, perhaps becauſe Ham reſided here. The Hebrews called it Mizraim; and the Arabs to this day call it Miſr, from Mizraim the ſon of Ham, who peopled it. Its preſent name, Egypt, was given it by the Greeks; and ſignifies either *the land of the Copts*, a name which the ancient inhabitants gave to themſelves; or the *land of blackneſs*, becauſe the ſoil and water are of a blackiſh colour. The river Nile runs through it northward, and yearly waters it, ſo that rain is ſcarce requiſite; and, indeed, as ſeldom happens in Upper Egypt. Egypt was anciently extremely fertile; but as the Nile has ſunk its channel lower, or rather, by yearly additions, raiſed the ſurface of the earth a great deal higher, and now overflows to a leſs height, and brings worſe mud along with it; and as the enſlaved inhabitants are diſheartened from their ancient care and induſtry, it is now but moderately fertile, and in time may become barren enough. Egypt was once very populous, and contained about 20,000 cities, viz. Syene, No, Memphis, Zoan, Sin, On, Phibeſeth, Pithom, Rameſes, Migdol, Taphanes, Pathros, &c. The country was divided into three large provinces; *Upper Egypt*, or Thebais, which, according to moſt authors, is Pathros, whoſe capital is No; *Middle Egypt*, whoſe capital was Noph, Moph, or Memphis; and *Lower Egypt*, whoſe ancient capital ſeems to have been Zoan; this included all between the branches of the Nile, now called Delta, as well as the land of Goſhen on the eaſt, and the territory of Mareotis on the weſt; and by means of the mud of the Nile, has gained conſiderable additions from the ſea. Moreover, Egypt was divided into about 36 nomes, or counties, which were generally named after the chief city in each. The Egyptians were a people exceedingly given to divination and idolatry. Their chief idols were Oſiris, and Iſis, or the ſun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, Ovus, and Canopus, &c. The *pyed bull*, in the worſhip of which ſo much of their religion conſiſted, was the repreſentative of Oſiris. They alſo worſhipped ſheep, goats, cats, and even leeks and onions. A great number of their civil regulations, however, were exceedingly reaſonable; and they were reckoned by the more ancient Greeks, as the moſt noted for philoſophy. They were no leſs famous for building; the three pyramids, of about 3000 years ſtanding, are to the ſouth-weſt of Grand Cairo. The largeſt is 499 feet high, and 693 at the bottom on each ſide, which makes the whole area of its foundation to be 480,249 ſquare feet, or ſome more than 11 acres of Engliſh meaſure: this building is gradually carried up to a point. What uſe theſe pyramids ſerved for, whether as repoſitories for their dead monarchs, we know not. It is ſaid, 360,000 or more perſons were employed in building the largeſt. The Labyrinth was a kind of a ſtructure with one door, and which contained 12 palaces, and 3000 chambers, half of them under ground. Here, it ſeems, was an aſſemblage of all their idols; and here the magiſtrates of the whole nation held their grand conventions. At Alexandria, there ſtill ſtands Pompey's pillar, erected by Julius Ceſar, to commemorate his victory over Pompey. It is of granite marble, and is 70 feet high, and 25 in circumference. A variety of other magnificent ruins we ſhall paſs over without mention. According to Manetho, the gods reigned in

Egypt 20,000 years, and thirty dynasties of men 5300 years before the time of Alexander the Great: but some other ancient historians make the whole to amount to 36,525 years. This computation is most absurd, invented by pride of antiquity, or affectation of the marvellous. The reign of the gods and demigods, I take to be the 1656 years before the flood. The thirty dynasties ought not to be taken as successive, but as reigning jointly, two or three at a time, in the different provinces of Egypt, which may bring down the whole reckoning to about 2000 years.

Mizraim, or Menes, the son of Ham, with his posterity, the Pathrusim, Casluhim, and Caphtorim, peopled Egypt after the flood; and he was the first king of it, and was succeeded by a vast number of Pharaohs, some say to the number of 60. One of them, A. M. 2084, took Abraham's wife into his palace, intending to make her his bride: but plagues, that marked the cause, obliged him to restore her. Two hundred years after, there happened seven crops on end surprisingly plentiful, which were succeeded by seven years of famine, in which the Egyptians had mostly perished, had they not been saved by the wise management of JOSEPH. About this time the Hebrews came down into Egypt. After they had been there above an hundred years, the Egyptian king took every method to oppress them, and cut off their males. In A. M. 2513, God required the Egyptian king to allow the Hebrews to depart from his land. He refusing, tenfold plagues, of turning the waters into blood, of frogs, of flies, of lice, of murrain of cattle, of fiery boils on man and beast, of thunder and hail, of locusts, of darkness, and of the death of the first-born, obliged him to it at last. They had scarce retired, when he pursued them; and with his whole army was drowned in the Red sea. About this time the Egyptian historians place an invasion of their country by swarms of Phenician shepherds; but who these shepherds were, whether Amalekites who fled from Chedorlaomer, or Canaanites who fled from Joshua, or Arabs, we cannot positively determine, Gen. xli.—xlvii. Exod. i.—xiv. About A. M. 2989, Solomon espoused an Egyptian princess; and Pharaoh, her father, having taken Gezer from the Canaanites, gave it for her dowry. Shishak, who might be her brother, or nephew, was a mighty conqueror. After he had united Egypt into one kingdom, and extended his empire to almost the streights of Gibraltar, he marched a huge army into Asia, and conquered the western part of it. In his absence his brother Danaus rebelled; and after his death the empire fell to pieces; and even Egypt itself fell under the yoke of the Ethiopians. After some ages, they recovered their liberty; but it seems the kingdom was divided into three. Sabbaco or So, the Ethiopian, reduced them all, and seized on the whole country. After him reigned Sethon, the priest of Vulcan, perhaps no more than the viceroy of Tirhakah. After his death, Egypt being terribly ravaged by the Assyrians, had twelve lords set over the whole; but whether by the Assyrian conqueror, we cannot say. After about 15 years of civil war, Psammitichus subdued the other eleven, and seized on the whole kingdom. In his time the Greeks first settled in Egypt; and 200,000 of his soldiers, affronted in a point of honour, retired to Ethiopia. Under him, and his son Pharaoh Necho, the Egyptians thought to have erect-

ed their grandeur on the ruins of Assyria. The taking of Ashdod cost the father 29 years siege; and the son, after reducing the kingdom of Judah, received a terrible defeat near the Euphrates.

About 30 years after, A. M. 3430, Egypt was in a miserable condition, by means of the civil wars between Pharaoh-Hophra, and Amasis the rebel, who gained the throne, and by the ravages of the Chaldeans. About 40 years the country was almost a wilderness, and Amasis was tributary to the Chaldeans. Towards the fall of the Chaldean empire, the Egyptians recovered their liberty, but were quickly subdued by Cyrus, and their country terribly ravaged by Cambyses his son, and some thousands of their idols transported to Persia. This so enraged them, that they again and again revolted from the Persian yoke, but were still reduced to more grievous servitude; and their own civil broils tended much to accelerate their ruin. About A.M. 3672, they submitted to Alexander the Great; from thence they were governed by a race of GREEK kings, mostly of the name of Ptolemy, for about 320 years. About A. M. 3995, the Romans reduced Egypt into the form of a province; and it continued under their yoke till A.D. 640. Under the Greeks a prodigious number of Jews settled in Egypt, and the Old Testament was commonly read. Under the Romans, the Egyptians had the gospel very early planted among them, and the church considerably flourished. Since the Arabs seized the country, in A. D. 640, and destroyed every monument of learning, the Mahometan delusion hath been established, and Christianity tolerated; but it hath been in a very low and wretched condition. About A. D. 970, the Fatimite Calif of Cyrene wrested Egypt from the Calif of Bagdad, and he and his posterity governed it for 200 years. About A. D. 1171, Saladine the Curd craftily seized it; and his posterity, called Jobites, reigned till 1250. Between that and 1527, it was governed by kings which the Mamluke slaves chose out of their body, 24 of which were Turks, and 23 Circassians. Since which it has been subject to the servitude of the Ottoman Turks. Thus the sceptre of Egypt hath *departed*: it hath for thousands of years been *without a prince* of its own, and hath been the *basest of kingdoms*, long governed even by slaves, and the people most stupid, 1 Kings iii. 1. and ix. 16. and xi. and xiv. 21,—26. 2 Kings xvii. 4. and xxiii. and xxiv. Isa. xix. and xx. and xxx. and xxxi. Jer. xxv. 18, 19. and xxxvii. 9. and xliii. 8, 13. Ezek. xxix.—xxxii, Dan. xi. Joel iii. 19. Zech. x. 11. Isa. xix. 18,—25. Psal. lxviii. 31. Antichrist is called EGYPT, for his idolatry, cruelty, and oppression of the people of God, and because he shall be destroyed by the fearful judgments of God, Rev. xi. 8.

EHUD, the son of Gera a Benjamite; he was left-handed, or rather lame of his right-hand. Eglon, the king of Moab, together with the Ammonites and Amalekites, had mightily oppressed the Israelites, from A. M. 2661 to 2679, and made Jericho his common residence. It being customary for the Hebrews to send their tribute or presents to Eglon, Ehud was appointed to deliver it. Directed of God, he had projected the deliverance of his nation, and for that purpose had concealed a two-edged dagger under his cloak. He had no sooner delivered his present and sent off those that bare it, than he returned to king Eglon, and told him, that he had a message from God to him. All

the Moabites present were ordered to withdraw; and Eglon, however unwieldy, stood upon his feet. Ehud plunged his dagger into his belly; and leaving him bleeding to death, he locked the door of the parlour, and carried off the keys. Ehud then escaped to mount Ephraim, and collected a body of such Hebrews as lay nearest; with these he took the fords of Jordan, to prevent the Moabites return, and killed of them to the number of 10,000 valiant men, and restored Israel to their liberty, Judg. iii. 15,—30.

EIGHTH. The deferring of circumcision, and of the sacrificing of animals, till the *8th day* of life, may import, that our acceptance before God depends on the resurrection from the dead, on the day after the 7th, Gen. xvii. 12. Lev. xxii. 27. The great solemnity on the *8th day* of the feast of tabernacles, may represent our eternal joy in the general assembly of the first-born, when, in the dispensation of the fulness of times, the seven periods of the church are ended, Numb. xxix. 35. The New Testament burnt-offerings are represented as made on the *8th day*, to signify, that the Sabbath should be then fixed to the first day of the week, Ezek. xliii. 27. Antichrist is *the 8th*, and is *of the seven*. Rev. xvii. 11.

EITHER; (1.) Or, Luke vi. 42. (2.) Each of the two, Rev. xxii. 2.

EKRON; one of the capital cities of the Philistines. It stood about 34 miles west from Jerusalem, about ten miles south-west, or, as some, north-west from Gath, and 14 north of Ashdod. It was at first given to the tribe of Judah, and afterward to the tribe of Dan, Josh. xv. 45, and xix. 43. The tribes of Judah and Simeon wrested it from the Philistines after Joshua's death, Judg. i. 18.; but the Philistines quickly recovered possession of it. Here the idol Baalzebub was worshipped, 2 Kings i. 2. The Ekronites were the first who moved, that the ark of God should be sent back to the Israelites, 1 Sam. v. 10. Ekron was pillaged by the Assyrians, and afterward by the Chaldeans; the inhabitants were exceedingly distressed at the news of Alexander's sacking of Tyre. At last the Maccabee Jews reduced it. The gospel was early preached here, Amos i. 8. Zeph. ii. 4. Zech. ix. 5, 7.

ELAH; (1.) The son of Baasha, and king of Israel. After he had reigned about two months, he and his family were murdered by Zimri his servant, 1 Kings xvi. 8,—14. (2.) A valley in the south-west of Canaan, where Goliath was slain, 1 Sam. xvii. 2.

ELAM, the eldest son of Shem, who gave name to, and whose posterity peopled Elam or Elymais in PERSIA; and the Elamites are the same as the PERSIANS. Whether that Elam, of which Chedorlaomer was king, was Elymais in Persia, is not agreed. Raleigh and Gill, &c. think it improbable that a Persian king would have marched so far to subdue, or regain, the five cities of Sodom, Gomorrah, &c.; and that this Elam, of which he was king, was somewhere in Arabia or Syria, where there might be a colony of the Elamites: but when we observe, that the king of Shinar, which lay on the west of Persia, was one of Chedorlaomer's allies, we see no reason to depart from the common opinion, Gen. x. 22. and xiv. 1. ELAM is also the name of two persons or places in Judea, to which 2508 of the Jewish captives, who returned from Babylon, did pertain, Ezra ii. 7, 31.

ELATH, or ELOTH: a city on the north point of the eastern gulf

of the Red sea. David took it from the Edomites; and he and his son established a considerable sea-trade in it. About 150 years after, the Edomites recovered their kingdom, and Elath along with it. It seems Hazael the Syrian conqueror marched thus far southward, and seized on Elath, in order to engross to his nation the trade of the Red sea: but Uzziah king of Judah took it, and rebuilt it. In the days of Ahaz, Rezin king of Syria recovered it, and expelled the Jews from it. After various changes under the Assyrians, Chaldeans, Persians, and Ptolemies of Egypt, it fell into the hand of the Romans, 2 Kings xiv. 22. and xvi. 6.

ELDAD, and MEDAD, being divinely called for two of the 70 assistants of Moses, modestly declined the office, and remained in the camp: the spirit of prophecy, which marked the choice of God, seized them there. Joshua observing it, and fearing it might detract from Moses' honour, begged him to forbid them; but Moses replied, that he should be glad the whole assembly of Israel were prophets, Numb. xi. 24,—30.

ELDER, primarily signifies one more advanced in age, Job xv. 10.; but such as were commonly chosen to bear rule, the word ordinarily signifies a subordinate ruler in church or state. Even in Egypt, the Hebrews had *elders*, whom they owned as chief men, that bare rule over them. To these Moses intimated his commission from God, to bring the nation out of Egypt, Exod. iii. 16. and iv. 29. These were either the heads of the chief families, or the persons most noted for prudence and experience; and it seems they were seventy-two in number, six of each tribe. They attended Moses part of his way up to mount Sinai, and held a feast near the symbols of the divine presence, without receiving any hurt, Exod. xxiv. 1, 9, 10. Though, by Jethro's advice, there had been constituted heads of thousands, hundreds, fifties, and tens, yet, to ease Moses further of his burden in the government of Israel, God appointed the tribes to choose 70 or 72 elders; and by the spirit of prophecy, on the day of their election, poured on the candidates, he marked his approbation of the choice. These were perhaps the *elders* that, after Joshua's death, restrained the Hebrews from their grosser impieties, Numb. xi. Josh. xxiv. 31. By the consultation of the supreme elders, a method was devised to supply the remains of the almost extirpated Benjamites with wives, Judg. xxi. Besides such, there were *elders* that ruled in every city; and who generally held their courts in the gate, or some other public place, Ruth iv. 2. Ezra x. 14.

In allusion to these Jewish *elders*, the ordinary governors of the Christian church are called *elders*, or *presbyters*, and who are the same as bishops, or overseers, Acts xx. 17, 28. Tit. i. 5, 7. Such elders judged along with the apostles in the Christian council of Jerusalem, Acts xv. 4, 6. Nay, the apostles Peter and John call themselves *elders*, 1 Pet. v. 1. 2 John 1. 3 John 1. Some *elders*, whose office is only to *rule well* in the church, are expressly distinguished from such as also *labour in word and doctrine*, 1 Tim. v. 17. These are designed governors; and are required to rule with diligence, 1 Cor. xii. 28. Rom. xii. 8.

The *four and twenty elders* that surround God's throne, are the whole saints of the Old and New Testament, followers of the prophets and twelve apostles, or ministers, similar to the 24 orders of priests and Levites; they sit on thrones, are ad-

vanced to high dignity, together with Chriſt; they attend the peculiar preſence of God, and humbly worſhip before him, Rev. iv. and v. and vii. 11, 13. and xiv. 3.

ELEALEH; a city which Moſes gave to the Reubenites. It lay about a mile from Heſhbon, and, along with it, was ſeized on by the Moabites; and, while in their poſſeſſion, was terribly ravaged by the Aſſyrians and Chaldeans, Numb. xxxii. 27. Iſa. xv. 4. Jer. xlviii. 34.

ELEAZAR; (1.) The third ſon of Aaron. Long after the death of his two elder brothers, he ſucceeded Aaron his father in the high-prieſthood. After aſſiſting Joſhua to divide the land of Canaan, and executing the office of high-prieſt about 23 years at Shiloh, he died, and was buried in a hill that belonged to Phinehas his ſon and ſucceſſor. Except about 120 years or upwards, of the dignity of Eli's family, the high-prieſthood continued in the family of Eleazar till after the death of Chriſt; and, in David's time, 16 courſes of prieſts were formed out of it, when but eight were formed of the family of Ithamar, Numb. xx. 26,—28. and xxxiv. 17. Joſh. xxiv. 33. 1 Chron. xxiv.

(2.) ELEAZAR, the ſon of Dodo the Ahohite, and the ſecond of David's mighty men. When at Epheſdammim he was deſerted by his fellows, he ſtood his ground, and continued ſlaying the Philiſtines till his hand clave to his ſword: and he made ſuch havock of the enemy, that the Hebrews returned towards them, but had nothing to do but to ſpoil. Along with Shammah, the ſon of Agee the Hararite, he defended a field full of lentiles ſo well, that the Philiſtines fled before them, 2 Sam. xxiii. 9,—12. 1 Chron. xi. 12,—14.

EL-BETHEL, and EL-ELOHE-ISRAEL, the name of two altars, built by Jacob after his return to Canaan. The firſt ſignified, that God was ſtill the *God of Bethel* to him, in performing the promiſes there made: and the ſecond, that the mighty God was the object of worſhip to him and his offſpring, Gen. xxxv. 2. and xxxiii. 20.

ELECT, ELECTION, CHOSEN; to ſome honourable uſe. Chriſt is the *elect* or *choſen* of God; he was from eternity ſet apart, to be our Mediator and Surety, Iſa. xlii. 1. 1 Pet. ii. 4. Holy angels are *elect*: God ſet them apart to be eſtabliſhed in holineſs and happineſs, 1 Tim. v. 21. Chriſt's obedient people, are *elect* or *choſen*: and, in time, by his grace, he renders them choice and excellent perſons, 1 Pet. v. 13. 2 John i. Rev. xvii. 14. For the ſake of theſe, are the days of vengeance on wicked nations ſhortened: no injury done them ſhall paſs unpuniſhed: angels ſhall gather them all to Chriſt's right hand: and, if they continue faithful, ſhall obtain everlaſting happineſs, Matth. xxiv. 22, 24, 31. Rom. viii. 33. and xi. 7. The Hebrew nation was an *elect* or *choſen* people; God ſet them apart to be his peculiar church and people, Iſa. xlv. 4. Pſal. cv. 43. Jeruſalem was *choſen*: was divinely favoured, by enjoying the peculiar ſymbols of God's preſence, the temple, ſacrifices, &c. 1 Kings xi. 13. Apoſtles and miniſters are *choſen*: by Jeſus, and his people in conjunction, to bear and execute their ſacred office, Acts x. 41. *Choſen* warriors, are ſuch as are picked out as the moſt valiant and ſkilful in an army, Exod. xv. 4. Judg. xx. 16.

ELECTION. See ELECT.

ELEMENTS, the principal kinds of matter whereof compound bodies

are formed, as air, fire, earth, and water. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming, 2 Pet. iii. 10. *Elements* also signify the alphabet of letters, and syllables formed of them, and thence it is transferred, to signify the rudiments, first rules, or first principles of a science, Col. ii. 8. 20. Heb. v. 12. The *rudiments of this world*, or, as they are called, Gal. iv. 3, 9. *weak and beggarly elements*, deserve some attention; because many commentators speak of the Old Testament worship in a very unscriptural manner, from their ignorance of this subject. *Wordly elements* is an expression vastly descriptive of the many carnal ordinances before the times of reformation. The great design of these elements was to teach the scholars the doctrine of Christ. The subject they were intended to elucidate is various; the glory of his person: the excellency of his work; or, in short, the *many folds of the grace of God* required many worldly elements to explain. As, with children, letters form words; words, sentences; and by sentences any subject may be illustrated; so, by the many precepts, ordinances, statutes, and judgments of the law, the important truths concerning Christ, and him crucified, were illustrated. As to the nature of his person, as God manifest in flesh, they were led to the Pillar of Cloud, the Schechinah; their sacrifices illustrated the nature of his atonement; the variety of these sacrifices instructed them how the blood of Jesus Christ, the Son, cleanseth from *all* sin; and, not to be tedious, they find in these elements the first principles of the doctrine of Christ, from the doctrines of baptisms to those of the resurrection from the dead, and eternal judgment. Now, all these elements were of divine authority; and the church of God were enjoined attention to them, as they valued their eternal welfare; therefore, under the old covenant, they never could be called *weak* or *beggarly*. But, when the fulness of the time was come, God sent forth his Son to loose from the obligations of this law. Those, before whose eyes Jesus Christ was set forth openly crucified, had no need of the blood of bulls and goats to instruct them about the way into the holiest of all; those who had learned their Christianity from the very *Spirit* of these elements, had no need of the *flesh* to complete them; and thus it was, that the very ordinance of circumcision itself, concerning which it was said, *That soul shall be cut off from among my people*, (viz. he that neglected circumcision), was become so very weak and beggarly, that he who was circumcised became a debtor to do the whole law—Why? Because Christ's death, which that ordinance pointed forth as to come, had been accomplished at Jerusalem.

ELEPHANT. See BEHEMOTH and IVORY.

ELHANAN; (1.) the son of Dodo, a Bethlemite, one of David's mighty men, 1 Chron. xi. 26. (2.) The son of Jair, or Jaare-oregim, who, at Gob, slew Lahmi the brother of Goliath, 1 Chron. xx. 5. 2 Sam. xxi. 19.

ELI, a Jewish high-priest, descended from Ithamar, who judged Israel after the death of Abdon. Why the high-priesthood was translated to him from the family of Eleazar, we know not; but, it is certain, the translation was by the appointment of God, 1 Sam. ii. 30. He was a good man himself; but his sons, HOPHNI and PHINEHAS, were extremely wicked: they defiled

the women that assembled for devotion in the courts of the tabernacle; they demanded their portion of the peace or sin-offerings ere the fat was burnt; they exacted more than their due, and raw flesh instead of sodden: if any body refused, their servants took it by force. Their profane conduct provoked a multitude of the Hebrews to withhold their offerings. Eli, their father, reproved them; but so faintly, that they took no care to amend. By a prophet, the Lord charged Eli and his sons with the most horrid abuse of his worship; and the father with honouring his sons above God. He signified, that though he had conditionally promised the continuance of the high-priesthood to his family, yet, since they had behaved so wickedly, their prosperity and power should quickly be at an end, and none of them live to old age; that Eli himself should see his country invaded by foreign enemies; the ark taken; his two sons die in one day; that the high-priesthood should be given to another family that would be more faithful; to whom Eli's seed should abjectly crouch for a piece of bread, or the meanest pittance of provision. Some years after, the Lord, by young Samuel, further assured Eli of the approaching ruin of his family, and that it was in vain to attempt atonement for their sin by sacrifice. Eli received these denunciations with great submission to the divine will, 1 Sam. ii. and iii.

These just and terrible threatenings had a speedy accomplishment. The Philistines invaded the country, defeated the Hebrews, and killed 4000 of them. The Hebrews imagined the ark of God would act as a charm for their protection, and sent for it to the camp; but soon after received a most bloody defeat: 30,000, along with Hophni and Phinehas, were slain; and the ark was taken and carried off. Informed of these things, Eli, with grief and astonishment, fell from his seat and broke his neck, in the 98th year of his age, and 40th year of his government. The wife of Phinehas, hearing of this and the former disasters, took her pains; and, amid pressures of grief, brought forth a son, whom she called Ichabod; to signify, that the glory was departed from Israel, since the ark of God was taken. She immediately died. Ahitub, the brother of Ichabod, succeeded his grandfather, and he was succeeded by Ahiah his son, and he by Ahimelech his brother; all whose family, except Abiathar, were cruelly murdered by Saul; and Zadok, of the line of Eleazar, was made high-priest in his room. About 43 years after, Solomon deposed Abiathar. Thereafter the poor remains of the family lived in the most wretched condition. *Let indulgent parents, and connivers at sin, take heed,* 1 Sam. iv. and xiv. 3. and xxii. 1 Kings ii.

ELI, *Eli*, (or *Eloi*, *Eloi*,) *lama sabachthani*, an Hebrew Syriac exclamation of Christ on the cross. It is taken from the beginning of Psal. xxii.; and signifies, *My God, my God, why hast thou forsaken me?* Perhaps our Saviour repeated much more of the psalm, though it is not marked by the evangelists, Matth. xxvii. 46. Mark xv. 34.

ELIAKIM, the son of Hilkiah. He succeeded Shebna as chief treasurer, and master of the household to king Hezekiah. He, together with Shebna the scribe, and Joah the son of Asaph, recorder, were sent ambassadors to beg terms of peace from Sennacherib. They could obtain nothing but abusive language from Rabshakeh, his general; and so, without giving him a reply, returned weeping, and with their clothes rent.

Soon after, the two firſt, and ſome of the elders of Judah, were ſent to Iſaiah to beg his earneſt prayers for the city, 2 Kings xviii. 26,—37. and xix. 2. Iſaiah xxxiii. 7. and xxxvi. 18. and xxxvii. 22.

ELIASHIB, the grandſon of Joſhua the high-prieſt. He rebuilt part of the wall of Jeruſalem. He was allied to Tobiah the Ammonite, perhaps by the marriage of his daughter; and, being high-prieſt, wickedly prepared for that heathen a chamber in the temple, Neh. iii. 1. and xiii. 4, 7.

ELIEZER. His father was probably a Syrian of Damaſcus, but himſelf was born in Abraham's family; and, it ſeems, was once deſigned for his heir, Gen. xv. 2. When Abraham intended to have a wife to his ſon Iſaac, he took Eliezer bound by a ſolemn oath, that he ſhould bring him none of the Canaanites, but one of his relations in Meſopotamia; and warned him againſt doing any thing tending to make Iſaac return to Meſopotamia; and ſent him off to Nahor, a city there, which might be about 460 miles north-eaſt of Hebron. When he came nigh to the city, he lighted on a well, to which the young women of the place uſed to come morning and evening; there he waited to refreſh himſelf and his ten camels. Solicitous of divine direction, he lifted up his heart to God in prayer, and begged the Lord would diſcover the virgin proper for Iſaac, by her offering to draw water for his camels, when he but deſired her to do it for himſelf. Rebekah came to the well. Eliezer had ſcarce deſired her to draw a little water for him, when ſhe offered to draw for the watering of his camels alſo. Pleaſed with her features, and finding that ſhe was his maſter's grandniece, he preſented her with a pair of golden ear-rings, to the weight of about an ounce, and a pair of bracelets for her hands, which were five times as valuable; and enquired, if he and his camels could be lodged at her father's houſe? She replied, they might. While ſhe poſted to inform her father's family, Eliezer returned his thankful acknowledgments to God for giving him his deſired token. Laban, the brother of Rebekah, came with haſte, and kindly conducted him to the houſe. He had ſcarce ſat down, when he informed them who he was; what wealth his maſter had, and intended to beſtow on Iſaac; and how he had charged him to procure a proper wife for Iſaac; and what token he had received from God that Rebekah was the perſon; with reſpect to whom, he requeſted a poſitive anſwer, before he ſhould eat or drink. Bethuel her father, and Laban her brother, replied, that they ſaw the matter determined of God, and durſt not oppoſe it. After anew lifting up his heart to God in thankſgiving, Eliezer preſented Rebekah with the fine jewels and rich apparel that he had brought with him; and gave to her mother and brother a variety of valuable preſents. Next morning, he inſiſted that Rebekah ſhould be ſent along with him. Her friends were averſe to her going off ſo ſoon; but herſelf was for an immediate departure. They therefore got all things in readineſs, and ſet off; and, in a few days after, ſafely arrived near Beerſheba, where Iſaac then dwelt, Gen. xxiv.

ELIEZER, the ſon of Dodavah, was the prophet who foretold Jehoſhaphat, that the trade-fleet, which he had built in conjunction with the impious Ahaziah, ſhould be broken with a tempeſt, and diſabled from ſailing to Tarſhiſh, 2 Chron. xx. 37.

ELIHU: (1.) The son of Barachel the Buzite, or descendant of Nahor the brother of Abraham, by Buz his second son. When Job was in his distress, Elihu paid him a visit. He attended to the conference betwixt him and his three friends, Eliphaz, Bildad, and Zophar, and was highly offended at both. With the friends he was offended, for their strong insinuations that Job was a hypocrite, when they had so little to say for supporting their charge. With Job he was displeased, for throwing out, in his defence, a variety of indecent expressions, savouring of self-justification, and of arraignment of the providence of God, as if rigorous and unjust. He then hinted, that his fulness of matter urged him to speak on God's behalf. He left Job's state undetermined; but sharply reproved him for his faulty behaviour, and rash speeches under his trouble; and, in the most grand and affecting manner, represented the sovereign greatness, absolute purity, infinite justice, and wisdom of God; and how oft he rendered affliction the means of mens' reformation; and earnestly called on Job to wait on him for deliverance, Job xxxii, —xxxvii.

(2) The great grandfather of Samuel, and the elder brother of David, whom Samuel took for the divinely intended king of Israel, and who reproved David for talking of encountering Goliath, and was afterward ruler of Judah, are called ELIHU, and ELIAB, and the first also ELIEL, 1 Sam. i. 1. and xvi. 6. and xvii. 28. 1 Chron. vi. 27, 34. and xxvii. 18.

It has been thought by many, that, in Elihu, we have our attention drawn to the Son of God himself. The grounds upon which this opinion is held, are, (1.) the name; *Elihu* signifies, *This is my God himself;* (2.) Job's three friends, Eliphaz, Bildad, and Zophar, are particularly mentioned as coming to him, to comfort him, but Elihu is not mentioned till this xxxii. chapter; he tells Job, chap. xxxiii. 6. "Behold, I am, according to thy wish, in God's stead." We have this wish three times expressed by Job, chap. ix. 34, 35. xiii. 20, 21. and xxxi. 35. In all which places, he wishes that he could see the Almighty in the human nature, so that his *dread* would not terrify him. (3.) He speaks of himself as peculiarly the production of the Spirit of God, chap. xxxiii. 4. *Lastly*, at the conclusion of Elihu's remarkable speech, chap. xxxvii. 22. he uses the following words: "Fair weather, (or, as the words may be shewn to imply, The Schechinah, Ezek. i. 4.) cometh out of the north, even the terrible majesty of God." And accordingly, immediately after, chap. xxxviii. 1. "The Lord answered Job out of the whirlwind." —Let the readers judge for themselves.

ELIJAH, ELIAS the Tishbite; a native of Gilead, and noted prophet. About A. M. 3092, he assured king Ahab that, for several years, there should be neither dew nor rain, but as he pleased to pray for it. The drought began. Directed of God, Elijah concealed himself by the brook Cherith, near the east or west bank of Jordan. There he drank of the brook, and was miraculously fed with bread and flesh, which ravens brought him every morning and evening; and which, no doubt, they fetched from some person's table. When this brook dried up, he went, at the direction of God, and dwelt with a Heathen widow of Zarephath. As he entered the city, he met this poor widow

gathering a few ſticks, to dreſs a handful of meal and a little oil for her and her ſon, as their laſt entertainment; ſhe neither having, nor knowing where to get any more food. Elijah deſired her to bring him a drink of water. As ſhe went to bring it, he called after her, and bade her bring him a little bread alſo. She told him the wretched caſe of herſelf and her ſon. Elijah bade her firſt make a ſmall cake for him, and then dreſs for herſelf and child; for her handful of meal, and ſmall quantity of oil, ſhould never waſte, till plenty ſhould be returned to the country. The Zidonian widow believed the prophet, obeyed his orders, and received him into her houſe. After he had ſtaid with her about two years, her only ſon died. Oppreſſed with grief ſhe complained, that Elijah had come to call her ſin to remembrance, and to ſlay her ſon. He took the child, laid him upon his own bed, ſtretched himſelf upon him, and earneſtly begged the Lord would reſtore him to life. His requeſt was granted, 1 Kings xvii.

When the drought and famine had continued three years and a half, Elijah was divinely appointed to preſent himſelf before Ahab, and inform him of the return of the rain. While Ahab's ſervants were diſperſed through the country, in queſt of graſs for the cattle that remained, Elijah met with Obadiah, one of the chief ones, and bade him inform his maſter that he wanted to ſee him. Obadiah replied, that Ahab had, with murderous deſigns, ſearched the whole kingdom, and kingdoms adjacent, for him; and that, while he went to inform Ahab, the Spirit of the Lord would carry him off; and Ahab, enraged, would murder him in his ſtead; which he begged might not be the caſe, as he had been an uſeful protector of the Lord's prophets, having fed an hundred of them, in two caves, with bread and water. Elijah peremptorily aſſured him, that he needed be under no apprehenſions, as he firmly intended to ſhew himſelf to Ahab. Obadiah believed him, and informed Ahab, who haſted to the place where Elijah was, and aſked him, If he was the troubler of Iſrael? Elijah replied, that not he, but the king himſelf and his family, by their idolatry and wickedneſs, had brought theſe plagues on the nation. He further required, that the people of Iſrael, with the 450 prophets of Baal, and 400 of the groves, ſhould immediately be convened on mount Carmel, that they might have a fair trial, whether JEHOVAH or Baal was the true God. When they were aſſembled, Elijah rebuked the Iſraelites for halting between the two, and begged they would follow whichſoever was truly poſſeſſed of Godhead. The people being ſilent, he repreſented, that though he was the only prophet of JEHOVAH preſent, he was willing to make a public trial of the power of his God, in oppoſition to all the 450 prophets of Baal. He propoſed, that each of the two parties ſhould offer a bullock in ſacrifice; and that whichſoever of the Gods, JEHOVAH or Baal, ſhould, with fire from heaven, burn up their ſacrifice, ſhould be worſhipped as the true God. The people acquieſced in this reaſonable propoſal.

The prophets of Baal erected their altar, ſacrificed their bullock, and laid it on the altar, crying to their god for celeſtial fire to conſume it. Baal continuing deaf to their prayers, they leaped on the altar, ſlaſhed and ſtabbed their bodies to procure his pity; and, in the moſt earneſt manner, begged that he would grant their requeſt. Elijah, too, inſulted

them, and bade them cry aloud, for their god was certainly either at a great diſtance, or was on ſome journey, or had fallen into ſome deep ſleep. When the prophets of Baal had ſpent above half a day in this mad manner, Elijah bade the people attend to him. With twelve ſtones, one for each tribe of Iſrael, he repaired a ruinous altar of JEHOVAH. Having ſlain his bullock, he laid the fleſh thereon, but put no fire under. He then ordered the people to bring water, and pour it on his ſacrifice. They did ſo, till the fleſh, the wood under it, and the altar were drenched with moiſture, and even the trench around filled to the brim. He next applied himſelf to requeſt the Lord for a diſplay of his power, in conſuming his ſacrifice. He had ſcarce begun, when a flaſh of fire from heaven conſumed the fleſh, the wood, the ſtones, the water and earth around. Surpriſed with the miracle, the people cried out, *The Lord is God.* Elijah then ordered them to apprehend and ſlay the prophets of Baal. While Ahab looked on, they laid hold on them, and, dragging them to the foot of the hill, they ſlew them by the river Kiſhon. Theſe principal cauſes of the famiſhing drought being removed, Elijah informed Ahab, that now he might look for a plentiful reign. He then returned, and, on the mount, proſtrated himſelf in prayer for it: and directed his ſervant, perhaps Gehazi, to obſerve what he ſaw riſe out of the adjacent ſea. At the ſeventh time, the ſervant told him that he ſaw a little cloud, like a man's hand, riſing out of it. Elijah bade him deſire Ahab to prepare his chariot, and ride poſt to Jezreel, leſt the rain ſhould ſtop him. Elijah girded up his own loins, and ran before the king to the entrance of the city. Meanwhile there was a plentiful rain, (attended, if we may believe Menander's annals of Tyre, with a terrible thunder,) 1 Kings xviii.

Jezebel, the queen, had no ſooner heard of the ſlaughter of her idolatrous prieſts, than ſhe ſent Elijah a threatening meſſage, importing, that, to-morrow, he ſhould pay for his conduct with the loſs of his life. In a cowardly manner he fled off, without halting, to Beerſheba, a place of 84 miles, if not rather 110, ſouth of Jezreel. Here he diſmiſſed his ſervant, and purſued his courſe into the Arabian deſert. On the firſt night after, he, being extremely fatigued, lay down under a juniper-tree, and begged, that ſince he was the only oppoſer of idolatry in Iſrael that had not been already murdered, God would take away his life that was now in danger. An angel touched him, and bade him eat the bread and drink the water which he had brought him. He did ſo; and after he had ſlept ſome hours, the angel next morning bade him eat a ſimilar meal, as he had a long journey before him. He obeyed, and, without any more refreſhment, travelled hither and thither forty days, till at laſt he came to mount Horeb. Here he lodged in a cave. The Lord called to him, and aſked him, what was his buſineſs there? Elijah replied, that he had been very zealous for the honour of the true God, whoſe covenant the Iſraelites had forſaken, whoſe altars they had thrown down, and whoſe prophets they had murdered, all except himſelf, and now ſought to murder him. At the direction of God, he went forth, and ſtood in the mouth of his cave. A ſtrong wind, an earthquake and a flaming fire, having ſucceeded one another, the Lord again, in a ſtill ſmall voice, aſked him, what buſi-

neſs he had there? He repeated his former anſwer. The Lord aſſured him, that there were yet 7000 in Iſrael who had not bowed the knee to Baal: he directed him to return home, by the very round-about and ſolitary way of the wilderneſs of Damaſcus, and anoint Hazael to be king over Syria, Jehu to be king over Iſrael, and Eliſha prophet in his own room; by which three, God aſſured him, terrible havock ſhould be made of the Iſraelitiſh idolaters. He called Eliſha to be his attendant, to whom he referred the unction of the two kings, 1 Kings xix.

About A. M. 3105, Elijah, directed of God, went to king Ahab, and denounced terrible judgments againſt him and his family; for the murder of Naboth, and the unjuſt ſeizure of his vineyard, 1 Kings xxi. In A. M. 3108, both to AHAZIAH's meſſengers, and to himſelf, he denounced his approaching death; and conſumed, with fire from heaven, two troops, of 50 men each, who came to apprehend him; but, upon the humble requeſt of the third, ſpared him and his troop, and went along with them. Knowing that his tranſlation to heaven was at hand, Elijah took various methods to get out of Eliſha's company, that it might be entirely a ſecret. But the matter being divinely ſuggeſted to Eliſha, and other prophets about Bethel and Jericho, he would never leave him; and 50 young prophets followed them at a diſtance. When they came to the weſt bank of the Jordan, Elijah, with a ſtroke of his mantle, divided that deep river, and they went through on dry ground. Elijah then bade Eliſha aſk, what ſhould be done for him? he begged for a double, or large portion of his ſpirit. Elijah aſſured him, that however great this requeſt was, it ſhould be granted him, if he witneſſed his tranſlation. They had walked together but a little way, when a chariot and horſes of fire, appeared; and Elijah, entering the chariot, was carried up by a whirlwind into Heaven. Eliſha cried after him, *My father, my father, the chariot* and *horſemen of Iſrael;* that is, the ſtrength and protection thereof. He took up his mantle, that fell from him as he entered the chariot, and, therewith, ſmiting the waters of Jordan, divided them, and returned to Jericho. Fifty ſtrong men of the young prophets, contrary to Eliſha's inclination, were, by him, permitted to go in queſt of Elijah, as they imagined he might be only carried into ſome deſert place. After they had ſpent three days in this vain labour, they returned, 2 Kings i. and ii.

About eight years after, letters from Elijah the prophet were brought to Jehoram king of Judah, bearing, that, on account of his forſaking the good example of his fathers, and ſince he had walked in the way of the houſe of Ahab, and made his people do the ſame, and had murdered his brethren that were better than himſelf, therefore the Lord would ſmite his family and ſubjects with ſore judgments; that his own bowels ſhould burſt and fall out, by means of his terrible diſtemper. But whether this miſſive was dropped from heaven, or rather was written before Elijah's tranſlation, and lodged with Eliſha, or ſome other prophet, to be given Jehoram at a proper ſeaſon, or even given him before that tranſlation, is not clearly determined, 2 Chron. xxi. 12,—15. About 930 years after his tranſlation, Elias deſcended from heaven, and converſed with our Saviour on the mount, Matth. xvii. 1,—5.

John Baptiſt is called ELIJAH, or

ELIAS. In his temper, in his coarſe and hairy apparel, and his auſtere method of living, and holy deportment; in his candid and bold reproving of vices; in his flaming zeal, and uſeful gift of prophecy for the revival of religion, he reſembled that ancient prophet, Mal. iv. 5, 6. Matth. xvii. 10,—13.

ELIM, a place on the eaſt ſide of the weſtern gulf of the Red ſea, a little eaſtward of Tor, and north-weſt of Sinai: but Pocock will have it 30 miles further to the north-weſt, at Corondel.—At Elim the Hebrews encamped, and found 12 wells, and 70 palm-trees; which might be typical emblems of the 12 apoſtles, and 70 diſciples, ſent forth by our Saviour. Dr. Shaw ſays, the wells are now decreaſed to nine, but the palm-trees are increaſed to about 2000.

ELIPHAZ, the ſon of Eſau by Adah. Not this, but rather his grandſon by Teman, appears to have been the viſitant of Job. As he ſpoke firſt in the conference, it is like he was the perſon much older than Job's father, Job xv. 10. After acknowledging Job's former bright appearances in religion, he inſinuates his ſuſpicion of his hypocriſy. From a viſion that he had, and from experimental obſervation, he attempts to demonſtrate, that it is only grievous ſinners that are puniſhed in an extraordinary manner; and he urges Job to repent of his hypocriſy and wickedneſs, and God would deliver him, Job ii. 11. and iv. v. xv. xxii. and xlii.

ELIZABETH; a deſcendant of Aaron, wife of Zecharias, and mother of John Baptiſt, was long barren; but, by ſupernatural influence, ſhe at laſt conceived. Hereon ſhe concealed herſelf five months. When ſhe met with the bleſſed Virgin, juſt after the conception of the Meſſiah, Elizabeth's babe leaped in her womb, and ſhe herſelf broke out into a rapturous commendation of the Virgin, her couſin, Luke i.

ELISHA, ELISEUS; a native of Abel-meholah, ſon of Shaphat, and diſciple and ſucceſſor of Elijah; who, directed of God, when he found him ploughing with twelve yoke of oxen, caſt his mantle over him, thereby intimating his call to follow and ſucceed him. After going home and taking farewell of his parents, Eliſha returned; and having ſlain a yoke of oxen, and feaſted the ſervants, he went after Elijah, 1 Kings xix. 16,—21. Having witneſſed the tranſlation of that great man, he received a far larger ſhare of like ſpiritual influence than the other prophets of that time. When he returned back to Jericho, after the tranſlation of his maſter, he ſmote the waters of Jordan with the mantle, that had dropped from him; but, to convince him that the mantle of the greateſt prophet had no miraculous powers attending it, the river divided not. He ſmote the water a ſecond time with the mantle, crying, *Where is the God of Elijah?* The current was divided, and he paſſed over on dry ground. On ſight of this miracle, the young prophets at Jericho were aſſured of Elijah's ſpirit reſting on him, and they came and bowed to him as their ſuperior. It was theſe ſame men who, by their importunity, had his permiſſion to ſearch for Elijah; though he aſſured them it would be to no purpoſe. When he came to Jericho, the inhabitants complained, that however agreeable the ſituation of their city was, their water was naught, and the ground barren; both which flowed from Joſhua's curſe. Eliſha called for a new cruſe, and, filling it with ſalt, caſt it into the ſprings, and told them that henceforth they ſhould never have

barren land or bad water. And it is said, that this very well is, to this day, not only excellent water, but fertilizes the ground about. When he went up to Bethel, the profane children of the place ridiculed him, and bade him go up to heaven, as he pretended his master had done: *Go up, thou bald head; go up, thou bald head.* To punish these children, and the parents who had so educated them, he turned, and cursed them in the name of the Lord: whereupon two she-bears, coming out of the adjacent forest, tore to pieces 42 of them, 2 Kings ii.

He attended the allied army of Israel, Judah, and Edom, that marched to reduce the revolted Moabites. When these troops were almost killed with thirst, king Jehoram and Jehoshaphat applied to him for relief. He angrily bade Jehoram apply to the prophets of his idolatrous father and mother; and assured him, that were it not for the sake of Jehoshaphat, he would shew him no regard. After his passion was allayed by the music of a minstrel, and the Holy Ghost fell on his calmed spirit, he assured them, that, without either wind or rain, the ditches which he had ordered them to dig should be filled with water for their refreshment. That night the ditches were filled, and the people drank plentifully. Soon after, a prophet's widow complained to him, that her husband's creditor intended to sell her two sons to pay himself. Elisha, informed of a small pot of oil in her house, so miraculously multiplied the oil, that it filled all the vessels she could borrow. This the prophet directed her to sell, and pay her debt, and live on the overplus. Being often at Shunem, a lady there kindly entertained him, and prepared a chamber for him. By prayer he obtained a child for his barren hostess, and afterwards restored him to life. When, during the famine, a young prophet at Gilgal had made pottage of wild gourds, an herb bitter in the highest degree, his fellow prophets no sooner tasted it, than they cried it was poison; but, by a little meal cast into the pot, Elisha removed the bitter taste, and noxious quality of the pottage. Much about the same time, he miraculously increased the virtue of 20 small barley loaves, that above an hundred persons ate to satisfaction, and left thereof, 2 Kings iii. and iv.

About A.M. 3110, Naaman, the Syrian general, came to him to be healed of his leprosy. To humble the proud captain, Elisha would not so much as speak to him, or see him; but sent him out orders to wash himself seven times in Jordan. Finding this prescription, however ill taken at first, to be effectual, Naaman returned, and offered him large presents; but Elisha would have nothing. When Gehazi, his covetous servant, ran after the Syrian, and took from him two talents of silver, or about 684l. 7s. 6d. sterling, and two changes of raiment, God discovered the fraud to Elisha; he sharply rebuked Gehazi for it, and assured him, that the leprosy should cleave to him and his family. Soon after, the young prophets went to cut wood on the banks of Jordan. One of them let his axe-head, which was borrowed, fall into the deep current. Elisha, by putting a stick into the water near where it was, caused the axe-head to swim, and so it was recovered. As our prophet informed Jehoram of the snares which the Syrians, who then ravaged the country, laid for him, that he might escape them, Benhadad, informed hereof, sent a party to apprehend him; but a company of angels surrounded and protected him and his terrified servant. At his re-

queſt, the Lord ſmote the Syrian troops with a partial blindneſs. Eliſha then went up to them, and told them this was not the place where they could ſee the man they wanted, and offered to conduct them. He led them into the midſt of Samaria, where, at his requeſt, God opened their eyes. When they ſaw where they were, they expected nothing but death; but Eliſha repreſented to king Jehoram, that it would be more inhuman to kill them than if they had ſurrendered themſelves priſoners; and, at the prophet's direction, he gave them refreſhment, and ſent them back to their maſter. This event deterred the Syrians from ravaging the land of Iſrael in ſmall parties, 1 Kings v. and vi.

About A. M. 3114, when Benhadad had beſieged Samaria, till the unclean head of an aſs was ſold for about ten pounds, and a very ſmall meaſure of *chick-peaſe*, if not *doves dung*, for about twelve ſhillings, Jehoram, offended with Eliſha, as if he had brought on this calamity, ſent a meſſenger to murder him; but the prophet, warned of God, ordered the door to be ſhut till the king himſelf ſhould come up. When he came, and deſperately complained of the diſtreſs of the city, Eliſha aſſured him, that, ere 24 hours were ended, the plenty in Samaria ſhould be ſuch, that a SEAH, which is more than an Engliſh peck, of fine flour, and two of barley, ſhould be ſold for leſs than half-a-crown. A certain lord preſent ridiculed the prophet, and averred it was impoſſible, unleſs God were to rain down corn from heaven. The prophet told him he ſhould ſee that plenty, but never taſte of it. 2 Kings vi. and vii.

About A. M. 3119, Eliſha went to Damaſcus to declare Hazael king over Syria, as, it ſeems, Elijah had directed him. Hazael, then captain of the army, was ſent to him with rich preſents, to aſk if Benhadad, who was ſick, ſhould recover. According to our reading, Eliſha told Hazael that Benhadad might recover, in reſpect of his diſeaſe, as it was not mortal, but, nevertheleſs, ſhould die by another means: but the textual reading of the Hebrew is, *Thou ſhalt not certainly recover, for the Lord hath ſhewed me that he ſhall ſurely die.* He then broke out into tears, as he looked on Hazael, and told him, it was at the foreſight of the miſeries he would bring on the Iſraelites, when he ſhould become king of Syria. About the ſame time, he ſent a young prophet to anoint JEHU to be king over Iſrael, that he might cut off the idolatrous family of Ahab. About A. M. 3165, Eliſha fell ſick. Jehoaſh, the king of Iſrael, came to viſit him, and wept to ſee the prophetic protector and ſupport of the kingdom in a dying condition. He directed the king to take bow and arrows, and ſhoot eaſtward, adding, that this was a preſage of deliverance from the Syrian yoke, and of a glorious victory over them at Aphek. He then deſired the king to ſmite *againſt* the ground with the other arrows. He did ſo three times, and ſtopped. The prophet chid the king with ſome fervour of paſſion, that he did not ſmite the ground five or ſix times, that he might as oft have defeated the Syrian troops, whereas now he ſhould defeat them but thrice. Some time after Eliſha died, and was buried; a dead body, being haſtily thrown into his ſepulchre, revived as ſoon as it touched his bones, 2 Kings viii. ix. and xiii.

Is Jeſus the great antitype of this ancient prophet? How ſolemn was his call to his work! and by what numerous miracles was his miſſion confirmed! Coming after the New

Teſtament Elias, he was ſolemnly initiated on Jordan's bank. By death he divided the floods of wrath, and the Jordans of trouble. By his covenant of *ſalt*, he rectifies the bitter water and barren ſoil of law-precepts and curſes, and of multiplied afflictions. He makes ſtreams of goſpel-grace to break forth in the wilderneſs to periſhing ſinners. This barren world he makes a joyful mother of Chriſtians, and theſe fruitful in good works. He multiplies their oil of grace, till there be no more room to receive it. By his word he often revived the naturally dead, and to many ſuch his death gave their diſcharge from their graves. By his prayers and death, what numbers he quickens of ſuch as were dead in treſpaſſes and ſins! what multitudes of Gentiles he cures of the leproſy of ſin, by a ſevenfold waſhing in his blood! How he ſweetens their bitter lot of temptations; raiſes their ſinking ſpirits; and plentifully ſupplies them when famiſhed! Is not he the ſtrength, the *chariots and horſemen* of his church, who gives them their victories, and overturns the nations around, as tends to their good? How great his zeal for God; and tender his compaſſion towards deſtitute, ſorrowful, fainting, captive, and endangered men! How ſevere the reſentment of Heaven againſt his injuries! His mockers are torn in pieces, while there is no deliverer: miniſters, who, imitating Gehazi, preach for filthy lucre, infamouſly periſh in their ſin; ſuch as attended his ordinances with malignant deſigns, are ſmitten with ſpiritual blindneſs: ſuch as contemn his promiſed fulneſs, ſhall ſee it with their eyes, but never eat thereof. What vengeance to the uttermoſt came on Judas who betrayed; on the Jews, who reviled, diſcredited, and perſecuted him!

ELISHAH, the ſon of JAVAN. Probably his poſterity peopled Eolia in Leſſer Aſia, and afterward the region of Elis, and Aliſium in Peloponneſus, now Morea, in Greece. They traded with the Tyrians in purple, a great many of the purple fiſh being caught at the mouth of the river Eurotas, Gen. x. 4. 1 Chron. i. 7. Ezek. xxvii. 7.

ELIZAPHAN, ELZAPHAN, the ſon of Uzziel, and couſin of Moſes. He was the chief director of the Kohathites in the wilderneſs, Numb. iii. 30. He, and his brother Miſhael, at the direction of Moſes, carried the dead bodies of Nadab and Abihu to their graves, Lev. x. 4. About 200 of his poſterity attended, when David brought the ark of God to Jeruſalem, 1 Chron. xv. 8.

ELKANAH. Sundry deſcendants of Korah, as well as others, were of this name; but the moſt noted is the ſon of Jehoram, the huſband of HANNAH and Peninnah, and the father of Samuel, 1 Chron. vi. 26, 27, 34, 36. 1 Sam. i.

ELLASAR; the name of the city or kingdom of Arioch, the confederate of CHEDORLAOMER; but whether it be the ſame with Thelaſſar in Meſopotamia, or, which is perhaps all one, with the canton of Ellaſſar, which Ptolemy places in Arabia, or with Ellas in Hollow-Syria, we know not; but we believe few people in their wits will be of their mind, who make it Pontus, on the Euxine ſea, Gen. xiv. 1.

ELM-TREE. This tree is very uſeful. Its timber is good; its bark, leaves, and juice, are medicinal, and cure burnings, &c. Tournefort mentions four kinds of elm. The ſhadow of elms is good, and therefore the Iſraelites burnt incenſe to their idols under them, Hoſ. iv. 13.

ELNATHAN, the ſon of Achbor, and father of Nehuſhta, the

wife of Jehoiakim. He was sent to bring back the prophet Urijah from Egypt, that he might be murdered; and he, without succeeding, supplicated Jehoiakim not to burn Jeremiah's roll, 2 Kings xxiv. 8. Jer. xxvi. 22. and xxxvi. 12.

ELON; (1.) A son of Zebulun, father of the Elonites, Numb. xxvi. 26. (2.) A judge of Israel descended of Zebulon; he governed his nation ten years, from about A. M. 2830 to 2840, and was buried at Aijalon, Judg. xii. 11, 12. (3.) ELON, or Elon-beth-hanan, a city of the Danites, Josh. xix. 43. 1 Kings iv. 9.

ELOQUENT; that can speak well, Exod. iv. 10.

ELUL; the sixth month of the Jewish sacred, and the 12th of their civil year; it answers to part of our August and September, and has 29 days. On the 17th day, the Jews fast for their disasters which happened at the return of the spies, Numb. xiv.; on the 21st, or 22d, they feast in commemoration of their carriage of wood to the temple, to burn the sacrifices; on the 25th, they commemorate Nehemiah's dedication of the walls of Jerusalem, Neh. xii. 28.

To EMBALM dead bodies, is to take out their inwards, and fill the room thereof with odoriferous and drying spices and drugs. The *embalming* of dead bodies appears to have had its original, as well as its highest perfection, among the Egyptians; but whether their want of access to bury their dead during the overflow of the Nile, or a regard to civil honour, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them hereto, we know not. The manner of embalming was this; when a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side representing the body inclosed; and great men had their coffins painted, or embellished, according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him: the highest was about 300l. the second about 100, and the lowest but a mere trifle. The corpse being extended on a table, or the ground, the designer marked the place to be cut, the dissecter opened it with a sharp Ethiopian stone: through this incision they drew out all the inwards, save the kidneys and heart, and washed them with palm-wine, and other binding drugs: they then filled the belly with myrrh, cassia, and other spices, frankincense excepted. The brain was drawn out by the nose with an iron-hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, and with myrrh, and cinnamon, &c. for the space of thirty days. It was next put into salt, about forty days, Gen. l. 3. Afterward, it was wrapt in linen dipt in oil of myrrh, and rubbed with a certain gum, and delivered to the relations, who put it into the coffin, and either kept it in their own house, or in a tomb. By this embalming, they could preserve dead bodies for some thousands of years, as the mummies, or embalmed bodies of their ancients, do to this day attest.

The poor had oil of cedar infused by the fundament, and the body wrapt in salt of nitre: the oil preyed on the intestines, and when the oil was extracted, they came along with it dried, but not putrified. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body 70 days in nitre to dry it.—Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country, Gen. l. 2, 3, 26. The

Jews embalmed their dead bodies, but perhaps their manner was very different from that of the Egyptians. When our Saviour was crucified, the neceſſity of his haſty burial obliged them only to wrap his body in linen, with an hundred pounds of myrrh, aloes, and like ſpices, beſtowed by Nicodemus; but Mary, and other holy women, had prepared ointment and ſpices for further embalming it, Matth. xxvii. 59. Luke xxiii. 56. John xix. 39, 40.

EMBOLDEN; to make bold and daring, 1 Cor. viii. 10. *What emboldeneth thee?* What ſubſtantial and ſolid reaſons haſt thou to render thee bold? Job xvi. 3.

EMBRACE; kindly to take into one's boſom, Gen. xxix. 13. To *embrace a ſon*, is to have one of one's own to lie in her boſom, 2 Kings iv. 16. To *embrace rocks*, is gladly to betake one's ſelf to them for ſhelter and reſidence, Job xxiv. 8. To *embrace dunghills*, is to be reduced to the deepeſt poverty and baſeſt ſervitude, or to have one's dead body thrown to the dogs, Lam. iv. 5. Chriſt's *embracing* of his people with his right hand, imports his kind and gracious ſupport and comforting of them, Song ii. 6. To *embrace promiſes*, is to truſt in them with delight and pleaſure, Heb. xi. 13. To *embrace* wiſdom, is to receive Jeſus and his truth into our heart, and take pleaſure to follow him, Prov. iv. 8.

EMBROIDER; to work cloth with various colours of needle-work, Exod. xxviii. 39. and xxxv. 35.

EMERALD; a precious ſtone of a deep green, and next in hardneſs to the RUBY. Emeralds are of different ſizes, from the 16th part of an inch diameter, to the bigneſs of a walnut. The emerald was the fourth foundation in the New Jeruſalem, and perhaps the fourth in the high-prieſt's breaſt-plate, Rev. xxi. 19. Exod. xxviii. 18. The king of Tyre had his robes hung thick with them; and his ſubjects traded in them with the Syrians, who probably had them from India, or the ſouth of Perſia, Ezek. xxviii. 13. and xxvii. 16. But perhaps the NOPHECH ſignifies rather the ruby or carbuncle. The rainbow of the new covenant is *like unto an emerald;* is ever precious, beautiful, and refreſhful to the ſaints, Rev. iv. 3.

EMERODS; a flux of blood from the veſſels about the fundament. When theſe veſſels ſwell, but diſcharge no blood, it is called the blind piles. According to our verſion, the inhabitants of Aſhdod, Gath, and Ekron, were afflicted with emerods, becauſe they detained the ark of God among them: and, when they ſent it back, they ſent five golden emerods as part of their atonement, 1 Sam. v. and vi. But though it is certain God ſmote theſe Philiſtines in their *hinder parts*, Pſal. lxxviii. 66.; yet ſome think this diſtemper was not the emerods, but a bloody flux; others, a procidentia anus; others, a cancer, or ſomething venereal.

EMIMS; the ancient inhabitants of the land of Canaan, towards the eaſt and north-eaſt of the Dead ſea. They were probably deſcended of Ham, and were very numerous, gigantic, and warlike. Chedorlaomer gave them a terrible defeat at Shave Kirjathaim, Gen. xiv. 5. Joſh. xiii. 19,—21. It ſeems ANAH, the Horite, alſo attacked a body of them, and cut them off, Gen. xxxvi. 24. The Moabites cut off the moſt of them, and incorporated with the reſt; but ſeized on their whole country, Deut. ii. 10, 11.

EMINENT; noted, ſtanding out above others, Job xxii. † 8. The Jews *eminent place*, or *brothel-houſe*,

signifies the high-places where they worshipped their idols, Ezek. xvi. 39.

EMMANUEL, or IMMANUEL; a name given to our Saviour, signifying that he is *God with us*, in our nature, and on our side, Isa. vii. 14. and viii. 8. Matth. i. 23.

EMMAUS; a village about eight miles westward of Jerusalem. To this Cleophas and another disciple were going when Christ met them; here he supped with them, and made himself known to them, Luke xxiv. 13,—32. Here were hot-baths, the medicinal virtue of which was pretended to have been given them by Christ's washing his feet in them: but Julian the apostate, from hatred to our Saviour, caused them to be stopped. There was a city, called Emmaus, near Lydda, and about 22 miles north-west from Jerusalem. It was afterwards called Nicapolis. Another near Tiberias. All the three seem to have received their name from their *hot-baths*.

EMMOR. See SHECHEM.

EMPIRE; a large dominion, including various kingdoms and principalities. Such were the Assyrian, Chaldean, Persian, Grecian, Roman, Parthian, Arabian, Mexican, and Persian states; and such are the German, Russian, Turkish, Persian, Mogul, Chinese, and Japanese, and Moorish, and Ethiopian, at present; if we may not add, the French, Spanish, and British, Esth. i. 20.

EMPTY. A vessel, brook, or pit, is *empty*, when there is nothing in it, Judg. vii. 16. A city, land, or earth, is *empty*, when without inhabitants, Nah. ii. 10. Isa. xxiv. 3. Persons are *empty*, when they are poor, without wealth, Ruth i. 21.; without reward, Gen. xxxi. 42.; without an offering, Exod. xxiii. 15. 1 Sam. vi. 3.; and, in fine, without any thing good, Luke i. 53. Ruth iii. 17. To *empty*, is to pour out, Zech. iv. 12.; or to take forth, Gen. xliii. 35. Moab had not been *emptied from vessel to vessel*; they had not been tossed from place to place, nor their condition changed as that of the Jews had been, Jer. xlviii. 11. The Medes and Chaldeans are called *emptiers*, because they drained Nineveh of its inhabitants, power, wealth, and glory, Nah. ii. 2.

EMULATION; (1.) A striving to do more than others in what is holy, just, and good, Rom. xi. 14. (2.) A striving to exceed others in carnal, favour, honour or power, Gal. v. 20.

ENCAMP; to fix, or lodge in a CAMP, Exod. xiv. 2. Psal. xxxiv. 7. and liii. 5.

ENCOUNTER; to provoke to a dispute; or sustain it with one, Acts xvii. 18.

ENCOURAGE; to render one hearty, hopeful, cheerful, and ready for acting. Moses *encouraged* Joshua, by laying before him the goodness of his work, his supernatural assistance, and undoubted success, Deut. i. 28. David *encouraged* himself in the Lord, when his warriors threatened to stone him; he considered his former kind and wonderful interposals for him, his continued power, wisdom, and mercy, and his faithful promise, and gracious relations to him, 1 Sam. xxx. 6.

END; (1.) The utmost bound, or part of a thing, Jer. xii. 12. (2.) The last part of a period of time, Matth. xxviii. 1. (3.) The last part of what is designed in an action; or the last tendency and use of it, Luke xxii. 37. 2 Cor. ii. 9. Rom. vi. 21. The *end thereof shall be with a flood*; the final destruction of the Jewish nation shall be brought about with terrible and overwhelming judgments, Dan. ix. 26. *He setteth an end to darkness, and searcheth out all perfection, the stones of darkness, and*

the shadow of death. The miner, by penetrating into the bowels of the earth, brings his candle, or the light of day, where nothing but darkness was before; and he diligently searcheth for metal among stones long hid in thick darkness, Job xxviii. 3. The *end* of all flesh is come before me; that is, their final period hasteneth over; I will utterly destroy them, Gen. vi. 13. An *end is come upon the four corners of the land;* final ruin and desolation just come on the whole country, Ezek. vii. 2. Jesus Christ is the *ending*, he continues for ever, and is the perfecter and scope of all things, Rev. xxi. 6. He is *the end* of the law for righteousness: he perfected the ceremonial law, as he was the scope and substance of all its types, and therefore abolished it; through his obedience and death, he fulfilled the moral law, in its precepts and penalty; and in him, as their righteousness, believers enjoy whatever the law, as a covenant, can demand from them, Rom. x. 4. The *end* of the saints faith is what is exhibited in the promise, and they trust to obtain even the eternal salvation of their souls, 1 Pet. i. 9. An oath is the *end of strife*, as no farther inquiry is to be made in a cause, but all parties concerned are to rest satisfied with the determination made by an oath, Heb. vi. 16.

ENDOR; a city of the western half tribe of Manasseh, about four miles south-east of mount Tabor. Near to it, Jabin's host were routed by Barak, Psal. lxxxiii. 11. And here dwelt the witch whom Saul consulted just before his fatal defeat at Gilboah, 1 Sam. xxviii. 7.

ENDOW; to give a dowry, Exod. xxii. 16. To be *endued* with the Holy Ghost, is to have the possession of his influences, particularly such as are miraculous, Luke xxiv. 49.

ENDURE; to continue; to bear with. To *endure*, referred to God, denotes his constancy, perpetual continuance in being, life, and greatness, Psal. ix. 7.; or his bearing with persons, in his long suffering patience, Rom. ix. 22. Referred to men; it signifies, (1.) To bear up under the exercise of the duties of an office, Exod. xviii. 23.: or under any thing that fatigues and presses one, Gen. xxxiii. 14. Job xxxi. 23. (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency in the will of God, Heb. xii. 7. 2 Tim. iii. 11. The saints *endure* to the end, they persevere in their holy profession and practice, notwithstanding manifold opposition and trouble, Matth. xxiv. 13. Antichristians, and other wicked persons, will not endure sound doctrine: they dislike it, they reproach it, persecute it, and endeavour to banish it from them, 2 Tim. iv. 3.

ENEGLAIM. The word HHEN, or EN, so often prefixed to the names of places, signifies a well; and it seems these places were so called, because of some noted well there. Perhaps Eneglaim, is the same as Eglaim, or Agallim; which was on the east-side of the Dead-sea, about eight miles north from Ar, and opposite to Engedi. *Fishers on the Dead-sea from Engedi, even to Eneglaim,* may signify ministers labouring in the work of the gospel, from one end of the world to another, Ezek. xlvii. 10.

ENEMY, or FOE; one who hates us, and seeks our hurt, Exod. xxiii. 4. God becomes mens' *enemy*, when he pursues them with his judgments, 1 Sam. xxviii. 16. Job supposed him an *enemy*, when he grievously afflicted him, Job xxxiii. 10. Wicked men count faithful teachers their *enemies*, imagining they act from hatred, in reproving

and oppoſing their wicked ways, 1 Kings xxi. 20. Gal. iv. 16. Satan is an *enemy* to God and his creatures; he hates them, and ſeeks their ruin, Matth. xiii. 25, 28. Wicked men are *enemies* to God; they hate him, diſhonour his name, and ſtrive to ruin his intereſt, Rom. v. 10. The Philiſtines, Syrians, Moabites, &c. were the *enemies* of Iſrael, as they roſe in arms to oppoſe, hurt, and deſtroy them, 1 Sam. ii. 32. 2 Sam. xxii. 38. Death is called an *enemy*; it really ruins the wicked, it terrifies the ſaints, and, for a while, detains their body from the heavenly glory, 1 Cor. xv. 26.

ENGAGE; to bind by promiſe. How delightful a wonder, that God's Son *engaged* his heart, or pledged his ſoul, that he would approach to an offended God, in room of us ſinful men, in order to obey the broken law, and ſatisfy juſtice for us! Jer. xxx. 21.

ENGEDI, or ENGADDI; otherwiſe called Hazazon-tamar, becauſe of the multitude of palm-trees around. It lay about 37½ miles ſouth-eaſt of Jeruſalem; and abounded with excellent vineyards, where grew gopher and palm-trees, Song i. 14. This was, perhaps, the *city of palm-trees* taken by the Moabites and Amalekites, Judg. iii. 13. It was very early built, and poſſeſſed by the Amorites, and pillaged by Chedorlaomer, Gen. xiv. 7. It was given to the tribe of Judah, Joſh. xv. 62. Here David, in his exile under Saul, dwelt for a time in ſtrong holds, 1 Sam. xxiv. 1. Here the allied army of Ammonites, Moabites, &c. who came againſt Jehoſhaphat, encamped, 2 Chron. xx. 2.

ENGINES; warlike inſtruments for throwing ſtones, battering down walls, &c. 2 Chron. xxvi. 15. Ezek. xxvi. 9.

ENGRAVE, GRAVE; (1.) To cut letters or figures in ſtone, 2 Cor. iii. 7. The *engravings* of the names of the twelve tribes, in the ſtones of the high-prieſt's ſhoulder and breaſt-plate, imported Chriſt's perpetual remembrance, eſteem, and ſupport of his people, and the impoſſibility of the faithful being ſeparated from him, Exod. xxviii. 11. and xxxix. 14. God's *engraving* the *graving* of the choice ſtone, may denote his conferring on Chriſt every ſaving office, his preparing for him an human nature, adorned with all gracious excellencies, and his inflicting on him the deep penetrating ſtrokes of his wrath, Zech. iii. 9. So the ſaints are *graven* on the palms of God's hands; he perpetually thinks of, cares for, and does them good, Iſa. xlix. 16. (2.) To grave, Exod. xx. 4.

ENHAKKORE, *the well of him that cried*; the name of the well which was miraculouſly opened to allay the exceſſive thirſt which Samſon had contracted, in ſlaying a thouſand of the Philiſtines with the jaw-bone of an aſs. Our Engliſh verſion inſinuates, that this well was opened in the jaw-bone; but how it could then have continued in after ages, we know not. As the word LEHI ſignifies the place where he was, as well as a *jaw-bone*, is it not more natural to ſuppoſe, that the well was opened in a hollow ſpot in it, rather than in a hollow place of the jaw-bone? Judg. xv. 9,—19.

ENJOY; (1.) To poſſeſs with pleaſure, Joſh. i. 15. (2.) To have in abundance, Heb. xi. 25. The land of Canaan *enjoyed* her Sabbaths, when it lay untilled for want of inhabitants, Lev. xxvi. 34. God's people *long enjoy* the work of their hands, when they receive a long continued happineſs on earth, and everlaſting bleſſedneſs in heaven,

as the gracious reward of their good works, Isa. lxv. 22.

ENLARGE; to render more wide and extensive. *Enlarging of borders*, or *coasts*, imports conquest of more territory to dwell in, Deut. xli. 20. and xix. 8. To *enlarge nations*, is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth, Esth. iv. 14. Job xii. 23. Deut. xxxiii. 20. *Enlargement of heart*, imports loosing of spiritual bands, fulness of inward joy, Psal. cxix. 32.; or extensive love, care, and joy, 2 Cor. vi. 11. *Enlargement of mouth*, imports readiness to answer reproaches, and pour forth praise to God for his kindness, 1 Sam. ii. 1. God *enlargeth one* in trouble, or *enlargeth their steps*, when he grants them remarkable deliverance, and liberty to go where they please, Psal. iv. 1. and xviii. 36. He *enlargeth* Japheth, in giving him a numerous posterity, and a very extensive territory, *viz.* the north half of Asia, all Europe, and almost all America, to dwell in; or the word may be rendered, God shall *persuade* Japheth: by the preaching of the gospel, a multitude of his posterity have been, or shall be turned to Christ, Gen. ix. 26. Hell's *enlarging itself*, imports, that the grave, the state of the dead, and even the regions of the damned, should quickly receive multitudes of the sinful Jews, Isa. v. 14.

ENLIGHTEN; to give light to. God *enlightens* his people's darkness, when he frees them from trouble, grants them prosperity, and gives them knowledge and joy, Psal. xviii. 28. He *enlightens* their eyes, when, by his word and Spirit, he savingly teaches them his truth, and shews them his glory, Psal. xiii. and xix. 8. Eph. i. 18. Hypocrites are *enlightened* with the speculative knowledge of divine truth, and the noted, though not saving influences of the Holy Ghost; and have sometimes his peculiar gifts of prophecy, &c. Heb. vi. 4.

ENMITY; very bitter, deep-rooted, irreconcileable hatred and variance. Such a constant enmity there is between Christ and his followers, and Satan and his: nay, there is some such enmity between mankind and some serpents, Gen. iii. 15. Friendship with this world, in its wicked members and lusts, is *enmity with God*; is opposite to the love of him, and amounts to a fixed exertion of ourselves to dishonour and abuse him, James iv. 4. 1 John ii 15, 16. The carnal mind, or minding of fleshly and sinful things, is *enmity against God*; is opposite to his nature and will in the highest degree; and, till it be removed, cannot be reconciled to him, nor he to it, Rom. viii. 7, 8. The ceremonial law is called *enmity*; it marked God's enmity at sin, by demanding atonement for it; it occasioned mens' enmity against God, by its burdensome services; and was a source of standing variance between Jews and Gentiles; or perhaps the *enmity* here meant, is the state of variance between God and men, whereby he justly loathed and hated them as sinful, and condemned them to punishment; and they wickedly hated him for his excellency and goodness: both are slain and abolished by the death of Christ, Eph. ii. 15, 16.

ENOCH; (1.) A son of Cain, after whose name his father called the city which he built in the land of Nod, eastward of Eden, where we find the city Anuchtha, and where Pliny and Ptolemy place the Henochii: but perhaps these names sprung from the following, (2.) ENOCH, the son of Jared, and the father of Methuselah. The history

of this patriarch is important indeed! His history, though very briefly, demands much attention. Enoch came into the world in the usual manner, and fulfilled the duties of the ordinary relations of life while he continued in it. He had a numerous family; and he walked with God. He was one of the great ancestors of the human race; a link of the mighty chain of providence, which was gradually bringing on that eventful period, when the first born among many brethren, last in time, but first in dignity, should come for our salvation. Enoch was born A. M. 622; and Adam only died 57 years before Enoch's translation. They were contemporaries and lived together 308 years; and he had access to hear from Adam all that God had revealed to him. And this, by the way, instructs us in one important cause of the longevity of the patriarchs. As there was no written Revelation, the father could instruct his children, of the seventh or eighth generation, in the things which had been immediately perhaps revealed to himself from the fountain of all truth. Enoch is famous even in heathen history. The eastern writers, Arabic and Persian, speak much of the prophet Enoch, or Edris, as they call him. They tell us he received 30 volumes from heaven, filled with mysterious science. There is a book ascribed to him, but it is certain it was none of his; but was written either by a fanciful Jew before the coming of Christ, or by a foolish Christian soon after. For about 1000 years it was buried in oblivion, till Joseph Scaliger, about 200 years ago, recovered part of it. It stupidly maintains, that, before the flood, the angels seeing the beautiful daughters of men, took them in marriage, begat on them the ancient giants, and introduced idolatry, astrology, and other unlawful arts, into the world. That he wrote any thing, does not appear; but he prophesied of the last judgment, that the Lord would come with ten thousands of his saints or angels, to convince the wicked of their hard speeches, and ungodly deeds, and punish them on account thereof. This prophecy Jude might have conveyed to him by tradition, and the Holy Ghost assured him it was genuine, Gen. v. 18,—24. Heb. xi. 5. Jude 14, 15. The scriptural account of him is very short, *he walked with God.* —"Can two walk together, except they be agreed?" No. Walking with God must therefore commence in reconciliation with God; and scripture acknowledges no other way of reconciliation but one,—which Paul illustrates;—*By faith* Enoch walked with God, &c. Heb. xi. 5. In every age of the world, faith has one and the same object. From Abel down to the youngest of the prophets; from the fishermen who left their nets, to this day, the FAITH has ever respected the Lord and Saviour Jesus Christ, as dying for our sins, and rising again for our justification.

Another particular of his history requires attention; *he was not, for God took him;* which Paul explains, *he was translated that he should not see death.* The regular and uniform laws of nature, or the occasional suspension and alteration of them, are equally a proof of divine power. He who said to Adam, "Dust thou art, and to dust thou shalt return," took Enoch to himself, remitted the mortal sentence, and, in so doing, instructed the church of God, that faith in God is connected with the hope of the resurrection from the dead. Fifty-seven years after the

first Adam was laid in the dust, Enoch passed into the immediate presence of God without tasting of death; an anticipated view and example of the final victory which the second Adam shall obtain over, even the last enemy, DEATH. He ascended, as Elijah did 1221 years after him, in a chariot of fire, and on the wings of the whirlwind, as an earnest of what shall take place at the resurrection of the just. In each of the three great periods of the church, their faith was supported by figures of the resurrection, Enoch, Elijah, and the great Captain of salvation himself, for whom the everlasting doors were opened. And God, in conducting these events, has gradually disclosed life and immortality, from the dawning of morning light, to the full glory of meridian splendor. It was an encouraging sight to the antediluvian saints, to see a guilty son of Adam vanishing away, and lodged, not in a tomb, but in the bosom of God. It was still a more striking illustration of immortality, to see the heavens opened, and ministers, in flaming fire, conducting a prophet to the kingdom of heaven. But have we not the grandest display of this doctrine before our eyes, when we are called to behold the author and finisher of faith opening the gates of righteousness for the nations of them who are saved. Enoch, Elijah, and Christ, in certain views, can be compared only with each other; but, in all things, he must have the pre-eminence. One circumstance only shall be noticed here; Enoch and Elijah ascended as solitary individuals; their ascensions benefited none besides themselves; Christ ascended, as the first fruits of them that sleep; and "lifted up," is drawing together his followers unto him.

ENON; a place where John baptized, because there were many springs or rivulets of water there. It was between Salim and Jordan, about eight miles south from Beth-shan, and 52 north-east of Jerusalem, John iii. 23.

ENOSH, the son of Seth, and father of Cainan, was born A. M. 235. His name imports the sense his father had of the *misery* of mankind, by reason of sin. In his days men *began to call on the name of the Lord, i. e.* such as detested the wicked progeny of Cain, formed themselves into public worshipping societies. Perhaps, too, before his death, A. M. 1140, the descendants of Seth began to *profane the name of the Lord*, intermarrying with the offspring of Cain, Gen. iv. 26. and v. 9,—11. and vi. 1, 2.

ENQUIRE; to SEARCH, ask, Psal. xxvii. 4. Acts ix. 11. Gen. xxiv. 57. God's *enquiry* after mens iniquity, imports his bringing it to light, and punishing for it, Job x. 6. Mens *enquiring of God*, imports their asking his mind by his priests or prophets, or immediately from himself, what they should do, or that he would grant what they need, 1 Kings xxii. 5. Gen. xxv. 22. Ezek. xxxvi. 37. To *enquire after God*, is to pray to him, Psal. lxxviii. 34. To *make enquiry after vows*, is to consider how the vow may be eluded and broken, Prov. xx. 25.

ENROGEL; the *fuller's fountain*. It seems to have been either the Dragon-well, or the King's-well; or rather the fountain of Shiloah, a little to the south west of the city of David, and without the fountain-gate. Possibly it was in, or beside, the fuller's field, which was the conduit of the upper pool, Josh. xv. 7. Isa. vii. 3. Here Ahimaaz and Jonathan hid themselves to get information of Absalom's counsels against

his father, 2 Sam. xvii. 16.; and near to it Adonijah feasted Abiathar, Joab. and the rest of his assistants in the usurpation, 1 Kings i. 9.

ENSIGN. See BANNER.

ENSNARE; to bring into a snare, into sin, imprisonment, bondage, distress, Job xxxiv. 30.

ENSUE; to follow after with great earnestness, 1 Pet. iii. 11.

ENTER; to go within, Matth. vi. 6. God *enters into judgment* with men, when he calls them to account, and sentences them to bear the due punishment of their sins, Psal. cxliii. 2. Our cries *enter into his ears*, when he graciously accepts our suits, and grants what we request, or regards what we cry about, 2 Sam. xxii. 7. Jam. v. 4. To *enter into covenant*, is to come under the solemn obligations thereof; to make it by binding ourselves, Deut. xxix. 12. To *enter at the strait gate*, and into the kingdom of God, is, by receiving Jesus Christ as our Saviour, door, and way to happiness, to become members of God's spiritual family and kingdom in heaven, and earth, Matth. vii. 13. John iii. 5. To *enter into joy, peace*, or *rest*, is to begin the noted, or the full possession thereof, Matth. xxv. 21. Isa. lvii. 2. Heb. iv. 3. To *enter into other mens labours*, is to enjoy the fruit of them, John iv. 38. A fool's *lips enter into contention*, his words stir up strife; in his talk he meddles with strife not pertaining to him, Prov. xviii. 6. Reproof *enters* into a wise man; it penetrates to his heart, and hath a mighty effect upon him, Prov. xvii. 10. No man was able to *enter* into the temple, till the seven plagues were fulfilled. During Antichrist's ruin, none shall be able to hurt the church, none shall dare to pray for Antichrist; nor even fully understand the manner of his destruction till it be finished, Rev. xv. 18.

ENTRANCE, ENTERING, is, (1.) The act of coming in, or to, 1 Thess. ii. 1. (2.) The passage whereby one enters into a city, &c. Judg. i. 24, 25. The *entrance* of God's word gives light; the first effectual application of it to the heart makes wise unto salvation, Psal. cxix. 130.

ENTICE; cunningly to persuade and move one to what is sinful or hazardous. Satan *enticed* Ahab to go up and fall at Ramoth-Gilead, by making the false prophets promise him victory, 2 Chron. xviii. 20. Whoremongers *entice* virgins, with promises of reward, and hopes of secrecy in uncleanness, Exod. xxii. 16. Lusts *entice* to sin from hopes of profit, pleasure, or honour by means of it, Jam. i. 14. Outward objects *entice* to sin, as they are occasions of tempting our evil hearts to it, Job xxxi. 26, 27. False teachers, pretended friends, and wicked companions, *entice*; by their fair speeches, and example, they persuade us to embrace error, commit sin, or rush on snares, Col. ii. 4. *Enticing words* of man's wisdom, are such as please the ear and fancy of hearers, but lead away the heart from a regard to the true matter and scope of divine truth, 1 Cor. ii. 4. Col. ii. 4.

ENTIRE; (1.) Whole, complete, Amos i. 6. (2.) Faultless; upright, and exact in every point and quality, Jam. i. 4.

ENVY, is an affection of the heart, whereby we fret at the grace, honour, or prosperity of our neighbour. So Rachel *envied* her sister Leah, because of her fruitfulness, Gen. xxxi. 1. Joseph's brethren *envied* him, because his father loved him, Gen. xxxvii. 11. The Jews *envied* Paul and Barnabas, because

they preached the gospel of Christ, Acts xiii. 4, 5. Some preached Christ *out of envy* and strife, from discontent at the high honours of the apostle Paul, and in order to vex his spirit, and diminish his reputation, Phil. i. 15. *Envy* is more dangerous than open outrageous anger and fury, as it is more abiding, and will make a man turn himself into every shape, to undo his neighbour, Prov. xxvii. 4. It is often pointed against the most excellent and useful works, Eccl. iv. 4. It is its own punishment, is *rottenness* to the bones, and slays the silly one; it stops the blessings of heaven, and torments the soul where it dwells, even unto death, Prov. xiv. 30. Job v. 2. The spirit that is in us *lusteth to*, or *against envy*; our natural corruption powerfully inclines us to envy; and the indwelling Spirit of God carries out the saints to oppose and strive against it, Jam. iv. 5.

EPAPHRAS; a native of Colosse, and a faithful and laborious preacher among the inhabitants thereof, and by whose means many of them were converted to Christ. When Paul was at Rome, Epaphras went from Phrygia to see him, and was some time his fellow-prisoner. Understanding that, in his absence, false teachers had much corrupted and troubled his Colossian hearers, he represented the case to Paul, who, directed of God, wrote a letter to rectify these disorders. It is said, he suffered martyrdom at Colosse, Col. i. 7. and iv. 12.

EPAPHRODITUS; a noted preacher of the Christian faith at Philippi. He was sent by the believers there, with a supply of money to Paul, when a Prisoner at Rome, and otherwise to assist him to the utmost of his power. He executed his commission with such care and zeal, that he brought on himself an indisposition, which threatened his life; but being mercifully recovered, he went quickly home, as he had heard the Philippians were extremely concerned for him, and he carried along with him Paul's epistle to that church, Phil. ii. 25. and vi. 18.

EPHAH; (1.) The eldest son of Midian: he gave his name to a city or county on the south-east of the Dead sea, where Ptolemy mentions a city called Ippos; this place abounded with camels and dromedaries, Gen. xxv. 4. Isa. lx. 6. (2.) A measure of capacity among the Jews. It seems to have been the same as the BATH.

EPHER; the second son of Midian, 1 Chron. i. 33. Whether any of his posterity peopled the isle of Urphe in the Red sea, or Orpha in Diarbek, is uncertain. Polyhistor and Cleodemus say, that he conquered Lybia, and called it *Africa*; and it is said Hercules accompanied him in that expedition.

EPHESUS; anciently one of the most famous cities of Lesser Asia. It is said to have been built by Ephesus, an Amazon lady, or by Androclus, the son of Codrus, king of Athens, as early as the days of David, or, according to others, much earlier. It was situated on the river Cayster, about 23 miles north of Miletus, and 63 west of Laodicea: and, among the Heathens, was chiefly famed for a magnificent temple of Diana. It is said to have been 425 feet long, 220 broad: its roof, supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. The plan of this temple was contrived by one Ctesiphon: and though it was built at the common expence of proconsular Asia, it was 220 years, if not more, in finishing. It was seven times set on fire. About 360 be-

fore the birth of our Saviour, one Eroſtratus, deſpairing of rendering himſelf famous by any thing good, burnt it, that he might render himſelf famous for evil. It was however rebuilt. Soon after, Lyſimachus rebuilt the whole city in a more convenient place, and nearer to the temple. Before the time of Alexander, Epheſus had kings of her own. It was taken by Antiochus the Great, of Syria. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates king of Pontus; and, on that account, were pillaged and terribly taxed by Sylla, the Roman general. It was deſtroyed by an earthquake, A. D. 19, but quickly rebuilt. It ſuffered exceedingly, in its various ſieges and captures, by the Saracens, Tartars, and Turks, and is now dwindled into a ruinous village, of about 40 or 50 houſes, and an old caſtle.

The Epheſians were anciently noted for ſorcery, magic, aſtrology, and the reſt of the black arts, as well as for luxury, and its attendant evils: they were mad on idolatry, eſpecially the worſhip of Diana. When Paul came here at the firſt, he ſtaid only a few days, but Apollos preached here about the ſame time. Some months after, Paul returned, and preached three years with remarkable ſucceſs. Some Jewiſh vagabonds the ſons of Sheva, took upon them to exorciſe evil ſpirits, from the poſſeſſed, in the name of Jeſus; but the poſſeſſed perſon, inſtigated by the demon, attacked them, and drove them out of the houſe naked. Both Jews and Greeks were affrighted by this accident; and vaſt numbers of Epheſians, who had dealt in ſorcery, brought their magical books, and others of that kind, together, and publicly burnt them, to the value of 50,000 pieces of ſilver; which, if underſtood of Attic drachms, amounted to 1562l. 10s.; but, if underſtood of Jewiſh ſhekels, amounted near to 6250l. ſterling. Not long after this, DEMETRIUS raiſed the mob againſt Paul and his fellow-preachers. Paul then departed, and left Timothy to ſettle the affairs of this church. Some years after, in his laſt journey to Jeruſalem, Paul called the elders of this church to Miletus, and, after giving them ſeveral weighty charges and directions, he took a ſolemn farewell of them. About five or ſix years after, Paul, then priſoner at Rome, wrote the Chriſtians here a moſt ſublime and uſeful epiſtle. After congratulating their ſtedfaſtneſs in the faith, wiſhing them a variety of ſpiritual bleſſings, and exhibiting to them the aſtoniſhing grace of God, that ſhone forth in their juſtification, adoption, illumination, regeneration, bold acceſs to God, inhabitation of his Spirit, freedom from Heatheniſh idolatry and Jewiſh ceremonies, knowledge of Chriſt's love, and aſſured title to be filled with all the fulneſs of God, he exhorts them to the ſtudy of Chriſtian unity, mortification of ſin, univerſal holineſs, honeſty, meekneſs, love, relative duties, and ſpiritual warfare with Satan and his agents, Acts xviii. and xix. Eph. i.—vi.

We find the firſt of the ſeven remarkable epiſtles to the churches in Leſſer Aſia addreſſed to the church of Epheſus. It has been obſerved, with a great deal of ſeeming propriety, that theſe epiſtles ſeem applicable to the ſeven periods of the church, from Chriſt's reſurrection to his ſecond coming. Conſidering the epiſtle to the church of Epheſus as reſpecting the firſt age of the church, the text is freed from a very

ſtriking difficulty. In Rev. ii. 2, 3. we have a very amiable character drawn of that church; and, in the 4th and 5th verſes, ſhe is reproved as having left her *firſt love*: now this was really the picture of the church of Chriſt:—what zeal, labour, patience, and purity at firſt! Soon did ſhe degenerate from her firſt love.

EPHES-DAMMIM, or PAS-DAMMIM; a place between Shochoh and Azekah, it ſeems, on the weſt of the valley of Elah. Here the Philiſtines encamped when Goliath inſulted the Hebrew hoſt, 1 Sam. xvii. 1, 2, 19.: here they again aſſembled after David's coronation, when Eleazar and Shammah made ſuch terrible ſlaughter of their troops, 1 Chron. xi. 13, 14.

EPHOD was a ſort of ornament, or upper garment, worn by the Hebrew prieſts. There were two ſorts of *ephods*, one of plain linen for the prieſts, and another embroidered for the high-prieſt. That for the high-prieſt was compoſed of gold, blue, purple, crimſon, and twiſted cotton; that is, it was a very rich compoſition of different colours. Upon that part of the *ephod*, which came upon the two ſhoulders of the high-prieſt, were two large precious ſtones, upon which were engraven the names of the twelve tribes of Iſrael, upon each ſtone ſix names, Exod. xxviii. 4, 5, 6, &c.

There, where the *ephod* croſſed the high-prieſt's breaſt, was a ſquare ornament, called the *breaſt-plate*, wherein twelve precious ſtones were ſet, with the names of the twelve tribes of Iſrael engraven on them, one on each ſtone. The upper ſide of the breaſt-plate was faſtened by chains of gold to that part of the *ephod* which was on the ſhoulder; and the lower ſide of it, by blue laces, to the girdle of the *ephod*; for which purpoſe, it had four rings of gold at the four corners; that, being all fitly joined together, it might appear like one intire garment, Exod. xxxix. 21. and accordingly the whole was ſometimes called and underſtood by the ſingle word *ephod*, 1 Sam. xxx. 7. Hoſ. iii. 4.

The *ephod* worn by common prieſts, which was of linen only, was of the ſame extent and uſe, but neither ſo rich, nor ſo much adorned. This garment was worn ſometimes by thoſe who, ſtrictly ſpeaking, were not prieſts; as by Samuel in the tabernacle, when he was but a child, 1 Sam. ii. 18. and by David when he brought the ark from the houſe of Obed-edom to Jeruſalem, 2 Sam. vi. 14. But, as both theſe were holy occaſions, it is probable the *ephod* was properly an holy robe; and never worn by any but thoſe who ſerved in ſome holy employment.

Some affirm, that the Jewiſh kings had a right to wear the *ephod*, and to conſult the Lord by *Urim* and *Thummim*. They ground their opinion principally on what is ſaid concerning David, 1 Sam. xxx. 7. when he came to Ziklag, and found that the Amalekites had pillaged the city, and carried away his and his people's wives; he ſaid to Abiathar the high-prieſt, *Bring me hither the* ephod, *and Abiathar brought thither the* ephod *to David*. What follows, in verſe 8. favours this opinion, *And David inquired at the Lord, ſaying, ſhall I purſue after this troop? And he anſwered him, purſue.*

But the generality of commentators are of opinion, that neither David, Saul, nor Joſhua, nor any other prince of Iſrael, dreſſed themſelves in the high-prieſt's *ephod*, in order to conſult God of themſelves; and that the paſſage now related ſignifies no more than, *Put on the* ephod,

and consult the Lord for me. Grotius believes, the high-priest turned the *ephod*, or breast-plate, towards David, that he might see, with his own eyes, what God should answer to him by the stones upon the breast-plate.

EPHRAIM, the younger son of Joseph, born about A. M. 2293. Joseph presented him and his brother Manasseh to Jacob his father when dying, that he might give them his blessing. To mark, that Ephraim's tribe should be most numerous and powerful, Jacob crossed his hands, laying the right hand on the head of Ephraim, and the left on the head of Manasseh: nor would the patriarch change his hands; and gave for his reason, his certain knowledge, that though Manasseh's tribe should be great and numerous, yet that of Ephraim should be much more so, Gen. xlviii. 8,—22. His sons Shuthelah, Becher, and Tahan or Tahath, were heads of numerous families, Numb. xxvi. 35, 36. He had other sons, viz. Zabad, Ezer, and Elead, Bered and Eladah; the first three of whom, together with Shuthelah, were murdered by the Philistines of Gath, as they attempted to defend their herds of cattle from these robbers. He was extremely grieved for the loss of his children; and, happening to have a son born to him about that time, he called the child *Beriah*, to mark, that it went *evil* with his house. He had also a daughter, whose posterity built the two Bethhorons and Uzzensherah, 1 Chron. vii. 20,—27. When the Ephraimites came out of Egypt, they amounted to 40,500; but they decreased 8000 in the wilderness. Elishama the son of Ammihud was their chief prince and captain, Joshua the son of Nun their spy, Kemuel the son of Shiphtan their agent for the division of the land, Numb. ii. 18, 19. and xxvi. 37. and xiii. 8. and xxxiv. 24. They, together with the Manassites and Benjamites, encamped behind the tabernacle, marched behind the ark; and so God is said to lead Joseph like a flock, and to shew himself in the view of these tribes, Numb. ii. 18,—24. and x. 21,—24. Psal. lxxx. 1, 2. When Joshua became head of the Israelites, and conquered Canaan, he, according to the direction of God by the lot, assigned his own tribe their inheritance in the very heart of the promised land, where that portion of ground lay which Jacob first bought from Hamor, and afterwards forcibly wrested from the Amorites, Gen. xlviii. 21. They and their brethren of Manasseh remonstrated, that their territory was too narrow; but he refused to add any thing to it, and encouraged them to expel the Canaanites from their hill-country. They took his advice; and, obliging a citizen to be their dictator, took Bethel, slew its inhabitants, and possessed it themselves: but they expelled not the inhabitants of Gezer, and the villages around, Judg. i. 22,—29. When Deborah, a prophetess of this tribe, judged Israel, and levied war against Jabin, a body of the Ephraimites were detached to attack the Amalekites, who, it seems, were marching to ravage the south country of Israel, or to join Sisera. When Gideon defeated the armies of Midian, the Ephraimites proudly chid him, because he had not more early called them to his assistance; but he pacified them with soft words, representing, that their apprehending of Oreb and Zeeb, chief princes, and killing so vast a number of fugitives, was more important and honourable than his whole victory. When Jephthah levied an army against the Ammon-

ites, he invited the Ephraimites to join him, but they declined it. When, without their aid, he had routed the enemy, vaſt numbers of them croſſed the Jordan, and rudely abuſed his troops as a parcel of vagabonds, and threatened to burn his houſe on them. Provoked with ſuch ungenerous abuſe, he and his troops fell upon them, and put them to flight: and taking the paſſages of Jordan before them, they killed all they could diſcern to be Ephraimites, by their pronouncing *Sibboleth* inſtead of *Shibboleth*. There fell of them at this time 42,000. Soon after this, Abdon, an Ephraimite, judged Iſrael eight years, Judg. v. 12. vii. 24, 25. viii. 1,—3. and xii.

For about 320 years, the tabernacle of God was lodged at Shiloh, in the tribe of Ephraim. In the war in which it was carried off by the Philiſtines, it ſeems the Ephraimites, though well armed, behaved with the utmoſt cowardice, Joſh. xviii. 1. 1 Sam. iv. Pſal. lxxviii. 6. 20,800 valiant men of this tribe attended David's coronation: in his reign, Hoſhea the ſon of Azaziah was their deputy-governor, and Helez the Pelonite, their chief captain, 1 Chron. xii. 30. and xxvii. 10, 20. Nothing remarkable happened in the tribe of Ephraim after this, till Jeroboam, one of their number, decoyed it and nine other tribes, to erect a ſeparate kingdom for him, which continued 254 years, from A. M. 3029 to 3283. Moſt, if not all the kings were of this tribe, and the royal cities of Shechem and Samaria pertained to it. One of the golden calves was placed in Bethel, another city of it. As this tribe of Ephraim made ſo noted an appearance among the ten, they all frequently received its name, eſpecially in the time of Hoſea, 2 Chron. xxv. 7. Iſa. xxviii. Hoſ. iv. v. vi. &c.

EPHRAIM, is alſo the name of, (1.) a city near Bethel, and about eight miles from Jeruſalem. Abijah took it from Jeroboam, 2 Chron. xii. 19. Hither, it is probable, our Saviour withdrew when the Jews ſought his life, John xi. 54.; and near to this was Baalhazor, where Abſalom had his flocks, 2 Sam. xiii. 23. (2.) A hill in the territory of this tribe, near the ſouth border. Here Micah the idol-maker dwelt, and the Levite who cut his wife in pieces, and Elkanah the father of Samuel, 1 Sam. i. 1. Judg. xvii. 1. and xix. 1. It was not long after the Chaldean army marched by Dan, at the ſprings of Jordan, when they had got ſouth to mount Ephraim, and were within a few miles of Jeruſalem, Jer. iv. 15. (3.) A wood beyond Jordan, near Mahanaim, where Abſalom's army was defeated; and which ſeems to have been ſo called, from the ſlaughter of the Ephraimites by Jephthah, in or near to that place, 2 Sam. xviii. 6. (4.) It ſeems to be put for the whole country of the ten tribes, Jer. xxxi. 6. and l. 19.

EPHRATAH, or EPHRATH. Bethlehem is ſo called, Gen. xxxv. 16, 19.; but whether Ephratah, where David heard of the ark, be mount Ephraim, where he heard it had once been placed in Shiloh; or Bethlehem, where he had often heard of it, we know not. It is certain the Ephraimites are called Ephrathites, Judg. xii. 5. Elkanah the father of Samuel, and Jeroboam, were Ephrathites, as they dwelt in mount Ephraim, 1 Sam. i. 1. 1 Kings xi. 26. And Jeſſe is ſo called, becauſe he dwelt in Bethlehem-Ephratah, 1 Sam. xvi. 12.

EPHRON; (1.) A Hittite, who generouſly offered Abraham the

compliment of the field of Machpelah for a burying-place, and could scarce be prevailed on to take money for it, Gen. xxiii. (2.) A mount on which several cities stood; but whether it be mount Ephraim or not, we cannot tell, Josh. xv. 9.

EPICUREANS; a sect of Heathen philosophers, followers of the doctrine of Epicurean the Athenian, who flourished about A. M. 3700. They maintained that the world was formed, not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied the immortality of the soul, and the existence of angels. They maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus: others understood him in the gross sense, and placed all their happiness in corporeal pleasure, of eating, drinking, &c.

EPISTLE, or LETTER, wherein one communicates his mind to his friend at a distance. The whole word of God is his inspired epistle to us. Jesus Christ dictated to John, in the isle of Patmos, seven *epistles*, to be sent to the seven Asian churches, framed exactly according as their cases required, Rev. ii. and iii. One and twenty of the books of the New Testament are called *epistles;* the first fourteen were written by Paul; the other seven were written, one by James, other two by Peter, three by John, and one by Jude. Why these last seven are called *general*, is not easily determined; whether because the first four of them and the last were written to no particular church, or because they easily met with a general reception among Christians; but as the character does not seem to be of inspired authority, we need give ourselves the less trouble to know the reason of it. The Corinthians were Paul's *epistle, written in his heart, known and read of all men, manifestly declared to be the epistle of Christ, written with the Spirit in fleshly tables of the heart:* their conversion was a divine recommendation of his ministry, very delightful to himself, and obvious enough to every observer; and in which appeared evident the powerful influence of Jesus Christ and his Spirit, writing his law in their heart, 2 Cor. ii. 2, 3.

EQUAL; (1.) Just; righteous, Psal. xvii. 2. Ezek. xviii. 2. (2.) Of the same excellency and dignity, John v. 18. Phil. ii. 7. (3.) An intimate companion; one of the same age, station, and opportunities, Psal. lv. 13. Gal. i. 14.

EQUITY; RIGHTEOUSNESS, Isa. xi. 4.

ERASTUS; the chamberlain or city-treasurer of Corinth. Having resigned his office, he attended Paul to Ephesus, and was sent along with Timothy to Macedonia, probably to prepare the contribution for the poor Christians of Judea. When Paul wrote his epistle to the Romans, and some years after, Erastus was at Corinth, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 10. Some make him a bishop of Macedonia, and a martyr at Philippi; and others, on just as slender grounds, make him bishop of Paneas, at the springs of Jordan.

ERECH; a city of Chaldea, built by Nimrod, and probably the same with Ptolemy's Araka in Susiana, on the east bank of the Tigris, Gen. x. 10.

ERECT; to rear; build; Gen. xxxiii. 20.

ERR; to wander, miſtake. ERROR, is, (1.) A miſtake, or overſight, Eccl. v. 6. (2.) Falſe doctrine, whereby one wanders from the rule of God's word, 1 John iv. 6. (2.) Sin of any kind, which is a wandering from the path of duty, and miſſing the end of God's glory and our good, Pſal. xix. 12. (4.) Unnatural luſt, Rom. i. 27. The *error* of Balaam was his love of gain; and, in order to obtain it, tempting the Iſraelites to whoredom and idolatry, Jude 11. *Be it indeed that I have erred, mine error remained with myſelf; i. e.* If I have miſtaken views, I am like to retain them for ought you have ſaid; or, if I have offended, I now ſuffer for it, and do not need that you ſhould add to my affliction with your reproachful ſpeeches, Job xix. 4.

ESARHADDON, the ſon and ſucceſſor of Sennacherib. Finding the kingdom upon the point of ruin at his acceſſion, A. M. 3296, he continued at home, eſtabliſhing his power the beſt way he could. About the 29th year of his reign, he, either by force, or by heirſhip, obtained the kingdom of Babylon, and took up his reſidence there. Grown powerful by this acceſſion of dominion, he marched his army to the weſtward, took Jeruſalem, and carried Manaſſeh privately to Babylon. He, too, reduced the Egyptians and Ethiopians, and ravaged the country of Edom; and, perhaps, Tartan, his general, took Aſhdod. The remains of the ten tribes and Syrians he tranſplanted to the eaſtern parts of his dominions; and brought men from Cuth, Avah, Sepharvaim, and other eaſtern provinces which he had ſubdued, to people the country in their room. See SAMARITANS. After a glorious reign of 42 years he died; and his ſon Saoſduchin ſucceeded him. Probably Eſarhaddon is the Sardanapalus of Clearchus, who died of old age, Iſa. xxxvii. 38. and xix. 23. and xviii. xix. and xx. 1. Nah. iii. 8, 10. 2 Chron. xxxiii. 11. 2 Kings xvii. 24,—28. Ezra iv. 2, 10.

ESCAPE; to get off from danger or puniſhment, Gen. xix. 17. Heb. ii. 3. Thoſe who do eſcape are called an *eſcaping*, 2 Kings xix. 30. Ezek. vi. 8, 9.

ESCHEW; to ſhun; keep free of, Job i. 1.

ESPECIALLY, SPECIALLY. This word alway diſtinguiſhes perſons or things, and introduces the mention of what is more eminent, 1 Tim. v. 17. Deut. iv. 10. Acts xxvi. 3.

ESHBAAL. See ISHBOSHETH.

ESHCOL; one of Abraham's allies, who aſſiſted him againſt Chedorlaomer. Perhaps the valley of Eſhcol, in the ſouth territories of Judah, was denominated from him; though it is more probable it was ſo called, from the large *cluſter of grapes* which Caleb and Joſhua carried thence, when they ſpied the land, Gen. xiv. 24. Numb. xiii. 24.

ESHTAOL; a city on the weſt border of the tribe of Judah. It was firſt given to that tribe, and afterward to the Danites: nevertheleſs its inhabitants are repreſented of the tribe of Judah, Joſh. xv. 33. and xix. 41. 1 Chron. ii. 53. Samſon was born and buried near to this place, Judg. xiii. 2, 25. and xvi. 31.

ESHTEMOA; a city given by the tribe of Judah to the prieſts, and to elders, of which David ſent part of the ſpoil he took from the Amalekites, Joſh. xxi. 14. 1 Sam. xxx. 28.; but whether it be the ESHTEMOH in the hill country of Judea we know not, Joſh. xv. 50.

ESPY. See SPY.

ESPOUSE. See BETROTH; MARRIAGE.

ESROM. See HEZERON.

ESTABLISH; (1.) To fix; settle, 1 Kings ix. 5. (2.) To confirm, Numb. xxx. 13. Rom. i. 11. (3.) To appoint, Hab. i. 12. (4.) To perform; fulfil, Pſal. cxix. 38. God *eſtabliſheth* his faithfulneſs in the very heavens, when, by fulfilling his word in the moſt viſible and noted manner, he manifeſts its being as ſure, firm, and unchangeable as the third heaven, Pſal. lxxxix. 2. He *eſtabliſheth* his word, when he fulfils what he had promiſed or threatened, 1 Sam. i. 23. 2 Sam. vii. 25. He *eſtabliſhed the Hebrews to be his people*, by taking them into ſolemn covenant with him, and openly owning them; and by his doing wonders in their behalf, ſettling them in his promiſed land, and requiring them to behave as his choſen ſubjects, Deut. xxviii. 9. He *eſtabliſheth* the work of his people's hands, when he gives them direction, aſſiſtance, and ſucceſs in their undertakings, Pſal. xc. 17. We *eſtabliſh* our own righteouſneſs, when we perform it, in order to found our acceptance with God, and perſuade ourſelves, that it is a proper foundation for our hopes of eternal happineſs, Rom. x. 3. We by faith *eſtabliſh the law*, when, by the faith of the goſpel, which the law ſhadowed forth, we eſtabliſh the truth of what it ſerved to point forth, Rom. iii. 31.

ESTATE; (1.) Order; condition, Gen. xliii. 7. (2.) Stead or place, Dan. xi. 7, 20. The chief *eſtates* of Galilee, are the great men, who poſſeſſed the higheſt ſtations of power and wealth, Mark vi. 22.

ESTEEM; (1.) To value; prize, Job xxxvi. 19. (2.) To judge, think, Rom. xiv. 14. We did *eſteem him ſtricken, ſmitten of God*; we thought him divinely puniſhed for his own crimes, Iſa. liii. 4.

ESTHER, or HADASSAH, of the tribe of Benjamin, the daughter of Abihail, the uncle of Mordecai. As her parents died when ſhe was but a child, Mordecai her couſin brought her up. When Ahaſuerus convened the beautiful young women of his empire, that he might ſelect a queen from among them inſtead of Vaſhti, Eſther was brought among the reſt. An eunuch had the charge of her, and provided for her every thing neceſſary. Seven maids alſo attended and aſſiſted her. After ſhe had undergone a year's purification with ſweet oils and perfumes, ſhe was, in her turn, conducted to the king's bed. Superlatively delighted with her comelineſs, and agreeable deportment, he put the royal crown on her head, and declared her his queen. A ſplendid feaſt was made to honour the nuptials; and the king beſtowed a multitude of valuable preſents on the queen and the gueſts. He likewiſe releaſed a vaſt number of priſoners, and forgave his ſubjects a conſiderable part of his revenue. Eſther, according to Mordecai's advice, entirely concealed her Jewiſh original; but, informed by him of a plot againſt the king by two of his chamberlains, notified it to him, Eſth. ii. Upon Haman's obtaining the royal edict for the general deſtruction of the Jews, Mordecai, by Hatach, one of her attendants, informed Eſther, and begged that ſhe would interpoſe with her huſband the king. She returned him for anſwer, that ſhe had not been called into the king's preſence for thirty days paſt: and that to approach it uncalled was to run the hazard of her life. Mordecai begged that ſhe would interpoſe, be the hazard what it would: he ſuggeſted, that probably God had raiſed her to her high ſtation for ſuch an

end; and that, if she continued inactive, deliverance would come to the Jews by some other means, and she and her friends be destroyed. This message determined her to interpose, cost what it would. After she and her maidens, and the rest of the Jews in Shushan, had spent three days in solemn fasting and prayer, for a blessing on her attempt, she, on the third, in a most splendid dress, approached the king's presence without any call. He had no sooner observed her enter the inner court, than, all in raptures of affection, he stretched out the golden sceptre, as a sign of his favour, and asked her request, for it should be granted to the half of his kingdom. That she might the more effectually insinuate herself into his favour, before she mentioned her business, she only begged the king and Haman would honour her with their presence at a banquet which she had prepared. She had her desire; and while the entertainment lasted, Ahasuerus again asked her request. She only begged, that he and Haman would vouchsafe her their presence at a second treat. Her desire was readily granted. While they sat at this second banquet, the king, merry with wine, asked her once more, what was her request, and it should be granted to the half of his kingdom. She begged that he would protect her life, and the lives of her people, which, to the hurt of the public revenues, were devoted to ruin. He immediately asked the author, and was informed that it was Haman, there present. This discovery issued in the sudden ruin of Haman and his whole family; and his estate was given to Esther, who made Mordecai steward thereof. The edict against the Jews could not, according to the maxims of the Medes and Persians, who held royal edicts immutable, be revoked; but Esther, and Mordecai, now prime minister instead of Haman, wrote to the Jews, in all the provinces of the empire, to defend themselves on the day appointed for their ruin. Those letters discouraged the heathens from rising; and of such as attempted to put the massacre in execution, the Jews killed 75,800, but seized no part of their spoil. To commemorate this wonderful deliverance, Esther and Mordecai appointed the Jews to keep every year the FEAST of Purim, on the day that had been marked out for their destruction.

These events are recorded in the book denominated from Esther, a principal subject thereof. Who was the author, whether Ezra, Mordecai, or some other, is absolutely uncertain. Never a Jew doubted of its divine authority, notwithstanding the name of God is not mentioned therein; nor perhaps ever a Christian: for though the canons of Melito and Athanasius mentions it not, it is probable they include it under Ezra.

ESTIMATE; to put a value or price on a thing, Lev. xxvii. 14. ESTIMATION, (1.) The valuing of a thing, Lev. v. 15. (2.) The price set upon a thing, Numb. xviii. 16.

ESTRANGED; filled with dislike; rendered like strangers. The wicked are *estranged* from God; destitute of the knowledge of him, or intimacy with him, and filled with dislike of him, Psal. lviii. 3.; but not *estranged* from their lust; or turned from the practice of it, Psal. lxxviii. 30. The Jews *estranged* Jerusalem, by turning out the worship of the true God, and bringing in the worship of idols, and the practice of the basest wickedness, Jer. xix. 4.

ETAM; a city of Judah, between Bethlehem and Tekoa, and which Rehoboam fortified, 2 Chron. xi. 6.

Near to it was a rock, to the top of which Samſon retired, after he had burnt the ſtanding corn of the Philiſtines, Judg. xv. 8. From a noted fountain near this place, perhaps the *fountain of gardens*, Pilate, and perhaps Solomon, long before him, brought water by an aqueduct into the city of Jeruſalem.

ETERNAL, EVERLASTING, FOR EVER, EVERMORE, ſometimes denote that which continues a long time; ſo the ceremonial laws are ſaid to be *for ever*, Exod. xxvii. 21. and xxviii. 43. Canaan is called an *everlaſting* poſſeſſion, Gen. xviii. 8. and the rather, as they typified things ſtrictly *eternal*. The hills are called *everlaſting*, to ſignify their antiquity, ſtability, and long duration, Gen. xlix. 26. Deut. xxxiii. 15. In this limited ſenſe, the government promiſed to David and his ſeed, is called *everlaſting*; unleſs we conſider it as for ever continued in the ſpiritual dominion of the Meſſiah, 1 Chron. xvii. 14. 2 Sam. vii. 16. Sometimes they denote that which is without beginning and end, or at leaſt without end. When *eternal* or *everlaſting* are aſcribed to God, they denote his being without beginning, ſucceſſion, or end of duration. This unlimited continuance is implied in his ſelf-exiſtence; for that which is ſelf-exiſtent can admit of no ſuppoſable period in which it is not the ſame; but the manner of the divine duration, and of its co-exiſtence with time, is to us no more comprehenſible than the co-exiſtence of his infinity with particular places. This eternity of God is expreſſed in his being from *everlaſting to everlaſting*, Deut. xxxiii. 27. Iſa. ix. 6. Heb. ix. 14. Pſal. xc. 2. In this ſenſe, God's love is *everlaſting*, Jer. xxxi. 3. The covenant of grace, in the execution of it, Heb. xiii. 20.; and angels, human ſouls, and the execution of Chriſt's mediatory office, and ſo redemption, ſalvation, and glory, are *everlaſting*, without end, Pſal. cx. 4. Heb. vii. 25. Iſa. ix. 7. Heb. ix. 12. and v. 9. 2 Cor. iv. 17. Nor is the puniſhment of the damned of leſs duration; the ſame word is uſed to expreſs both, Matth. xix. 16. and xxv. 41. The goſpel is *everlaſting*: it is preached from the fall till the end of time, and its bleſſings never ſhall have an end, Rev. xiv. 6. The laſt judgment is *eternal*; it irrecoverably determines and fixes the endleſs ſtate of angels and men, Heb. vi. 2.

ETHAM; the third ſtation of the Hebrews in their departure from Egypt. It was ſituated near the north-weſt point of the Red ſea; and the wilderneſs, both on the eaſt and weſt of the Red ſea, was called by its name. Perhaps it is the ſame as BUTHUM or BUTHUS, Exod. xiii. 20.

ETHAN; (1.) A ſon of Zerach, the ſon of Judah, 1 Chron. ii. 6. (2.) The ſon of Kiſhi, and deſcendant of MERARI. He was one of the wiſeſt men of his age, except Solomon, and a chief muſician of the temple; and, living to a good age, he penned the 89th pſalm, on the occaſion of the revolt of the ten tribes, 1 Kings iv. 31. 1 Chron. vi. 44. and xv. 17. If he be the ſame with Jeduthun, he had ſix ſons, Gedaliah, Zeri, Jeſhaiah, Haſhabiah, Mattithiah, and Shimei; who were heads of ſo many claſſes of the temple-ſingers, 1 Chron. xxv. 3, 17. Sundry of the pſalms were given into his, and his deſcendants' hands, to be ſung by them, 1 Chron. xvi. 41, 42. Pſal. xxxix. and lxii. &c.

ETHANIM; the 7th month of the Jews' ſacred year, and the firſt of their civil. After the captivity,

it was called Tisri. On the first day of it, was observed the feast of trumpets: on the third, a fast for the death of Gedaliah, Zech. viii. 19.; on the 5th, a fast for the death of some doctors, and the sentence against the makers of the golden calf; on the 10th, the fast of atonement; on the 15th, and seven days following, the feast of tabernacles, and on the 23d, a festival of joy for the re-delivery of the law to Moses, on which they read Moses's blessings of the tribes, and the history of his death. This month had 30 days, and answered partly to September, and partly to October. In this month was Solomon's temple dedicated, 1 Kings viii. 2.

ETHIOPIA. See CUSH.

EVANGELIST; a preacher of the gospel. These denominated evangelists, were next in order to the apostles, and were sent by them, not to settle any where, but to travel through the infant churches of the Christian name, and ordain ordinary officers, and finish what the apostles had begun. Of this kind was Philip the deacon, Timothy, Titus, Mark, Silas, &c. Acts xxi. 8. It seems there were some of this extraordinary office as late as the times of Trajan, about A. D. 116. The title is given to the four inspired writers of our Saviour's life and death, which are, indeed, the most delightful tidings to sinful and ruined men.

EVE; the first woman, and common mother of mankind. God having created the man, and presented before him the various animals of earth and air, none of them were a help meet for him. He, therefore, cast him into a deep sleep, and, out of his side, formed a most beautiful woman, and gave her to Adam as his wife. To mark their original from dust, and the oneness of affection between them, God called them both Adam; but Adam called her ISCHAH, or woman, because taken out of man, and so lively a resemblance of him. They had lived together in happiness but a few days, if so much as one, when Satan, envying their felicity, assumed the form of a serpent, or rather took possession of one, and, in this form, addressed the woman in the absence of her husband; and, in an equivocating manner, insinuated, that God had dealt churlishly with them, in not allowing them to eat of every tree of the garden. She replied, that they were only forbidden to eat, or touch, the tree of knowledge of good and evil, and that under pain of death. Satan replied, that there was no absolute certainty of their death, though they should eat of it: for God knew, that, on their eating it, their eyes should be opened, and they should become as gods, knowing good and evil. Perceiving the delightful appearance of the fruit, and ardently desirous of higher degrees of wisdom, she took of the fruit, and did eat; and, being much taken therewith, gave unto her husband, and he did eat. When God called them to account, Adam threw the blame entirely on his wife. To mark his detestation of sin, God condemned her, and her female descendants, to a multitude of sorrows, and painful trouble in the bringing forth of children, and to further degrees of subjection to their husbands. After revelation of man's recovery through Christ, Adam called her name HAVAH, or Eve, because she was to be the mother of all *living*. She, quickly after their expulsion from paradise, conceived and bare a son. Imagining that she had got the promised seed, the Man, the Lord Re-

deemer, she called his name CAIN, which signifies *possession*. Soon after, she bare a second son, and called his name ABEL, or *vanity*. And long after, just when Abel was newly murdered, she bare SETH, whom she accounted a seed given her instead of Abel. See ADAM. Gen. ii. iii. and iv. 2 Cor. xi. 3. 1 Tim. ii. 13,—15.

EVEN; when it denotes a quality, signifies the same as equal, Job xxxi. 6.; or straight and plain, Psal. xxvi. 12. When it is a particle, it either introduces an explication, and is the same as, *that is*, 2 Cor. i. 3.; or it lessens the signification, importing the same as *mere*, *simply*, 1 Cor. xi. 14.; or it increases the signification, and signifies *altogether*, *wholly*, 2 Cor. x. 13.; or it connects things, and signifies ALSO, YEA. Rom. viii. 23. 1 Kings i. 48.

EVEN; EVENING; EVEN-TIDE; the ending of the day, when it begins to grow dark; or, at least, when the sun is considerably declined, Neh. xiii. 9. The passover lamb was killed *between the two evenings*, that is, about three o'clock afternoon, when the sun was half way declined; and, about this time, the evening-sacrifice was offered; by both which were prefigured, Christ's being crucified for us in the last part of the age of the world, and his dying at that time of the day, Exod. xii. † 6. Ezra ix. 4. A time of trouble and distress is likened to an *evening*; it comes after a pleasant day of opportunity and prosperity; it has a dismal and gloomy appearance; mercies decrease, and fearful judgments abound, Jer. vi. 4. Zech. xiv. 7.

EVER; (1.) Alway, Lev. vi. 13. (2.) At any time, Eph. v. 29. (3.) To eternity, 1 Thess. iv. 17. *Or ever*, before, Song vi. 12. EVERMORE. (1.) Daily; alway, Psal. cv. 4. (2.) To eternity, Rev. i. 18. See ETERNAL.

EVIDENT; plain; clear, fully proved, Gal. iii. 11. EVIDENCE; (1.) A deed or writing, to ascertain one's claim to his property, Jer. xxxii. 10, 11. (2.) A demonstrative and convincing proof. Faith is the *evidence* of things not seen; thereby, in the most certain manner, we perceive, realize, and are persuaded of the truth of things invisible and eternal, Heb. xi. 1.

EVIL; (1.) What is sinful, wicked, Eccl. ix. 3. The face of the Lord is set against them that do *evil*, and *evil* shall not dwell with him, Psal. xxxiv. 16. and v. 4. (2.) What is troublesome, and hurtful, Job ii. 10. Psal. xxxiv. 21. In this sense, *evil* comes from God, Amos iii. 6. Eccl. xii. 1. And days are *evil*, distressful, and full of trouble, Prov. xv. 15. Eccl. xii. 1. Amos vi. 3. In this sense, injuries from men are called *evil*, Prov. xvii. 13. Matth. v. 39. Satan is called the *evil one*, or *evil spirit*; he is the author of all sin; he perpetually works wickedness, and causeth trouble, John xvii. 15. Acts xix. 12. An *evil time*, is a season of much sinning, danger, and trouble, Amos v. 13. Mic. ii. 3. Psal. xxxvii. 19. Sin is the worst of *evils*; it is a direct enmity against God, and obscures the glory of all his perfections; and it is the source and cause of all the miseries that come on the creatures, Jer. ii. 13. The *evil* we pray against, is both what is sinful and what is hurtful, Matth. vi. 13. 1 Chron. iv. 10. See DISEASE; AGE.

EVIL-MERODACH, or *Merodach the fool*, the son and successor of Nebuchadnezzar. It is said, he governed the empire during his father's madness, and was afterwards imprisoned for his mismanagement,

where he contracted a familiarity with JEHOIACHIN; and, on that account, liberated and dignified him as soon as he came to the throne, Jer. lii. 31. He married Nitocris, the daughter of Astyages king of Media, one of the most active and prudent of her sex; and who advised Belshazzar her son to call Daniel to read the hand-writing on the wall. By a wanton ravage of part of the Median territories, he occasioned the war between the two kingdoms, that ended in the ruin of the Chaldean. After he had for about two years reigned, or rather wallowed in sloth and wickedness, he was murdered by Nerigliſſar, his sister's husband, who succeeded him on the throne.

EUNUCH; one that is by nature, or by manual operation, deprived of the generative powers. Such have, for many ages, been much used in the eastern parts of the world, especially to guard the beds of princes and princesses: hence the name came to be given to such officers as served in the inner courts and chambers of kings, even suppose they had not been castrated; as to Potiphar, who had a wife, Gen. xxxvii. † 36. As the custom of rendering men eunuchs was contrary to the original law of nature, God prohibited it to his ancient people, and excluded all such from civil offices among them, Deut. xxiii. 1.; and they were reckoned as useless *dry trees*, as they could have no children, Isa. lvi. 3. We find, however, that their kings had often eunuchs in their service, 1 Sam. viii. 13. 1 Chron. xxviii. † 1. 1 Kings xxii. 9. and 2 Kings ix. 32. and xxiv. 12, 15. Some of the royal family of Judah served as eunuchs in the court of Babylon, Isa. xxxix. 7. Ebedmelech, an Ethiopian eunuch, drew Jeremiah from his prison, Jer. xxxviii. 7,—13. Another Ethiopian eunuch, servant of queen Candace, having come to worship at Jerusalem, as a proselyte to the Jewish religion, was, in his return, converted to the Christian faith by Philip; and, it is probable, introduced it into his own country, Acts viii. 27,—39. Some *make themselves eunuchs* for the kingdom of heaven's sake; they abstain from marriage, and the pleasures and cares thereof, that they may more eminently attend to the exercises of religion, Matth. xv. 12.

EUODIAS and SYNTYCHE, two noted women of the Philippian church, who had mightily, in their station, helped the apostle Paul to propagate the Christian faith. Some variance having happened between them, he warmly conjures them to be reconciled, and live in perfect harmony, Phil. iv. 2.

EUPHRATES; the most famous river in western Asia. It has its source in the north-east mountains of Armenia. For a long way it directs its course to the westward; after which, at the foot of mount Taurus, it bends its course southward, and having received the Melas, which flows into it from almost the north-west corner of Lesser Asia, it runs along the east side of Syria and Arabia the Desert. It seems, that anciently a branch of the Euphrates, turning eastward, fell into the Hiddekel, or Tigris, at Seleucia. Between these branches Nebuchadnezzar digged a large canal, called Nahar-malcah, or the *royal river*. At present, after having watered the provinces of Irak, or ancient Chaldea, and the province of Auxa, it runs with a gentle flow towards the city of Ario, where the violent reflux of the Persian gulf obstructs its waters. About 30 miles farther south it joins the Tigris, just above

where the ancient paradiſe is ſuppoſed to have ſtood: about 60 miles farther ſouth they diſcharge themſelves into the Perſian gulf; but whether now by one or more ſtreams, I do not certainly know.

The Arabs divide this river into the greater and leſſer; the greater, they ſay, falls into the Tigris, near the cities of Ambar and Felujah; and the leſſer, which is often the largeſt ſtream, after forming the Nabathean fens on the eaſt of Arabia Deſerta, diſcharges itſelf into the Tigris at Karnah. To prevent the yearly overflow of the adjacent country by the Tigris and Euphrates, it has been often attempted to divide their ſtreams into a variety of leſſer ones; but theſe attempts have not hitherto much anſwered the end. The Euphrates was the north-eaſt border of the extenſive dominion promiſed to the Iſraelites, and to which it ſcarce ever reached but in the days of David, Solomon, and Jeroboam the 2d, Gen. xv. 18. Exod. xxiii. 31. The Mahometan powers are likened to the river *Euphrates*; that river has been a kind of centre to their dominion; they are a noted bar in the way of the ſpread of the goſpel in the eaſt; but before the beginning of the Millennium, they ſhall be brought down, Rev. xvi. 12. The Aſſyrian army that invaded Judea, under Sennacherib and Eſarhaddon, are likened to the *Euphrates* when overflowing its banks, they overſpread and waſted the countries around, Iſa. viii. 6, 7.

EUROCLYDON; a kind of whirlwind from the north-eaſt, very dangerous to ſhips, as it ſuddenly falls upon them, cauſes them to tack about, and ſometimes to founder Acts xxvii. 14.

EUTYCHUS; a young man of Troas, who, ſitting in a window, as Paul preached till midnight, fell aſleep, tumbled from the third ſtory, and was taken up for dead; but, Paul taking him up in his arms, he revived, and returned to the company, Acts xx. 9,—12.

EXACT; (1.) To demand, eſpecially without pity, Neh. v. 7, 11. (2.) To prevail over, Pſal. lxxxix. 22. EXACTORS are rulers, overſeers, Iſa. lx. 17.; eſpecially ſuch as without pity demand tribute, Iſa. iii. 12. and ix. 4. and xiv. 2.

EXALT; to lift up to greater height, glory, and dignity, Numb. xxiv. 7. God *exalts* Chriſt, in raiſing him from the dead, receiving him up into heaven, and giving all power and judgment in heaven and earth into his hand, Acts ii. 33. God *exalts* every valley, and *exalts* his high-way, when every impediment to his ſhewing mercy is removed, and the method of his coming to do us good is made viſible and manifeſt, Iſa. xl. 4. and xlix. 11. Men's horn is *exalted*, when their honour, power, or confidence, is advanced to greater eminence, 1 Sam. ii. 1, 10. Pſal. xcii. 10. Men *exalt* God, when, with care and vigour, they advance his declarative glory, and praiſe his excellencies and works, Exod. xv. 2. Pſal. xxxiv. 3. and xcix. 5, 9. Men *exalt themſelves*, when they advance their own power or wealth, or value themſelves above others, Ezek. xxxix. 15. Matth. xxiii. 12. Antichriſt *exalts himſelf* above every thing called God; he exalts himſelf *above magiſtrates*, pretending to enthrone and depoſe them at pleaſure: *above angels*, preſumptuouſly requiring them to carry ſuch ſouls to heaven as he pleaſeth, and in ordering devils to leave the perſons of the poſſeſſed; and *above the true God*, in pretending to diſpenſe with his laws, give authority to his word, and govern

his church by rules of his own, &c. 2 Theff. ii. 4.

EXAMINE. See TRY.

EXAMPLE, is taken either as a type, 1 Cor. x. 11. or as a model for imitation, John xiii. 15. As to the former, see TYPE; as to the latter, we are called to become followers of Chriſt himſelf, who left us an example, 1 Pet. ii. 21. The prophets were our examples, Jam. v. 10. The Old Teſtament ſaints we are called to follow, as now inheriting the promiſes: Paul ſays, Be ye, therefore, followers of me, &c.

EXCEED; (1.) To go beyond, Deut. xxv. 3. (2.) To take liberties not allowed by the law of God; to be more wicked than ordinary, Job xxxvi. 9.

EXCEL; to be more great, valuable, honourable, powerful, ſkilful than others, Gen. xlix. 4. Pſal ciii. 20. 1 Kings iv. 30. EXCELLENCY, preciouſneſs; ſurpaſſing value or glory, Pſal. lxii. 4. Job xl. 10. The *excellency* of God is the valuable perfections of his nature, and the glorious diſplays thereof, Deut. xxxiii. 26. Iſa. xxxv. 2. The *excellency* of Chriſt is the glorious properties of his nature, his offices, righteouſneſs, and fulneſs, Phil. iii. 8. The *excellency* of ſaints is their relation to Chriſt, and fellowſhip with him in his righteouſneſs, grace, and glory, Pſal. xvi. 3. Iſa. lx. 15. The *excellency* of men, in general, is their power, wealth, wiſdom, &c. Job iv, 21. Iſa. xiii. 19. The *excellency of Jacob* is either God himſelf, who is the ſource, ſum, and ſubſtance of all their choice bleſſings in time and eternity, Amos viii. 7. Pſal. xlvii. 4.; in which laſt text it perhaps ſignifies their fat land, their civil and eccleſiaſtical glory and honour; and hence the temple is called the *excellency of their ſtrength*, a magnificent building, and diſtinguiſhed means of their protection, Ezek. xxiv. 21. Their *excellency* which he abhorred, was their public form of worſhip hypocritically uſed, their fortified cities, their wealth, and whatever elſe they were proud of, Amos vi. 8. God's *turning away*, or avenging the *excellency* of Jacob and Iſrael, ſignifies his avenging on the Aſſyrians what injury they had done to the kings of Iſrael and Judah, Nah. ii. 2.

To EXCEPT; to leave out, 1 Cor. xv. 27.

EXCESS; what is beyond due bounds, Matth. xxiii. 25. It is eſpecially uſed to ſignify eating or drinking too much, Eph. v. 18. 1 Pet. iv. 3, 4.

EXCHANGE; to give one thing for another, Ezek. xlviii. 14. EXCHANGE is either the act of giving one thing for another, Gen. xlvii. 17.: or the thing given for another, Lev. xxvii. 10. EXCHANGERS were ſuch as took in people's money to make profit by it, and give them a ſhare thereof, the ſame as our bankers, Matth. xxv. 27.

EXCLUDE; to ſhut out. The goſpel, or law of faith, ſhuts out boaſting, as it deals with men, and gives bleſſings to them, as altogether ſinful and unworthy of themſelves, Rom. iii. 22. The falſe apoſtles laboured to *ſhut out* the Galatians from all connexion with Paul, and from the true goſpel and church, and from the liberty which Chriſt had given his people from the ceremonial law, and the law as a covenant, Gal. iv. 17.

EXCOMMUNICATE. See CUT.

EXCUSE; to give a reaſon why we forbear doing a thing, or do another, 2 Cor. xii. 19. To *have one excuſed*, is to ſuſtain their reaſon for not doing, or for doing a thing as good and ſufficient, Luke xiv. 8, 19.

EXECRATION. See CURSE.

EXECUTE; to perform, Numb. v. 30. To *execute judgment*, is to pass righteous sentences, and to inflict just punishments for the destruction of the guilty, and the deliverance of the righteous, Deut. x. 18. Mic. vii. 9. An EXECUTIONER, is one that puts criminals to death; one that executes the sentence of the judge, Mark vi. 27.

EXEMPTED; freed by privilege, 1 Kings xv. 22.

To EXERCISE: To employ or exert, Rev. xiii. 12. Paul exercised himself to have a conscience void of offence, particularly respecting the doctrine of the resurrection, Acts xxiv. 16. To exercise unto godliness, is Paul's exhortation to Timothy as a Christian and evangelist, that in place of occupying himself about the Jewish fables, he should be interested about the concerns of Christ and his kingdom, 1 Tim. iv. 7. To be *exercised* by trouble, is to be much afflicted therewith, and led out to a proper improvement of it, Heb. xii. 11. Senses *exercised* to discern good and evil, are the powers of the soul carefully and frequently employed, till they become skilful in taking up the difference between good and evil, Heb. v. 14. An heart *exercised* to covetous practices, is one exceedingly bent on, much employed, and skilful in promoting courses covetous and thievish, 2 Pet. ii. 14. *Bodily exercise* which profiteth little, is outward austerity in watchings, fastings; or a mere outward attendance on religious worship, 1 Tim. iv. 8.

EXHORT; kindly and earnestly to call men to their duty and happiness, Heb. iii. 13. EXHORTATION is a great branch of the preaching of the gospel.

EXILE; one carried, banished, or driven from his country, 2 Sam. xv. 19. Perhaps it means one in prison, Isa. li. 14.

EXODUS; the second book of Moses: so called, because it relates the history of the Israelites' *departure from* Egypt. It is a narrative of the transactions of about 145 years, from the death of Joseph, A. M. 2369, to the erection of the tabernacle in 2514; particularly of the tyranny of Pharaoh; the bondage and marvellous increase of the Israelites in Egypt; the Lord's sending Moses and Aaron to deliver them; the ten plagues inflicted on the Egyptians for refusing to let them go; and the destruction of their king and army in the Red sea; their wonderful sustenance by sweetened water, or water from a dry rock, and with bread from heaven; God's publishing and giving them his law at Sinai, and their idolatrous making and worship of the golden calf; the directions concerning the tabernacle, and consecration of priests; the oblations for, and actual erection of, the tabernacle.

Boivin, and other learned men, have pretended that the Hebrews sojourned 430 years in Egypt: that from the death of Joseph, and beginning of the history of Exodus, there is an interval of about 250 years, in which the Israelites made themselves masters of Lower Egypt, and formed Manetho's dynasty of Hycsos, or shepherd kings, Ephraim and his descendants being their sovereigns; at last, falling into idolatry, God gave them up into the hands of the native Egyptians, who, having reduced them, terribly oppressed them. The history of these transactions, they say, was contained in the book of the *wars of the Lord*, the book of *Jasher*, and other books now lost. But we suppose no body, who considers that Moses was the grandchild of Levi, who entered Egypt when

between 40 and 50 years of age, and was but 80 when he brought Israel out of Egypt, Exod. vi. 20. will find himself capable to believe these learned gentlemen.

EXORCIST; one who, in the name of God, adjures evil spirits, to dislodge them from persons possessed. As Christ gave his twelve apostles, and seventy disciples, a power of dislodging evil spirits, and which, it is said, in some degree continued in the church about 200 years, the sons of Sceva, and others, have wickedly attempted to counterfeit the same: but if, at any time, real effects followed the endeavours of such, it must have been owing to their magical collusion with Satan, or his with them, Acts xix. 13.

EXPECT. See HOPE.

EXPEDIENT; fit; profitable, John xi. 50.

EXPEL; to drive out of a place, Josh. xxiii. 5.

EXPERIENCE; long proof and trial, by seeing, feeling, or the like, Gen. xxx. 27. Patience works *experience*, and *experience* hope: the more we have experience of divine goodness in any tribulations we may be called to endure, the more we will be led to *hope* in mercy, Rom. v. 4. An *experiment* is a practical trial, 2 Cor. ix. 13.

EXPERT; well skilled; much experienced. Skilful warriors are *expert men*, that is, in their own business, 1 Chron. xii. 33. Jer. l. 9. Gospel ministers are *expert in war*, well skilled, and able to resist sin, Satan, and the world, particularly erroneous and deceitful men, and qualified to teach others to do so, Song iii. 8.

EXPIRE; to come to an end, 1 Sam. xviii. 26.

EXPLOITS. Those done by Antiochus Epiphanes, in his return from Egypt, were fearful outrage against the Jews, murder of many thousands of them, overturning their temple-worship, and appointing the idolatry of the Greeks in its name: and those done by the pious Jews, on that occasion, were their bold resistance of temptations, their patient and chearful enduring of tortures and death, and, at last, their gallant defeating of his armies, Dan. xi. 28, 32.

EXPOUND; (1.) To explain, Acts xviii. 26. (2.) To rehearse Acts vi. 4.

EXPRESS; exact; lively, Heb. i. 3. EXPRESSED; particularly marked, numbered, mentioned, Numb. i. 17. EXPRESSLY; most plainly, and particularly, Ezek. i. 3.

EXTEND; to reach out; to bestow. God *extends* mercy, kindness, and peace to men, when, in a condescending, sovereign, and powerful manner, he bestows it abundantly on them, Ezra vii. 28. Isa. lxvi. 12. The goodness of Christ, and his people, *extends not* unto God; does not render him more glorious or happy than before; but it *extends* to the saints, to promote the increase of their holiness and happiness, Psal. xvi. 2, 3.

EXTINCT; quenched, as the light and flame of a candle put out. *My days are extinct, the graves* are ready *for me*: my season of prosperity is past, my life ends, and I can hope for nothing in this world but death and the grave, Job xvii. 1.

EXTOL; to praise to the highest, Psal. xxx. 1.; to exalt highly, Isa. lii. 13. Psal. xxxiv. 3.

EXTORTION, is an unjust wresting from one, by fraudulent bargains, law-suits, or violence of hand, what belongs to him, Ezek. xxii. 12. An *extortioner* is one who, by violence or deceit, wrests from men their substance, Psal. cix. 11.

EXTREME; very painful and

grievous, Deut. xxviii. 22. *Extremity*, denotes the moſt heavy, painful, and extenſive afflictions, Job xxxv. 15.

EYE. This member of animal bodies is of a moſt marvellous conſtruction. It conſiſts of ſix different coats, between which are placed a watery, cryſtalline, and glaſſy humour. Its veſſels are nerves, glands, arteries, and veins. The whole is diſpoſed, that the rays of light, and objects repreſented thereby, may be collected at the bottom of the eye. In old age mens' eyes grow ſtiff, and ſhrink in their ſockets, 1 Kings xiv. † 4. As the eyes are very uſeful, not only to receive rays of light and preſent objects, but alſo to mark love, pity, or wrath, &c. they are much uſed in the metaphoric language. *Eyes* and *eye-lids* aſcribed to God, ſignify his wiſdom and knowledge, which are diſplayed in every place; and whereby he obſerves and tries all his creatures, Prov. xv. 3. Pſal. xi. 4. His being of *purer eyes* than to behold iniquity, imports, that he cannot think evil good, or good evil, or give the leaſt mark of indifference or regard towards ſin, Hab. i. 13. His *ſetting of his eyes* on the temple, denotes his delight therein, care for it, as typical of Chriſt, and his reſpect to the worſhip there performed, 1 Kings viii. 29. The *ſetting of his eyes* on his people, imports his delight in, love to, and beſtowing bleſſings on them, Jer. xxiv. 6. Pſal. xxxiv. 15. He guides with *his eye ſet upon them;* with the utmoſt care and exactneſs, he directs them in the paths of duty and happineſs, Pſal. xxxii. 8. He has not *eyes of fleſh*, that ſee outward things only, and may be full of envy and malice, Job x. 4. His *hiding of his eyes* from men, denotes hatred and abhorrence of them, and their works, Iſa. i. 15. His *eyes are ſet againſt men*, and do not ſpare them, when, as obſervant of all their ſins, he manifeſts his wrath and indignation, in his juſt judgments againſt them, Amos ix. 8. Ezek. v. 11. He *ſharpeneth his eyes upon one*, when he ſtrictly marks, and ſeverely puniſhes his ſins, Job xvi. 9.; but the words may relate to Eliphaz, and mean, that he looked on Job with an evil and malicious eye, ready to ſpy his faults, and marking a wiſh for his deſtruction. Chriſt's eyes, as *a flame of fire*, may denote how pure, penetrating, and terrible to his enemies, his knowledge and wrath are, Rev. i. 14. His eyes, as *dove's eyes* by the rivers of water, denote the pleaſantneſs and conſtancy of his knowledge, and of his love to his people, Song v. 12.; and his having *ſeven eyes*, denotes the perfection of his knowledge and wiſdom, Rev. v. 6. *Seven eyes upon him*, either denote this, or, rather, that he is the object of obſervation and delight to his Father and bleſſed Spirit, and to holy angels and ſaints; and is, or ſhall be, the object of terror to devils and wicked men, Zech. iii. 9.

EYES, metaphorically aſcribed to men, ſignify their mind, underſtanding, or judgment, which are *opened*, when they are made to obſerve what they did not before, Gen. xxi. 9.; when their conſcience clearly diſcerns their ſin and miſery, Gen. iii. 7.; or their mind is ſavingly inſtructed in the knowledge of Chriſt and ſpiritual things, Acts xxvi. 18.; and are *blinded*, *cloſed*, or *darkened*, when the mind is deſtitute of ſpiritual knowledge; and ſo ignorant, obſtinate, or biaſſed, that it cannot diſcern between good and evil, Acts xxviii. 27. Rom. xi. 10. Deut. xvi. 19. The *eyes* of the ſaints, are their ſpiritual knowledge, faith, hope, deſire, and affection; which, like *doves eyes*,

are very comely, clear, quick, discerning, beautiful, humble, mild, and affectionately fixed on Jesus their husband; and are a great pleasure and delight to him; and are as *fish-pools*, pure, self-discovering, and given to godly sorrow, Song i. 15. and iv. 1, 9. and viii. 4.: and they are *toward the Lord*, as the eyes of servants to their masters, to observe what he is, and doth, or requireth; and to look for, and expect necessary blessings from him, Psal. xxv. 15. and cxxiii. 2.; and they *fail for* God's word, salvation, and presence, when, by long exercise thereof, they are like to be wearied out, Psal. cxix. 82, 123. and lxix. 3. Isa. xxxviii. 14. The *eyes of wise* men *are in their head;* their knowledge is useful, and properly applied, Eccl. ii. 14.; but the *eyes of fools* are *in the ends of the earth;* their thoughts and cares unsettledly go out after what they have no concern with, Prov. xvii. 24. Kings *scatter away evil with their eyes;* restrain it, and reform from it, by a careful inspection of affairs, and by frowning on evil-doers, Prov. xx. 8. Job was *eyes to the blind*, and *feet to the lame;* he was an helpful director and assistant, and comforter to the distressed; a teacher of the ignorant, and reliever of the weak, Job xxix. 15. To have a *single eye*, is to have the mind divinely and clearly instructed, and unbiassedly set upon knowing the mind and will of God, in order to glorify him. Where this is, the whole body is full of light, the person is rightly directed, Matth. vi. 22. To have *an evil eye*, is to be of a churlish and envious disposition, and manner of looking and behaving, Prov. xxiii. 6. Matth. xx. 15. To have a *bountiful eye*, is to shew kindness, and seek opportunities of doing or bestowing favours, Prov. xxii. 9. *Lofty eyes*, import pride and self-conceit, Prov. xxx. 13. And to *be wise* or *pure in one's eyes*, is to be so in their own opinion, without being really so, Prov. iii. 7. and xxx. 12. *Wanton* and *adulterous eyes*, are such as are used to wanton and lascivious looks, Isa. iii. 16. 2 Pet. ii. 14. *Open eyes*, import full capacity and readiness to observe and regard, Numb. xxiv. 3. 1 Kings viii. 29.; or readiness to punish, Job xiv. 3. Sometimes the *opening of the eyes* denotes giving to persons, who were blind, their sight, or making them to observe what they did not before, John ix. 32. Gen. xxi. 9. To *fix the eyes on one*, imports delight in, and care of him, Psal. ci. 6.; to look favourably towards him, Gen. xliv. 21.; or expectation of some direction from him, 1 Kings i. 20. To *have eyes that see not*, and ears that hear not, is to have natural faculties to discern, and even a natural knowledge of divine things, without any spiritual uptaking thereof, Isa. vi. 10. Rom. xi. 8. As the eye is very useful and tender, and right hands and feet very useful, any earthly enjoyment or lust, or whatever is very useful and dearly beloved by one, is compared to *right eyes*, *hands*, and *feet*, Matth. v. 29, 30. and xviii. 8, 9. To *pluck out the eyes*, and give them to one, is to love him so dearly, as to be ready to part with the dearest things for his sake, Gal. iv. 19. Hence God's people are compared to the *apple of his eye*, to denote how dear they are to him, and how tenderly he sympathizes with them, and keeps them, Psal. xvii. 8. Zech. ii. 8. Sins more or less scandalous, as they obstruct our clear views of God, and ought to be painful to our conscience, are likened to *motes and beams in the eye*, Matth. vii. 3. Sore troubles, or troublers, are likened to *pricks and thorns in the eyes*, Numb. xxxiii. 55. Josh.

xxiii. 13. *In one's eyes*, is in his sight, or in his view and opinion, Jer. vii. 11. 2 Sam. xix. 27. *Before one's eyes*, is *publickly*, Gen. xlii. 24. or impudently, Isa. lxv. 12. The *eye is not satisfied* with riches; the covetous mind is not satisfied with them, Eccl. iv. 8. and i. 8. Men *have the sword on their right eye*, and it is *utterly darkened*, when their natural knowledge and sagacity is taken from them, as it was from the Jews before the taking of Jerusalem by Titus; or they are bereaved of their temples, and whatever else is dear to them, Zech. xi. 17.

EYE-SALVE; Christ's word and Spirit are likened to it, as thereby our judgment is rectified, and we are enabled to discern the things of God, Rev. iii. 18. *Eye-service*, is what is done only when masters are present, while no care is taken to act for his advantage when absent, Eph. vi. 6. *An eye-witness*, is one that attests what he saw with his eyes, Luke i. 2. To EYE one, is carefully, and with evil intent, to observe whatever he doth, 1 Sam. xviii. 9.

EZEKIEL, the son of Buzi, a prophet and priest, who was carried captive to Babylon with Jehoiachin king of Judah. In A. M. 3409, in the fifth year of his captivity, and thirtieth of his age, or from the 18th of Josiah, when the great passover was kept, as he was among the captives, by the river Chebar in Chaldea, the Lord appeared to him, on a throne supported by cherubims and wheels, signifying angels and changing providences, or ministers and churches, and directed him to go and declare his mind to the captive Jews. There appeared to him about the same time, a roll, or book, filled with mournful threatenings of heavy judgments, which he was bidden to *eat*, that is, solidly consider, and thoroughly understand. After he had continued other seven days with his fellow-captives, the Lord constituted him a watchman, or prophet, to the house of Israel; assuring him, that they would not regard what he said; and that he should be seized and bound as a madman, Ezek. i. ii. and iii.

When he, by the direction of God, shut up himself in his house, God commanded him to describe, or figure the city of Jerusalem upon a brick or tile, and to put a pan, as a wall of iron, between him and this figure of the city; then lie before it, on his left side, 390 days, for the 390 years sin of the ten tribes, and 40 days on his right, for the 40 years provocation of Judah. This imported, that by the Chaldeans furious and determinate siege of Jerusalem, and taking of it, the sins of Israel, from the setting up of the calves at Bethel and Dan, to that day, and the sins of Judah, during the wicked part of Manasseh's reign, with that of the years elapsed since Josiah's death, should be avenged. Or might it not also signify, that after the Chaldeans had besieged it 390 days, they should again lay siege to it, and after 40 days render themselves masters of it? While he thus lay on his side, he was ordered to make himself bread of wheat, barley, beans, lentiles, millet, and fitches; and either fire it, or rub it over with human excrements; but on his expressing the greatest reluctance at the last point, he was allowed to use cows dung instead thereof. By this bread, and his manner of eating it, were prefigured, the Jews being reduced to live on base and unclean victuals, in small quantities, and amid terrible apprehensions of danger, ch. iv.

He was next directed to cut off his hair, divide it into three parts, burn

one, cut another to pieces with a ſword or knife, and ſcatter the reſt in the wind, except a few hairs, which he was to keep and burn with fire. This imported, that the Jews ſhould partly be deſtroyed with the famine and peſtilence, partly by the ſword of the Chaldeans, and another part be carried into captivity, and ſcattered among the Heathen; only a few of the ſurvivors ſhould be left in the land, and by their folly become a fire-brand, a means of kindling the Chaldean reſentment againſt the whole nation of the Jews. Soon after, he was employed to predict a variety of particular judgments againſt them. Next year, he was carried in ſpirit to Jeruſalem, and had a viſion of the abominable idolatries that there prevailed; and of five men, under the direction of Jeſus Chriſt, appointed to ſlay the inhabitants, except ſuch as were given to mourning and grief for the prevailing ſins of the land. He alſo, in his viſion, ſaw the Lord Jeſus caſt the fire of his vengeance, from between the cherubims, on the wicked city. He, at the ſame time, was inſpired to utter a variety of fearful threatenings of their deſtruction, and ſome promiſes of their merciful reſtoration, chap. v. xi.

After the ſpirit had tranſported him back to Chaldea, he was ordered of God to dig through the wall of his houſe, and, by the hole, carry forth his furniture at even-tide, when it was dark; and to eat his meat with trembling. This prefigured Zedekiah's ſhameful flight from Jeruſalem, and the calamities that were coming on the Jewiſh nation. After this, he declaimed againſt the falſe prophets, and the hypocritical elders, that were his fellow-captives; and aſſured them, that God's purpoſe of overturning the Jewiſh ſtate was irrevocable, and the time of it at hand, chap. xii,—xiv. By the metaphor of a *barren vine*, and a *wife*, graciouſly eſpouſed, turning *whore*, he ſhadowed forth the wickedneſs of the Jews, and the equity of their approaching ruin; to which he ſubjoins ſome promiſes of mercy, ch. xv. and xvi. By the *parable of two eagles*, and their interference with the twigs of a cedar-tree, he exhibits how juſtly the Chaldeans ſhould puniſh Zedekiah and his ſubjects, for their treacherous revolt to the king of Egypt; and after a prediction of the Meſſiah's incarnation and power, he vindicates the juſtneſs of all the calamities that were to come upon them, chap. xvii. and xviii. By the taking of *young lions*, he figures out the unhappy end of the four kings who ſucceeded Joſiah, chap. xix. He rehearſes the crimes of the nation in former ages, and their abuſe of the favours which God had heaped on them; he foretells the ſiege of Jeruſalem as near at hand; rehearſes the horrid crimes of its inhabitants; and repreſents, that their ſins which had provoked God againſt them, were more heinous than thoſe of Sodom and Iſrael, chap. xx,—xxiii.

In A. M. 3414, though about 600 miles diſtant, he declared to his fellow-captives, that that very day Nebuchadnezzar had laid ſiege to Jeruſalem, and that the wicked inhabitants ſhould be conſumed in it, as fleſh is boiled in a caldron, and the city itſelf be melted as copper that is deſtroyed. That night his wife died, and he was forbidden to weep for her. This imported, that the Jews ſhould quickly be deprived of their temple, their civil and eccleſiaſtic conſtitution, and every thing dear to them, without being ſo much as allowed to bewail the ſame, ch. xxiv.

After he had predicted the overthrow

of the kingdoms of Ammon, Moab, Edom, Philiſtines, Tyrians, and Egyptians, by the hand of the Chaldeans, he was again ſolemnly admoniſhed of his duty, as a ſpiritual watchman to the Jews; and hearing of the deſtruction of Jeruſalem, his mouth was opened. He, in a moſt delightful manner, foretold the coming of the Meſſiah, as their ſpiritual king and ſhepherd; their deliverance from Babylon, and from their preſent diſperſion; the harmonious junction of their tribes; the purity of their worſhip; the deſtruction of their enemies, particularly Gog and Magog, or the Turks; and their happy and holy eſtabliſhment in their country in the latter days: and through the ſymbolic account of them, their land, temple, and tribes, he deciphers the ſtate of the goſpel-church, in the apoſtolic, but chiefly in the millennial age, chap. xxv,—xlviii. Ezekiel began to propheſy ſix years before the deſtruction of Jeruſalem by Nebuchadnezzar, and continued at leaſt 16 years after it, chap. i. 1. with xl. 1. and xxix. 17. In reproving ſin, he is often abundantly plain; but more abounds in enigmatical viſions than the reſt of the prophets: Theſe in the firſt and in the nine laſt chapters, are reckoned ſo obſcure by the Jews, that they forbear reading them, till they be 30 years of age.

EZEL; the place where David met with Jonathan, to receive information of the deſigns of Saul. It is ſaid to have been nineteen miles eaſtward of Jeruſalem, and ſeven and a half weſt of Jordan; but I can hardly believe it was ſo far diſtant from Gibeah, where Saul dwelt, 1 Sam. xx. 19.

EZION-GABER, or EZION-GEBER; a city of the land of Edom, on the eaſtern gulf of the Red ſea. According to Dr. Shaw, it ſtood on the weſt ſide of the gulf, about 60 miles north of Sinai, and 30 or more ſouth of Elath, which ſeems more than the ſcripture will allow of, when it ſays, it was *beſide* it. Thus far back the rebellious Hebrews retreated, after they had touched the ſouth borders of the promiſed land. Numb. xxxiii. 25. Here Solomon equipped his navy that traded to Ophir for gold; on which account the Arabs ſtill call it the golden harbour, 1 Kings ix. 26. On the ridge of rocks, like a man's back-bone, before its harbour, was the conjunct fleet of Jehoſhaphat and Ahaziah daſhed to pieces by a ſtorm, 1 Kings xxii. 48.

EZRA, the ſon of Seraiah, who was probably the high-prieſt ſlain at the burning of the temple, a prieſt and ready ſcribe in the law of his God. Whether he came to Judea with Zerubbabel, and afterward returned to Babylon, we are not certain, though we ſcarce believe it. It is evident, Artaxerxes Longimanus, king of Perſia, ſent him to Judea in the ſeventh year of his reign, with a royal warrant to rectify the church and ſtate of the Jews, according to the law of God. A great number attended him. At the river Ahava he made a ſtop, and ſent back for prieſts and Levites. After 258 had come up, they there obſerved a ſolemn faſt, to implore the guidance and protection of God, as Ezra did not chooſe to aſk of the king an eſcort of troops. Here he delivered into the hands of his principal attendants an account of the gold and ſilver which the king had granted for the ſervice of the temple, to the value of about 800,000l. ſterling. In about the ſpace of four months, they, to the number of 1775, arrived at Jeruſalem, Ezra vii. and viii.

There he found, that vaſt numbers of the Jews had married heathen women, of the accurſed nations, or others. After a ſolemn confeſſion of ſin, and deprecation of wrath, he iſſued a proclamation, charging all the Jews in the country, under pain of excommunication, and confiſcation of goods, to aſſemble and rectify this matter. After they had aſſembled, he made them ſenſible of their ſin, and engaged them by covenant to forſake it; but on account of the great rain, commiſſioners were appointed to ſee the matter finiſhed. In three months, they made a thorough inquiry, and about 113 prieſts, Levites, and other Jews, diſmiſſed their ſtrange wives, though by ſome of them they had children. It does not appear that they put away the children, but carefully educated them in the Jewiſh religion, Ezra ix. and x. For 13 years Ezra continued director of the Jewiſh church and ſtate. After Nehemiah had come, and got the walls of Jeruſalem rebuilt, Ezra, aſſiſted by 26 Levites, read and expounded the law to the people, as they aſſembled, during the eight days of the feaſt of tabernacles, from morning to night; which was ſucceeded by ſolemn confeſſion of ſin, and renovation of their covenant with God, Neh. viii. ix. and x. It is probable, that Ezra wrote the book called by his name; which, together with moſt of the facts related in this article, gives an account of the Jews return from Babylon; their founding and finiſhing the ſecond temple, notwithſtanding the obſtructions which the Samaritans and others gave to the work, chap. i,—vi. As from chap. iv. 8. to vii. 27. it moſtly relates to the affairs of the empire, the language is Chaldee; the reſt is in Hebrew. It is generally ſuppoſed, that he wrote alſo the two books of Chronicles, and theſe of Nehemiah and Eaſter.

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FABLE, an idle and groundleſs ſtory. The Heathens had *fables* unnumbered, concerning the riſe and exploits of their Gods, &c. Nor were the Jews, in the apoſtolic age, much behind them in ill-grounded ſtuff, concerning their oral law, the traditions of the elders, &c. 1 Tim. iv. 1. vii. and i. 11. 2 Pet. i. 16.

FACE, *Countenance* or *viſage*, is a part of the body well known: It is thereby that our inward motions are made known to others: love, hatred, deſire, diſlike, joy, grief, confidence, deſpair, courage, cowardice, admiration, contempt, pride, modeſty, cruelty, compaſſion, and the reſt of the affections, are diſcovered by their proper aſpects. The *countenance*, as one phraſes it, is a cryſtal wherein the thoughts and affections, otherwiſe inviſible, appear; and is a natural ſign known to all.

The *face* of a man is alſo taken for the man himſelf; *I had not thought to ſee thy* face, that is, thy perſon, ſays Jacob to his ſon Joſeph, Gen. xlviii. 11. *Before one's face*; that is, in his ſight or preſence, Numb. xix. 3. *To withſtand a perſon to the face*, is to reprove him boldly, Gal. ii. 11. *The pride of* Iſrael *doth teſtify to his face.* Hoſ. v. 5. It is ſo full and evident a witneſs againſt *Iſrael*, that no other teſtimony need be produced, to convince the moſt impudent and ſhameleſs among them. *To fall to the earth upon one's face*, was a poſture of adoration, Joſh. vii. 6. Joſhua *fell to the earth*

upon his face, in deep humiliation and fervent ſupplication. *To accept one's face*, is to ſhew one a favour, and grant his requeſt, Gen. xix. † 21. *Peradventure he will accept of my face;* he will be reconciled with me, and accept of my perſon. *To ſpit in one's face*, is a ſign of the utmoſt contempt. The woman whoſe huſband died without children, if her huſband's brother refuſed to marry her, ſpit in his face, Deut. xxv. 9.

Face is likewiſe referred to God, and denotes ſometimes his anger. Pſal. xxxiv. 16. "The face of the Lord is againſt them that do evil." Rev. vi. 16. "Hide us from the face of him that ſitteth on the throne." At other times it denotes his love and favour. Pſal. xxxi. 16. lxxx. 7. "Make thy face to ſhine upon thy ſervant. Cauſe thy face to ſhine, and we ſhall be ſaved." Dan. ix. 17. "Cauſe thy face to ſhine upon thy ſanctuary which is deſolate." It is alſo taken for his omniſcience. 1 Sam. xxvi. 20. *Let not my blood fall to the earth, before the face of the Lord;* that is, if thou didſt ſhed my blood, remember that God, the judge of all the earth, ſeeth it, and will avenge it.

The Lord promiſes Moſes, that his *face* ſhall go before the Iſraelites, Exod. xxxiii. 14. My preſence, *in Hebrew*, my face *ſhall go with thee;* that is, I myſelf will go with thee. The angel of my preſence, namely the *Meſſiah*, Iſa. lxiii. 9. who is always in the boſom of the father, and continually making interceſſion for his people; and likewiſe the pledge of my preſence, ſhall go with thee, namely, the cloudy pillar. Moſes, in the ſame *chapter*, begs of God *to ſhew him his glory*. God replies to him, *I will make all my goodneſs paſs before thee*, or *all my glory;* thou ſhalt have a ſudden tranſient view of it; and *I will proclaim my name, which* I will give thee as a ſignal of my preſence, that thou mayſt attend: but for "my face, thou canſt not ſee it; for there ſhall no man ſee it and live:" Thou canſt not ſee the majeſty and glory attending that external ſhape I have now aſſumed; nor thoſe manifeſtations of my glory which the ſaints are favoured with in another life; for ſuch is the weakneſs of man in this life, that if I ſhould diſplay all the beams of my glory to him, it would certainly aſtoniſh, overwhelm, and deſtroy him. It was a certain perſuaſion, and very prevalent in the world, that no man could ſupport the ſight of God without expiring. See Gen. xvi. 13. xxxii. 30. Exod. xx. 19. xxiv. 11. Judg. vi. 22, 23. xiii. 22.

Nevertheleſs it is ſaid in Numb. xii. 8. *With* Moſes "will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches." And in chap. xiv. 14. *The* Canaanites "have heard that thou art among this people, and that thou art ſeen face to face." And in Deut. v. 4. it is ſaid that *God talked with the* Iſraelites, *face to face, out of the midſt of the fire:* But in all theſe places, *face to face* is to be underſtood ſimply, as if he had ſaid, that God manifeſted himſelf to the Iſraelites, that he made them hear his voice in a manner as diſtinct, as if he had appeared to them face to face: That he ſpake to them perſonally and immediately, and not by an interpreter; and familiarly, ſo as not to overwhelm and confound them. The apoſtle ſpeaking of the difference between our knowledge here and in heaven, ſays, "Now we ſee thro' a glaſs darkly; but then face to face," 1 Cor. xiii. 12. That is, there is as much difference between our knowledge here and in heaven, as between looking through a perſpective glaſs

upon a thing a great way off, and covered with many obſcurities; and looking immediately, with the naked eye, upon the naked object nigh at hand.

The *face of God*, is an expreſſion which occurs much more frequently in the original text than appears from our tranſlation, and appears always to have reſpect to the incarnation of the Son of God. When Jacob wreſtled with the Man, viz. Jehovah, Gen. xxxii. 30. he called the name of the place PENIEL, becauſe he had ſeen the *face* of God. The ſhew-bread was called the bread of faces.

FADE; to wither, decay as leaves and flowers, Iſa. i. 30. Rich men *fade away in their ways*; they often grow poor and deſpicable, amidſt all their pains to procure wealth and honour; and are cut off by death, amidſt all their buſtling and gay appearances, Jam. i. 11.

FAIL; to grow inſufficient and weak; to fall ſhort; to ceaſe; to periſh, Gen. xlvii. 16. Pſal. cxlii. 4. God doth not *fail*, nor forſake his people; he always directs, ſupports, and protects them, Joſh. i. 5. Promiſes would *fail*, if they were not accompliſhed to the full extent, Joſh. xxi. 45. Mens' heart or ſpirit *fails*, when they are exceedingly grieved, diſcouraged, and filled with fear, Pſal. xl. 12. and lxxiii. 26. My *ſoul failed* when he ſpake; my ſoul was languidly affected when he ſpake to me, and is now like to die of grief for ſlighting him, Song v. 6. Mens' *eyes fail*, when their deſires or expectations are long delayed, and like to be diſappointed, Job. xi. 20. Pſal. cxix. 82, 123.

To FAINT; (1.) To loſe vigour, courage, activity, and hope, by reaſon of hunger, thirſt, fear, toil, diſtreſs, Pſal. xxvii. 13. Gal. vi. 9. (2.) To deſire with ſuch earneſtneſs, that one is upon the point of dying of his paſſion, Pſal. lxxxiv. 2. My ſoul *fainteth* for thy ſalvation; I earneſtly deſire it, and am ſad and heavy with the delay of it, Pſal. cxix. 81.

FAIR; comely, BEAUTIFUL. Chriſt is *fairer* than the children of men; in his divine nature he is infinitely comely; in his human he is tranſcendently ſo, it being that *holy thing*; and in his whole office, relations, appearances, and works, he is unſpeakably glorious, and in him the perfections of God ſhine with unmatched luſtre and brightneſs: the Hebrew word is of a double form, to mark the aſtoniſhing degree of his comelineſs, Pſal. xlv. 2. The church is celebrated in the Song of Solomon, as *the faireſt among women*. All the members of Chriſt's body are comely through his comelineſs, Ezek. xvi. 4.; her ordinances and his divine preſence beautify all her aſſemblies, and at laſt he will preſent her without ſpot or wrinkle, or any ſuch thing, Song i. 8, 15. ii. 14. and iv. 1, 7. 1 John iii. 9. Prov. iv. 18.

FAIRS; ſtated aſſemblies of people for merchandiſe, Ezek. xxvii.

FAITH. Of all the words and expreſſions which come under one review in this work, none appears more important than that which we now enter upon. Notwithſtanding all the ſcoff and ridicule to which it is expoſed from the wiſe and prudent, the unfeigned and unadulterated FAITH is a moſt important article in revelation. "Without *faith* it is impoſſible to pleaſe God," Heb. xi. 6. "Verily, verily, ſaith the Lord Jeſus, he that believeth on me hath everlaſting life." John vi. 47. "He that believeth ſhall be ſaved; he that believeth not ſhall be damned." Mark xvi. 16. We are alſo well aſſured, that "all men have not

faith," 2 Theſſ. iii. 2.; and that, "when the Son of Man cometh, faith ſhall be very rare on earth." As, therefore, faith is precious, Luke xviii 8. yea, a pearl of great price, we will be excuſed in examining, with more than uſual care, the ſcriptural account of THE FAITH.

Mr. Brown's definition of it is as follows:—1. It properly ſignifies a perſuaſion and aſſent to truth upon the authority of another, and is oppoſed to *doubting*, Matth. xiv. 31. That faith which reſpects divine things, is either, (1.) *Hiſtorical*, whereby we aſſent to the truths of revelation, as a kind of certain and infallible record: this, without works, is *dead*, Jam. ii. 17.; of this kind is the faith of devils, Jam. ii. 19. (2.) A *temporary* faith, whereby, with ſome degree of affection, we receive divine truths, as both certain and good; but ſoon after loſe the whole impreſſion, as they were never rooted in the heart: ſuch is the faith of the goſpel hearers, who are compared to ſtony ground, Matth. xi. 24. (3.) The faith of *miracles*, whereby, by means of a divine impreſſion, one is perſuaded that God will work ſuch a particular miracle, by his means, or upon his perſon; a faith to *remove mountains* is of the firſt kind; and faith to *be healed* is of the laſt, 1 Cor. xiii. 2. Acts xiv. 9. (4.) *Saving* faith is that gracious quality, principle, or habit, wrought in the heart, by the Spirit of God taking the things of Chriſt, and ſhewing them to us, whereby we receive and reſt on Chriſt alone for ſalvation, as he is offered to us in the goſpel. By this we, on the teſtimony of God's law, believe ourſelves utterly ſinful, loſt, and undone, without Jeſus Chriſt; on the teſtimony of his goſpel, believe that Chriſt is every way ſufficient and ſuited to ſave us; that he is candidly offered to us, as loſt and ſinful men; and that, by the appointment of his Father, and his own offer of himſelf, we have a divine right to take and uſe him for all the purpoſes of our ſalvation; and ſo truſt and depend on him and his righteouſneſs, as the ground of ſalvation to us in particular. By this faith we are united to his perſon, as our ſpiritual head and huſband, and he dwells in our heart; are intereſted in his righteouſneſs and fulneſs; and, by improvement thereof, become *bold* before God, and active in his ſervice, Eph. iii. 17. Gal. ii. 20. By this faith we are *juſtified* and *ſaved*, as it receives, in the goſpel-promiſe, Chriſt and his righteouſneſs, for juſtification and ſalvation, Rom. v. 1. Eph. ii. 8. It *purifies the heart*, by receiving and applying Jeſus's blood, Spirit, and grace, preſented in the promiſe, Acts xv. 9.; it *worketh by love*; exciting to, and drawing virtue from Jeſus Chriſt, for the performance of every good word and work, Gal. v. 6. This is the *faith of God's people*, and they alone are *in the faith*, 2 Cor. xiii. 5. and *of the faith*, that are, poſſeſſed of, and act according to the principles of it, Gal. iii. 7.

2. FAITH is taken for the object which faith believes, whether the doctrines of the goſpel in general: this faith Paul once *deſtroyed*, or perſecuted, and afterward *preached*, Gal. i. 23. Acts xxiv. 24.; or the promiſes of God concerning the Meſſiah and his grace, and in which his faithfulneſs was pledged for performance; *this* the unbelief of men cannot *make void* or of none effect, Rom. iii. 3.; or Chriſt the ſubject-matter of the goſpel and promiſes. It was his coming and fulfilling all righteouſneſs, that introduced freedom from the ceremonial law; and his coming into the heart, frees from

bondage to the law as a covenant, Gal. iii. 23, 25; and it is his righteousness *believed on*, that is imparted to us, to constitute our persons righteous before God as a judge; for it is a righteousness without works, and hence not our habit, or act of believing, Rom. iv. 3, 5, 6.

3. FAITH signifies an open profession of gospel truths, springing from a firm persuasion and belief of them. In this sense, the *faith* of the Roman Christians was spoken of through the whole world, Rom. i. 8. (4.) A particular persuasion of the lawfulness or unlawfulness of something in itself indifferent. This one is to keep to himself, not troubling the church with it; and without such persuasion of the lawfulness of indifferent things, a man sins in using them, Rom. xiv. 22, 23. (5.) It signifies fidelity in performing promises, or executing a trust. The Hebrews were a people in whom was *no faith*; they neither believed God's word to them, nor were careful to fulfil their vows and engagements to him, Deut. xxxii. 20. The righteousness of God is revealed *from faith to faith*; from the faithful promise of God, to the grace of faith in our heart, to be received thereby; from the faith of Old Testament saints, to that of these under the New; from one degree and act of faith to another: or might not the words be rendered, *The righteousness of God by faith, is revealed to faith?* Rom. i. 17. Thus far Mr. Brown, to which we shall add several extracts from other divines, &c.

1. *The meaning of the word* FAITH. The Greek word πιστις Pistis, translated faith, comes from the Greek verb πειθω Peitho, which signifies to persuade or to convince. The nature of faith is a persuasion and assent of the mind, arising from testimony or evidence. What we believe is the persuasion of our mind; and that which persuades or convinces our mind, is evidence of some kind. To believe a thing, means to assent to, and give credit to it as true. The word faith has different senses in holy scripture. Very often it signifies the thing believed, or the thing to be believed. And often it signifies belief, or a believing. And the word faith is used in either sense; and sometimes includes both senses; and means the thing believed, and also the belief of it.

It is the duty of man, as a creature, to believe what God saith. Therefore man is to hear God speaking, "Hear, and your soul shall live," Isa. lv. 3. God's word is the matter of faith, or the thing to be believed. And the whole scripture-revelation is the word of God. And the belief of God's word is faith.

The prophets gave this substantial reason for what they delivered, "Thus saith the Lord." God's word, well attested, is sufficient ground for man to believe and to obey. For, "By every word that proceedeth out of the mouth of the Lord, doth man live," see Deut. viii. 3. Matth. iv. 4. Luke iv. 4. Before the fall of Adam, man was to live by the word of God. After the fall of Adam, man was to live by the word of promise, till Christ came and finished his work. And now man is to live by the word of the gospel of God; "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED: HEAR YE HIM," Matth. xvii. 5. This testimony of God, called the truth, the record, the word, and the faith of God, but most commonly the gospel, or the faith, is the thing to be believed: But God's testimony is concerning Jesus Christ and his righteousness, his obedience,

to be believed in for acceptance with God, for pardon, life, and salvation. The testimony of God is concerning the person of Christ, and the work of Christ. Now, man is to believe the testimony of God; and, upon the authority of it, he is to believe in Jesus Christ and his righteousness, whereof God hath testified, that he is well pleased. Therefore, the faith of the gospel is the believing of God's testimony concerning Christ and his righteousness, and believing in Jesus Christ, and his most perfect and divine righteousness, as the only sure ground of the hope of eternal life. He that believes the gospel, believes in Jesus Christ, and he that believes in Jesus Christ, believes the gospel.

Sometimes the word faith means the thing to be believed or believed in. As, "He now preacheth the faith which once he destroyed," Gal. i. 23. The *faith* here means the gospel, as hath already been explained. In this sense the apostle Paul frequently useth the word faith; as, "The hearing of faith." "The law is not of faith." "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. But after that faith is come," Gal. iii. 2, 5, 12, 23, 25. When the word faith means believing, it implies a conviction or persuasion of mind, upon sufficient or satisfactory proof or evidence, that the thing to be believed is true. Faith or believing, is weak or strong, as the evidence that supports it is less or more, weak or strong. For example, "O ye of little faith," Matth. vi. 30. i. e. of a weak belief, of a timid or fearful persuasion of mind, scarce daring to believe or depend on God. "Abraham was strong in faith," Rom. iv. 20. He believed without doubting, he staggered not; he wavered not; he was fully persuaded in his mind; he had confidence in God; he depended on God's promise. "Have faith in God," Mark xi. 22. "Lord, increase our faith." "If ye had faith as a grain of mustard seed," Luke xvii. 5, 6. "Stephen, a man full of faith," Acts vi. 5. "Joy of faith," Phil. i. 25. "When your faith is increased," 2 Cor. x. 15.

My faith means what I believe. What I believe may be true before I believe it; but it is not my faith before I believe it. The gospel is the truth of God, whether it be believed or not. The gospel doth not become a truth upon believing it: for it is the same truth before and after believing of it. But the gospel doth not become any person's faith, till he believes it. If I believe not the gospel; yet, nevertheless, it is the precious truth of God. But if I believe the gospel, it becomes my faith. Some writers, conceiving the words *his faith*, to mean his believing, and no more, (in this remarkable text, "To him that worketh not, but believeth on him that justifieth the ungodly, *his faith* is counted for righteousness," Rom. iv. 5.) have concluded, that a person was justified for his believing, if it was but right believing; and that his believing was counted or imputed to him for righteousness or justification. But this is a gross error. For sinners are neither justified for their own believing, nor their own obeying; nor for both together: neither for the truth or sincerity, or soundness of their believing; nor for any thing they have done, can do, or ever will do. Neither are they justified for any thing wherein they differ from others, or excel others; nor for any thing done or wrought in them, or received by them. For the whole and sole cause of the jus-

tification of sinners, is the obedience of Jesus Christ, called the righteousness of God, "Which is unto all, and upon all them that believe," Rom. iii. 22. To justify sinners is the peculiar prerogative of the Most High. "It is God that justifieth," Rom. viii. 33. "God is the justifier of him which believeth in Jesus," Rom. iii. 26 How then can either faith or works justify a sinner? But God justifies ungodly sinners *upon* believing, (tho' not for believing,) by imparting to them the divine righteousness of Christ, which becomes their faith, when they believe God's testimony concerning it. The words *his faith*, mean *what he believes*; including the righteousness of Christ, in which he believes, and also the belief of God's testimony concerning Christ and his work, as alone sufficient to save sinners, without any other requisite. Again, "Being justified *by faith*, we have peace with God," Rom. v. 1. Being justified by *what we believe*; for if we believe the gospel, therein is the righteousness of Christ revealed, by which God justifies us, Rom. i. 17. Again, "The just shall live *by faith*," Rom. i. 17. He that is justified, lives *by what he believes* upon the testimony of God concerning the person and work of Jesus Christ.

2. *The nature of faith.*

Whatever is the ground and support of a man's hope that he shall be saved, that is his religious faith, be it what it will. Whoever then hopes to be saved by the profession of any religion, particular sect, or society, that is his faith. Again, whoever hopes to be saved because he is a moral man, that is his faith. Without controversy, a good conversation becomes the gospel; and whoever is an immoral man is a bad man, whatever he professes. A moral man is a valuable person in civil society, and worthy of respect as a neighbour or a subject, even in a private capacity; and much more so, when he is in a public capacity, an officer or a magistrate. But that morality, as well as several other things I am about to mention, is a sound and sure foundation for eternal life, cannot be gathered from the whole scriptures of truth. Again, whoever hopes to be saved by praying, reading, fasting, hearing sermons, receiving the sacrament, or by any other religious exercise or duty, that is his faith. Whoever hopes to be saved by good works, as feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the sick, entertaining strangers, &c. &c. or by any other good works, that is his faith. Whoever hopes to be saved, because he hath gone through such distress of soul, or such exercise of heart or mind, having been so often convinced of sin, and so long and so much burdened, pained, and grieved upon that account, that is his faith. Whoever hopes to be saved, because he hath reformed his life, or made a good beginning towards it; or because he is changed and altered, and better than he was before, or better than others, as he himself thinks, that is his faith. Whoever hopes to be saved, because he hath now and then a good thought, and puts up to God a short ejaculation, says a prayer, or sheds a tear; or because he hath made, or soon purposes to make, a pious resolution to amend his ways and be good, that is his faith. In short, whatever any one hopes to be saved by, be it good or bad, true or false, right or wrong, that is his faith, or what he believes in, and depends on for salvation.

3. *How men obtain faith.*

The faith of the gospel, and how men obtain it, I shall now endea-

vour to set forth: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast," Eph. ii. 8, 9. The same almighty power of God that was put forth in raising Christ from the dead, is exerted in the quickening or regenerating of men dead in trespasses and sins; and in teaching them to know, understand, believe, and obey the gospel, Eph. i. 19, 20. and ii. Sin, which is the cause and origin of all evil, gave occasion to manifest the mercy of God. There is no inquiry of equal importance to man, as to know how to obtain God's favour and be saved. Yet the light of nature cannot furnish the answer. Man, by nature, cannot but think of doing something, or suffering something; or that some change or alteration must be made in him, to render him different from others, in order to obtain mercy. Hence it comes, that all persons are for being saved by doing something; and all, without exception, are inclined to establish their own righteousness, or to be saved by their own works. But the gospel publishes and makes known a free, full, and complete salvation to sinners, as such, upon believing it, without requiring any fitness, meetness, preparation, or qualification to deserve it. "Be it known unto you, men and brethren, that through this man (Jesus Christ) is preached unto you the forgiveness of sins; and by him all that believe are justified from all things," Acts xiii. 38, 39.: and, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," Rom. iv. 5. "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price," Isa. lv. 1. The faith of the gospel doth not stand on the teaching or wisdom of man, but in the power of the Holy Ghost. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. i. 5. The Holy Ghost, the Spirit of truth, the Spirit of faith, he teaches, he persuades all sinners to believe the gospel. He gives to sinners to understand the gospel, and, on their believing it, to experience in their hearts the divine complacence, the good pleasure of God in Jesus Christ and in his consummate righteousness. The sinners now believing on Jesus Christ, and confiding in his precious blood and perfect obedience, as sufficient for salvation, have the peace of God in their consciences, divine joy in their hearts, and find rest unto their souls. They believe the gospel and receive it, "Not as the word of men; but (as it is in truth) the word of God, which, effectually worketh in them that believe," 1 Thess. ii. 13. And thus the teaching and demonstration, the light and power of the Holy Ghost is, to a true believer, the evidence of things not seen. For the Holy Ghost opens the eyes of the understanding to see the truth, and, by his almighty power, he fully satisfies the mind and conscience, demonstrating it to be the truth, the glorious gospel of the blessed God. By the written word of God, the holy scripture, this evidence is set before him; and his ear is now open to hear it, and his understanding is enlightened to comprehend it. He knows and believes that Jesus is the Christ, the beloved Son, in whom the Father is well pleased. And thus, "Faith cometh by hearing, and hearing by the word of God," Rom. x. 17.

FAITHFUL is, in a particular manner, applied to such as profess, and appear to be of *the faith;* thus we read of the faithful brethren, Col. i. 2.; but it is chiefly applicable to the author and finisher of the faith; who is a faithful high-priest, Heb. ii. 17. a faithful witness, Rev. i. 5. iii. 14. Those who hold fast the profession of the faith, are also faithful; Moses was faithful as a servant, Heb iii. 2. *i. e.* he acted faithfully in delivering to the Old Testament church all that the Lord said to him; in like manner, those office-bearers and others in the churches who acted faithfully in any charge were called faithful; thus Sylvanus and Onesimus are called faithful brethren, Col. iv. 9. and 1 Pet. v. 12. Antipas was a faithful martyr; he held the faith unto the end, Rev. ii. 13. and all the redeemed company who follow the Lamb are faithful, Rev. xvii. 14. The gospel is eminently called a FAITHFUL SAYING, being the saying of him who cannot lie, in opposition to every cunningly devised fable, 1 Tim. i. 15.; and, therefore, God's faithfulness, as connected with the certainty of that saying, is spoken of as established in the very heavens, Psal. lxxxix. 1, 2. The worship of the church, is called a shewing forth the divine faithfulness, Psal. xcii. 2.

To FALL, metaphorically taken, imports, to become guilty of sin, or be subjected to misery: in this way, persons, nations, or cities, lose their height of glory and happiness, 1 Cor. x. 12. Psal. xxxvii. 24. Man's beginning to disobey his Maker, and so losing his favour and image, and becoming sinful and miserable, is called his *fall*, or the *fall*, by way of eminence. *To fall*, most frequently signifies, to be destroyed by death and ruin, 2 Kings xiv. 10. Dan. xi. 19. Hos. iv. 5, 14. The righteous *fall before the wicked*, when they are oppressed and persecuted by them, Prov. xxv. 26. To *fall on* persons, often signifies to attack them, 1 Sam. xxii. 17, 18. The *tongue of the wicked falls on themselves*, when they are hurt by, and punished for their wicked, reproachful, and malicious talk, Psal. lxiv. 8. Apostacy from the profession or practice of gospel-truth, to open profaneness, or Anti-christian abomination, is called a *falling away*, Heb. vi. 6. 2 Thess. ii. 3.

FALLOW. See DEER; GROUND.

FALSE; untrue; deceiving, 2 Kings ix. 12. *False Christs*, were SUCH Jews or others, as falsely pretended to be the true Messiah, Matth. xxiv. 24 *False prophets*, were such as, under pretence of commission from God, published error, foretold untruth, or excited to wickedness, Matth. vii. 15. 2 Cor. xi. 13. *False witnesses*, are such as, for gain, humour, or like carnal motives, will insinuate or assert falsehood, Matth. xxvi. 59. *False ways*, are sinful courses, which agree not with the standard of God's truth, and deceive the transgressor into everlasting ruin, Psal. cxix. 28. FALSEHOOD; untruth; deceit. Idols are called *falsehood*; they are not what is pretended; have no divinity in them; and are means of seducing men to a vain and wicked worship, tending to their ruin, Jer. x. 14. The Jews thought to *hide themselves under falsehood*, when they trusted for their protection to idol-gods, sinful alliances with Heathen neighbours, treacherous compliance with the enemy, crafty devices, and to the power and wealth which they had procured by fraudulent methods, Isa. xxviii. 15.

FAME, sometimes signifies common talk; public report, Gen. xlv.

16.; but ordinarily it means a wide-ſpread report of one's excellency and glorious deeds, Zeph. iii. 19. To be FAMOUS, is to have a wide-ſpread renown, Ruth iv. 11.

FAMILY, not only denominates, (1.) Such as dwell together in one HOUSHOLD, Gen. xlvii. 12. Eſth. ix. 28.; but alſo, (2.) A whole kindred, Lev. xxv. 49. (3) A large diviſion of one of the Hebrew tribes; all the deſcendants of a particular ſon of the twelve patriarchs, Numb. xxvi. 5. Jer. iii. 14. (4.) A whole nation, Jer. viii. 3. Amos iii. 1. Zech. xiv. 18. (5.) The whole creatures of God in general, which proceed from, and are governed by him, Eph. iii. 15. (6) A particular ſort of beaſts, Gen. viii. † 19. FAMILIAR; an intimate companion, that as it were lives in the ſame family with us; and to whom we readily impart our ſecrets, and conſult him in a time of need, Job xix. 14.

FAMINE; DEARTH: ſuch ſcarcity of proviſion, as renders the price thereof extremely dear. To puniſh men for their contempt and neglect of ſpiritual proviſion, and for their abuſe of temporal favours, God has oft afflicted men with famine, partly occaſioned by drought, exceſſive rains, or ravage of vermin; whereby the fruits of the ground are deſtroyed: partly by the march and ravage of armies, and their beſieging of cities, 1 Kings xvii. Joel i. and ii. Jer. xiv. 2 Kings vi. Deut. xxviii. A famine happened in Canaan, in the days of Abraham; another in the days of Iſaac, Gen. xii. 10. and xxvi. 1.; another in the days of Boaz, Ruth i. 1.; one of three years continuance in the days of David, 2 Sam. xxi., another of three or four years, was occaſioned by the drought in the reign of Ahab, 1 Kings xvii. and xviii.; another of ſeven years, in the reign of Jehoram his ſon, 2 Kings viii. 1.; another, by means of vermin, &c. in the days of Joel, chap. i. and ii. and another in the time of Jeremiah; chap. xiv. There were alſo famines in the time of Haggai and Nehemiah, Hag. i. 7,—11. Neh. v. 3. Even in Egypt, where the crop was ordinarily moſt large and certain, they had ſeven years of famine in the days of Jacob, Gen. xli. 27. When Benhadad and Shalmaneſer beſieged Samaria, and when the Chaldeans and Romans beſieged Jeruſalem, the famine was ſo terrible, that even mothers murdered their ſucking children, and eat them, Deut. xxviii. 57. 2 Kings vi. 24, —29. and xxv. 3. According to our Saviour's prediction, divers famines happened before the ſiege of Jeruſalem; particularly one predicted by Agabus, that extended to the whole Roman empire, and during which the Gentile Chriſtians generouſly raiſed a contribution, for the relief of the famiſhed believers of Judea, Matth. xxiv. 7. Acts xi. 27,—30. Under the third and fourth ſeals, a variety of terrible famines, between A. D. 190 and 280, diſtreſſed the Roman empire, Rev. vi. 6.—8. Scarcity of goſpel-ordinances is called a *famine*: it tends to ſtarve and ruin the ſouls of men for want of ſpiritual proviſion, Amos viii. 11. The *mighty famine* that urged the prodigal ſon to return to God, is the perplexity of ſoul occaſioned by diſtreſs and conviction, which entirely deprives men of pleaſure and comfort, notwithſtanding all they can do to obtain it in ſinful and worldly things, Luke xv. 14.

FAMISH. Egypt was *famiſhed*, when the people were like to be ſtarved to death for want of food, Gen. xli. 55. God will not ſuffer the righteous *to famiſh*, i. e. to

continue deſtitute of ſubſiſtence, help, or comfort, Prov. x. 3. The honourable Hebrews were *famiſhed*, when they were reduced to poverty and contempt, and made few in number, Iſa. v. 13. God *famiſhes the gods of the earth*, when he renders every thing beſide himſelf evidently worthleſs, contemptible, and incapable to help, ſave, or comfort men, Zeph. ii. 11.

FAN; an inſtrument for winnowing of corn. It ſeems they had two kinds of them; one with teeth, wherewith they turned up the corn to the wind, that the chaff might be blown away; another that made wind, if the air was calm, Iſa. xxx. 24. God's judgments are likened to a *fan*; he thereby turns up perſons and nations to the blaſts of his vengeance, and ſcatters and diſperſes them for their naughtineſs; and his thus ſcattering and overturning them, are called his *fanning* of them, Jer. xv. 7. The Medes, Perſians, and others, by whoſe means he executes his ſcattering and overturning judgments, are called *fanners*, Jer. li. 2. Chriſt's *fan is in his hand*, whereby he *will thoroughly purge his floor*: by the goſpel diſpenſation, and ſpiritual influence which he introduced, men were, or ſhall be put to the trial, and the ſaint ſeparated from the ſinner. His fearful judgments were at hand, whereby he tried the Jewiſh church and nation, and deſtroyed and ſcattered, as chaff, the wicked among them. In every age, by temptations and trouble, he tries profeſſed members of his church; and, eſpecially by death and judgment, will ſeparate the righteous from the wicked; and by the blaſt of his wrath, hurl them into unquenchable fire, Matth. iii. 12.

FAR; (1.) Very much, Heb. vii. 15. Rom. xiii. 12. (2.) At a great diſtance, Iſa. x. 3. God is *far* from the wicked; he has no friendſhip with them; is perpetually angry with, and is averſe to deliver them, Prov. xv. 29. He is *far from their reins*; he is not ſeriouſly and affectionately thought of, eſteemed, loved, or deſired by them, Jer. xii. 2. He removes our tranſgreſſions *far* from us, when he fully and finally forgives them, that they can never come into judgment againſt us, Pſal. ciii. 12. He ſet the Jewiſh temple *far* from them, when he permitted the Chaldeans to carry them captive into Babylon, a place about 600 miles eaſtward of Jeruſalem, Ezek. vii. 20.

FARE; the price of one's paſſage in a ſhip, Jon. i. 3. *Look how thy brethren fare*; how they live; how they proſper; what they meet with, 1 Sam. xvii. 18. The rich man *fared ſumptuouſly* every day; he enjoyed, in an abundant degree, whatever food, raiment, honour, pleaſure, &c. was delightful to him, however coſtly, Luke xvi. 19.

FAREWELL; a word uſed by friends at parting, and imports a wiſh of all joy and happineſs to ſoul or body, Acts xv. 29. Luke ix. 61.

FARM; a piece of ground, in the country, let out to one at a certain rate. Mens' going to their *farm* and *merchandiſe*, when called to the goſpel-feaſt, imports, that they preferred their earthly buſineſs to the care of their ſalvation; and their carnal gain to Jeſus Chriſt, and all his ineſtimable bleſſings, Matth. xxii. 5.

FARTHING; a piece of braſs money uſed by the Romans. Our tranſlators give this Engliſh to both ASSARION and QUADRANS; but theſe were different; the *aſſarion* was the tenth part of a Roman penny, or about three farthings ſterling, Matth. x. 29. The *quadrans*

was equal to two mites, and so is about a fifth part of our farthing, Mark xii. 42.

FASHION; (1.) A pattern or form, Exod. xxvi. 30. (2.) Outward appearance, 1 Kings vi. 38. Phil. ii. 8. 1 Cor. vii. 31. To *fashion* a thing, is to give it its being or form, Job x. 8. Exod. xxxii. 4. To *fashion* one's self according to former lusts, is to live under their power, and to act according to their sinful inclinations and motions, 1 Pet. i. 14.

FAST, relating to progress, signifies *speedily*, Ezra v. 8. Jer. xlviii. 16. In other cases, it signifies firmly; closely, Gen. xx. 18. Acts xxvii. 41.

To FAST; (1.) To eat little or no food, Acts xxvii. 33. Matth. xv. 32. (2.) To abstain voluntarily from food, in order to be employed in penitential mourning for sin, and supplication for mercies, Judg. xx. 26. The Jews had every year a stated and solemn FAST on the 10th day of the month Tisri, which answered to about the end of our September. Whether the time of this fast had any relation to the fall of Adam, the Hebrews worshipping of the golden calf, or the death of Aaron's two sons, we are uncertain; but the great design of the solemnity was, to make a ceremonial atonement for the sins of the whole Hebrew nation during the past year; and to prefigure the Messiah's effectual atonement for the sins of all his people, in the days of his humiliation and death; at the end of which he entered into the holy place not made with hands, having obtained eternal redemption for us. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and like penitential exercises. On the day itself, at least in latter times, they made a tenfold confession of their sins, and were careful to end all their mutual broils.

The high-priest had the chief work of this solemnity on his hands. For seven days before, he separated himself from his wife, and, on the preceding night, he supped sparingly. When the fast was come, after the daily morning-sacrifice, and the festival-offering of one young bullock, one ram, and seven lambs, for a burnt-offering, and a kid of the goats for a sin-offering, were slain and presented on the altar, he laid aside his golden robes, washed his flesh in holy water, and put on his linen garments, similar to these of the ordinary priests. He then offered a bullock for a sin-offering, and a ram for a burnt-offering, to make atonement for himself and the other priests. He then received from the people a ram for a burnt-offering, and two goats for a sin-offering, to be offered for them. By casting of lots, it was determined which of the goats should be slain, and which should be sent into the wilderness. This done, he took fire in a censer from off the brazen altar, put incense on, and placed it, thus burning, in the holy of holies, just before the ark, in order to perfume it. He then brought in part of the blood of the bullock of his own sin-offering, and sprinkled it once towards the top, and seven times between the vail and the foreside of the ark. He next came forth to the court, and having killed the people's goat of sin-offering destined for slaughter, he returned, for the third time, to the holy of holies, and sprinkled part of the blood, once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the holy of holies, and the tabernacle defiled by all the iniquities of the children

of Israel who assembled around it. He then returned to the sanctuary, and having mingled the rest of the blood of the goat which he had along with him, with that part of the blood of the bullock which he had formerly left in a bason in the sanctuary, he sprinkled part of it towards both sides of the sanctuary; he tipt the four horns of the golden altar with it, and sprinkled it seven times thereon; and, it seems, did the same to the horns of the brazen altar in the court.

The high-priest next laid his hands on the head of the scape-goat, and confessed over it all the known crimes of the Hebrew nation, particularly these of the past year, and they sent off the goat, ceremonially loaded with these crimes, into the wilderness, by a proper hand; but whether it was left to wander, or was thrown over a precipice, we know not. The high-priest then returned to the sanctuary, put off his linen robes, washed himself in water, and put on his golden vestments; returned to the court; offered his own and the peoples' ram for a burnt-offering; and the fat of the bullock and goat for a sin-offering, the carcases of which were burnt without the camp. After blessing the people, and probably attending the evening-sacrifice, he went home rejoicing, Numb. xxix. 7,—12. Lev. xvi. and xxiii. 23,—32.

The modern Jews having no opportunity of sacrificing, the men take a cock, which, in their language, has the same name as *a man*, and dashing its head three times against the wall, or any thing else, wish it may be an atonement for them. They then lay the entrails on the top of the house, that the ravenous fowls may carry them away, and their sins along with them, into the land of forgetfulness.

We read of many occasional fasts in scripture; some of them were private, others public. Moses appears to have thrice fasted, for the space of 40 days; 40 before he received the first tables of the law; other 40 for the sin of Israel's making the golden calf; and other 40 when he received the last tables of the law, Deut. ix. 9, 18. and x. 10. Exod. xxxiv. 28. Elijah fasted 40 days in the wilderness of Arabia, 1 Kings xix. 8. In another wilderness our Saviour fasted 40 days, Matth. iv. 2. The light of life and word of God directs us, that whenever we have fallen into grievous sins; when we feel or fear the noted infliction of God's judgments; or when we have distinguished need of some special mercy and assistance, we ought, by fasting and prayer, solemnly to bewail our sins, supplicate forgiveness thereof, implore the averting or removal of judgments, and request the bestowal of necessary favours and help. Thus David fasted during the sickness of his adulterous child, 2 Sam. xii. 21. Ahab fasted when he and his family were threatened with ruin, 1 Kings xxi. 27.; Daniel, when he understood that the Jewish captivity drew to an end, Dan. ix. and x.: Nehemiah, when he heard of the ruinous condition of Jerusalem, Neh. i. 4.; Joshua and the elders of Israel fasted, when part of their army was defeated before Ai, Josh. vii. 6. About 45 years after, the army of the eleven tribes fasted near Gibeah, on account of the double repulse which they had received from the Benjamites, Judg. xx. 23, 26. Samuel and the Hebrews observed a solemn *fast* at Mizpeh, to supplicate deliverance from the oppression of the Philistines, 1 Sam. vii. 6. Informed that a prodigious army of Moabites, Edomites, and others,

had invaded his kingdom, and were within 38 miles of his capital, Jehoshaphat and his subjects observed a solemn *fast*, 2 Chron. xx. 3. The Ninevites, alarmed by the warnings of Jonah, *fasted* three days, and cried to God for his prevention of the threatened ruin; and denied even to their beasts their ordinary provision, Jonah iii. When locusts and other vermin had occasioned a terrible famine, Joel called the Hebrews to solemn *fasting*, and even the infants to be deprived of the breasts, Joel i. 14. and ii. 15, 16. When Jehoiakim and his subjects were alarmed of an invasion by the Chaldeans, Syrians, Moabites, and Ammonites, they observed a *fast* in the 9th month, Jeremiah xxxvi. 6. When Haman obtained a ruinous decree against the Jewish nation, Esther, Mordecai, and the other Jews at Shushan, and in other places, observed a solemn *fast* of three days, Esth. iv. 3, 16. At the river Ahava, Ezra, and near 2000 other Jews, observed a solemn *fast*, to obtain the direction and protection of God, Ezra viii. 21. Some time after, he and the Jews in Canaan observed another, to afflict their souls for the people's marriage of strange wives, Ezra ix. and x. Nehemiah and the Jews observed another solemn *fast*, and renewed their covenant with God, Neh. ix. and x.

Jezebel's *fast*, to promote the murder of Naboth, was abominably wicked, and perhaps was rather a civil meeting of the rulers in Jezreel, 1 Kings xxi. 9,—12. During their captivity in Chaldea, the Jews superstitiously agreed on and observed two *annual fasts*; the first in the 5th month, for the burning of the temple; the other in the 7th month, on account of the murder of Gedaliah, Zech. vii 3,—5. and viii. 19. In our Saviour's time, the Pharisees and disciples of John *fasted* very often, Matth. ix. 14. Some Pharisees *fasted* twice every week, with a great deal of solemn grimace in their external behaviour, Luke xviii. 12. Matth. vi. 16. The modern Jews observe about 23 *annual fasts*: and besides, some of them fast twice a week: on Monday, because thereon Moses came down from mount Sinai; and on Thursday, because thereon he went up to it: nay, some *fast* four days every week. Affectionate children observe the day of their father's death as an *annual fast*. Whenever they are afflicted, or but dream an unlucky dream, they observe *occasional fasts*. They observe their *fasts* with no small austerity. They abstain from all manner of food, except sometimes a little butter and herbs; they wear sackcloth, and other coarse apparel; they lie on hard beds; they rend their clothes; go bare-footed, and with a dejected countenance; they read the book of Lamentations, sitting on the ground. From seven years old and upward, children, according to their ability, join in their fasts. At eleven the females, and at thirteen the males, begin to observe their fasts, in all the rigour thereof.

According to the Christian law, fasting is altogether occasional; and is to be used at the ordination of ministers, Acts xiii. 2. and xiv. 23. and on other public or private occasions, as providence calls for it, Matth. ix. 15. Luke v. 33,—35. 1 Cor. vii. 5. In private fasts, persons should beware of making any public shew thereof, Matth. vi. 16. It is impossible to reconcile the liberties which most in our times indulge themselves in, as to their eating and drinking on fast days, with the word of God.

FAT. God prohibited the He-

brews to eat of the *fat* of beasts, Lev. iii. 17. Some think that this comprehended all kinds of *fat;* others think, only the *fat* of such animals as might be sacrificed, as of oxen, sheep, and goats, was prohibited, Lev. vii. 24. Others, that only the *fat* of beasts actually sacrificed was forbidden, and no more of it than was easily separated from the flesh, and which we call *tallow*. This notion seems to be favoured by Lev. vii. 25. The *burning of the fat* to the Lord, typified the inexpressible trouble of Christ's soul amidst the flames of his Father's wrath; and that we ought to devote ourselves to God's service, with a heart inflamed with holy love; and ought to have our beloved lusts destroyed by the spirit of judgment and burning, Lev. iii. 9, 11. The Hebrews used the word which we render *fat*, to signify the best of any thing: hence we read of the *fat* of wheat; the *fat* of the land; the *fat* of the flock, Psal. lxxxi. † 16. and cxlvii. † 14. Gen. xlvii. † 6. Gen. iv. † 4. Wicked men are represented as *fat;* as *fatlings;* as *inclosed in their own fat;* when they abound in honour, power, and wealth, Deut. xxxii. 14, 15. Ezek. xxxix. 18. Psal. xvii. 10.; their *heart is fat*, or *gross*, when they are self-conceited, stupid, careless, and unteachable, Psal. cxix. 70. Isa. vi. 10; they perish as the *fat of lambs*, when they are easily and quickly wasted and destroyed, Psal. xxxvii. 20. Great men are represented as *fat ones*, because of their large enjoyments, great visibility, joy, and pleasure, Isa. v. 17. and x. 26. Ezek. xxxiv. 16, 20. Psal. xxii. 29. Saints are *fat*, when they much abound in spiritual grace and comfort, Psal. xcii. 14. Prov. xi. 25. and xiii. 4. and xv. 30. and xxviii. 25. The sword of the Lord is *fat with fatness*, when his judgments cut off multitudes of men great and wealthy, Isa. xxxiv. 6. FATLING, an ox or calf fatted for slaughter. Christ is likened to a *fatling* or *fatted calf;* and his blessings to *fat things full of marrow;* he and they are sweet and nourishing provision to our soul, Luke xv. 23. Matth. xxii. 4. Isa. xxv. 6. Prov. ix. 2. The saints are called *fatlings*, because of their innocence, spiritual beauty, chearfulness, fulness of grace, Isa. xi. 6. See BULL.

FATNESS, denotes plenty; greatness. The *fatness of the earth*, is a rich soil, or the productive influence thereof, Gen. xxvii. 28, 39. The *fatness of the olive-tree*, whereof the Gentiles partake, includes all the blessings connected with the church of Christ, called *the fatness of God's house;* as the olive is a rich juicy oily tree, it is very descriptive of the blessings of the church of God; now as to the Jews were committed the adoption, covenants, promises, &c. they were the natural branches, among which the Gentiles were graffed in, Rom. xi. 17. Psal. xxxvi. 8. and lxiii. 5. and lxv. 4. Jer. xxxiii. 14. That which was set on Job's table was *full of fatness;* when his trouble was removed, his riches abounded, and his soul was filled with the grace and consolations of the Holy Ghost, Job xxxvi. 16.

FATHER; (1.) The immediate male parent of a child, Gen. ix. 18.; and it is sometimes put for both parents, Prov. x. 1. (2.) The grandfather, or any other progenitor, however remote, especially if any covenant was made with them, or grant of blessings given them for their seed: so Abraham, Isaac, and Jacob, and others, were the *fathers* of the Jews in the time of Christ, John iv. 20. and viii. 53. Heb. i. 1. Gen. xvii. 5. (3.)

An inventor of an art, and method of living; an inſtructor of others in any ſcience, Judg. xvii. 10. 1 Sam. x. 12.: ſo Jabel was the *father* of ſuch as dwell in tents, and Jubal the father of muſicians, Gen. iv. 20, 21. Hiram, the founder was a *father*, or chief director of the artificers belonging to Hiram, king of Tyre, and Solomon, 2 Chron. ii. 13. Elijah was a *father* to Eliſha, and the young prophets of Jericho, 2 Kings ii. 12. Founders of cities, and progenitors of the inhabitants, are called *fathers* of theſe cities: ſo Salma was the *father* of Bethlehem; Hareph, of Bethgader; Joab, of the valley of Charaſhim; Jehiel, the *father* of Gibeon, 1 Chron. ii. 51. and iv. 14. and ix. 35. (4.) *Father* is a title of reſpect: Naaman's ſervants called him their *father*, 2 Kings v. 13. Jehoram and Joaſh called Eliſha their *father*, 2 Kings vi. 21. and xii. 14. (5.) One that affectionately counſels, cares, and provides for one; ſo God is the *Father of the fatherleſs*, Pſal. lxviii. 5. Joſeph was a *father* to Pharaoh, Gen. xlv. 8. Job a *father* to the poor, Job. xxix. 16.

God is called the Father of Chriſt, in reference to the great work of ſalvation, in which the Godhead appeared acting, the Father, Son, and Holy Spirit, Eph. i. 3. John i. 14. He is the Father of *ſpirits*, Heb. xii. 9. Our fathers are the fathers of our natural bodies only, but in him we live, move, and have our being.—Of *lights*, becauſe from him every good and perfect gift comes, James i. 17. Eph. i. 17. and iv. 6. 2 Cor. i. 3. He is the *Father* and *Mother* of the rain, dew, ice, and hoar froſt, as he forms and produces the ſame, and ſends it on the earth, Job xxxviii. 28, 29. He was the *Father* of the Jews, and is of all profeſſors of true religion, as he marvellouſly raiſes them up, eſtabliſhes them in their national and church ſtate, and is their peculiar governor, Deut. xxxii. 6. Gen. vi. 2. He is the Father of whom the whole family in heaven and earth is named; as they are all brethren of Jeſus Chriſt, they are adopted into the family of God as ſons; and he taught them to pray, *Our Father*, &c. Chriſt is the everlaſting Father, or the *Father of the ages to come*, Iſa. ix. 6. The Old Teſtament ſaints are called his *fathers*; the apoſtles and others, New Teſtament believers, are called his *children*, Pſal. xlv. 16.—Satan is called a *father*, he introduced ſin into the world; he makes men like himſelf, and directs and counſels them in their evil way, John viii. 44. Abraham was the *father* of them who believe; he was an eminent pattern of their faith and obedience; and into his boſom they are gathered in the eternal ſtate, Rom. iv. 11. Natural parents are called *fathers of our fleſh*, as they only beget our body, Heb. xii. 9. We are to *call no man father*; are to acknowledge none but Chriſt, and God in him, head of the church, author of our religion, or Lord of our conſcience, Matth. xxiii. 9. To call corruption our *father*, and the worms our *mother and ſiſter*, is humbly to acknowledge that we ſprung from duſt; ſhall, by putrefaction, return to it; and ſo may, for meanneſs, claim kindred with vermin, Job xvii. 14. John Baptiſt *turned the hearts of the fathers to the children*, when he excited the Jews in his time to believe the principles, receive the like endowments, and follow the practice of their godly anceſtors, Mal. iv. 6. To *ſleep with our fathers*, *go* to them, or be *gathered* to them, is to die like our anceſtors, and go with them to the grave, or ſeparate ſtate of ſouls, 1

Kings ii. 10. Judg. ii. 10.—Sometimes the father-in-law, or father of one's wife, is represented as his *father:* so Heli, who was the father-in-law of Joseph the carpenter, is represented as his *father*, Luke iii. 23.

MOTHER; (1.) A woman who hath brought forth a child, Exod. ii. 8. (2.) The dam of a beast, Exod. xxiii. 19. The character of mother is applied, (1.) To the true church; she is Christ's *mother;* as he assumed our nature therein, and was a member thereof, Song iii. xi. and viii. 5. She is the *mother* of believers; in her, and by her ordinances, they are spiritually born, nourished, protected, and directed, Song iv. 4. and i. 6.—She is *free*, now delivered from the bondage of ceremonies; and her true members are freed from the broken law, and the slavery of sin and Satan. She is *from above;* is of an heavenly original, frame, and tendency; and her true members have their conversation in heaven, Gal. iv. 26. Phil. iii. 20. (2.) To the kingdom of Judah, or family of David, which produced these wicked oppressors, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, Ezek. xix. (3.) To a metropolis, or capital city of a country or tribe; and then the inhabitants, villages, or lesser cities, are called *daughters*, Jer. l. xii. 2 Sam. xx. 19. (4.) To any female, superior in age, station, gifts, or grace, or who deals tenderly with one. Deborah was a *mother in Israel;* with tenderness and valour she judged, instructed, and governed that people, Judg. v. 7. The mother of Rufus was a mother to Paul, kindly cared and provided for him, Rom. xvi. 13. (5.) The saints are Christ's *mother*, *sisters*, and *brethren;* he is formed in their heart, by their spiritual union to him, and their receiving out of his fulness; and there is a dearer intimacy and relation between him and them, than between the nearest relatives on earth. Matth. xii. 49, 50.

All superiors are called *fathers* and *mothers*, or *parents;* to teach them to behave with a tender affection toward their inferiors: and to teach their inferiors, whether children, wives, servants, people, subjects, pupils, &c. to behave with a kindly and affectionate regard to them and their commands, Exod. xx. 12. Deut. v. 16. Kings are *nursing-fathers*, and queens *nursing-mothers* to the church, alluding to the calling of the Gentiles to the fellowship of the church, Isa. xlix. 23. and lx. 16. To rebuke offenders, as *fathers*, *mothers*, *brethren*, or *sisters*, is to do it in a most humble, tender, and affectionate manner, 1 Tim. v. 1,—3.

FATHOM; a measure of six feet length. Our sailors have three kinds of *fathom:* that of war ships is six feet; that of merchant ships is five and a half; and that of fly-boats and fishing vessels, it is said, is five feet, Acts xxvii. 28.

FAULT; (1.) Crime; offence, Gen. xli. 9. (2.) Defect, 1 Cor. vi. 7. The first covenant was *faulty*, because it could not make the worshippers *perfect*. For it is impossible that the blood of bulls and goats, &c. could take away sin, Heb. viii. 7. The redeemed company are presented faultless before God, washed in the precious blood of Christ from all their defilement, Jude 24.

FAVOUR. See GRACE.

FEAR. The fear of God is a very important subject. It is the first of wisdom's ways. So comprehensive is it, that the worship of God is distinguished as the *fear of God;* and, in like manner, God's worshippers are called his *fearers*.

Nor is there an expreſſion more truly deſcriptive of Chriſtianity, than *fearing God;* nor a more genuine fruit of eſtrangement from him, than this, *there is no fear of God before their eyes. Fear of men*, is either a reverential awe and regard of them; as of maſters and magiſtrates, 1 Pet. ii. 18. Rom. xiii. 7.; or a ſlaviſh dread of them, and what they can do, Iſa. viii. 12. Prov. xxix. 25.; or a holy jealouſy and care, leſt they ſhould be ruined by ſin, 1 Cor. ii. 3. Col. ii. 1. 2 Cor. xi. 3. True love to God, ſo far as it prevails, *caſteth* out the ſlaviſh *fear* of God and men, but not the filial of proper awe and care; for, ſo far as we diſcern an object amiable, we will not dread, but, with due reverence, deſire it, 1 John iv. 18.—Men are ſaid to *fear the Lord*, not only when they candidly believe on and obey him, but alſo when they have a ſemblance of the true religion, and regard to God, 2 Kings iv. 1. and xvii. 41. Iſa. xxix. 13. (2.) *Fear* is put for the object, or ground of fear; ſo is called the *fear* of Iſaac, Gen. xxxi. 42, 53.; and *their fear*, that is, the thing that terrifies them, comes upon the wicked, Prov. i. 26, 27. and x. 24. and iii. 25. God ſent his *fear* before the Hebrews, when they entered into Canaan; by terrible providences, or by impreſſing the minds of the Canaanites with the dread of the Hebrews, he rendered them ſpiritleſs, and void of courage to withſtand them, Exod. xxiii. 27. *Is not this thy fear and thy confidence, thy hope, and the uprightneſs of thy ways?* where is now thy ſo much pretended fear of God, thy truſt and hope in him, and the uprightneſs of thy ways? Haſt thou not plainly been a mercenary hypocrite, religious only for the ſake of carnal gain? Job iv. 6.

FEARFUL; (1.) Terrible; awful; a proper object of reverence or dread: ſo God and his judgments are *fearful*, Deut. xxviii. 58. Luke xxi. 11. Heb. x. 31. (2.) Timorous; filled with dread of approaching evil, Deut. xx. 8. Matth. viii. 26. Iſa. xxxv. 4. *Fearfulneſs*, imports great abundance of dread ſeizing upon one, Iſa. xxi. 4. and xxxiii. 14.

FEAST. To perpetuate the memory of God's mighty works; to attach the Hebrews to the true religion, by the frequent uſe of divinely inſtituted ceremonies; to allow them frequent ſeaſons of inſtruction in his laws, and of reſt, pleaſure, and renovation of acquaintance with their brethren; but chiefly to prefigure good things to come, with reſpect to Jeſus Chriſt and his fulneſs, God appointed a variety of ſacred ſeaſons or feſtivals. Beſides the morning and evening HOURS of prayer, and daily ſacrifice, and the weekly SABBATH, they had the monthly *feaſts* of the NEW-MOON; the annual ones of PASSOVER and UNLEAVENED-BREAD; of PENTECOST; of TRUMPETS; the faſt of EXPIATION, and feaſt of TABERNACLES; the Sabbatical year of RELEASE; the year of JUBILEE. They had alſo, in latter times, the *feaſt* of PURIM, and of the DEDICATION; but neither was of divine appointment.

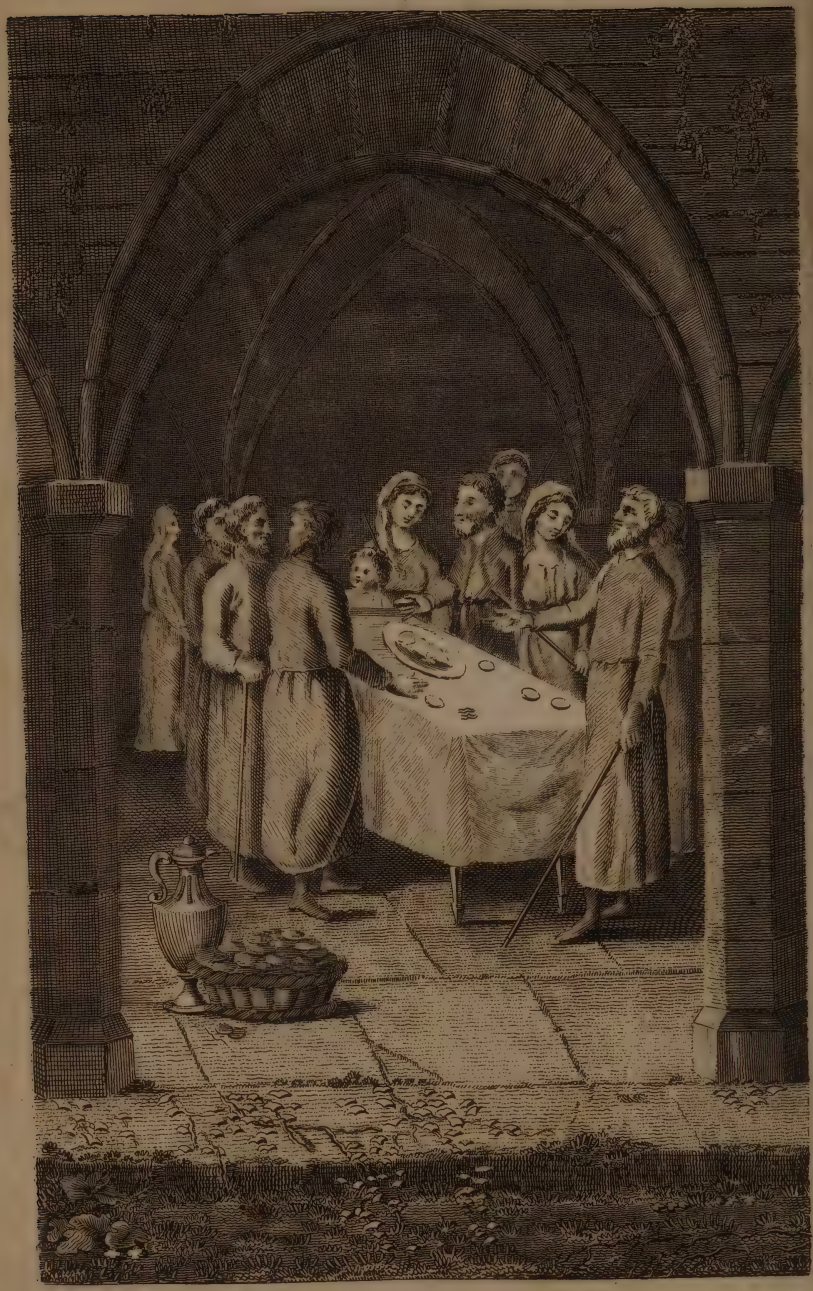
1. The daily feſtival of the Hebrew nation was the hours of their morning and evening ſacrifice; the firſt about nine o'clock in the morning, and the laſt about three o'clock in the afternoon. At each of theſe hours, a lamb, bought at the public expence, and which had the guilt of the whole nation ceremonially tranſferred on it by the ſtationary men, or repreſentatives of the people, laying their hands on its head, was offered as a burnt offering for them; an homer of fine flour mingled with

frankincenſe and beaten oil for a meat-offering, and the fourth part of an hin of ſtrong wine for a drink-offering, attended it. Meanwhile, the people worſhipped in the court, and the prieſts burnt incenſe in the ſanctuary. Did this prefigure Jeſus, the unſpotted Lamb of God, having all the iniquities of a ſinful world laid on him, ſet up from everlaſting, early promiſed and typified; and in the end of the world, in his early and latter ſufferings, finiſhed at the time of the evening-ſacrifice, offered for us, as the foundation of our conſtant happineſs, conſolation, and worſhip? And is not his interceſſion founded on his atonement for us? Exod. xxix. 38,—45. Lev. vi. 9,—12. Numb. xxviii. 1,—8.

2. The weekly SABBATH. See the word SABBATH.

3. The deſign of the FEAST *of new-moons*, was to acknowledge God as the giver of the moon to rule by night, and as the gracious governor of the world, who hath the times and ſeaſons in his own power; and to expiate the ſins, and acknowledge the mercies of the finiſhed month, and lay an evangelic foundation for the duties of the commencing one. It was obſerved on the firſt day of the appearance of the new moon; and, to prevent miſtakes, the Jews often obſerved two days. They reſted from their ſervile labour; met, for inſtruction in the law of their God, in their ſynagogues, &c.; and offered two bullocks, one ram, and ſeven lambs for a burnt-offering, with their reſpective meat-offering and drink-offering, and a kid for a ſin-offering; over which, as they lay burning on the altar, the prieſts blew the ſilver trumpets; the people, too, had generally feaſts in their own houſes. Did not this typify the renovation of all things by Jeſus Chriſt? Quickly ſhall this moon-like world vaniſh away, and be ſucceeded by endleſs brightneſs, never to withdraw its ſhining. Under the goſpel, what large views we have of Jeſus's full atonement! what a joyful ſound of ſalvation preached through him! what inſtruction in the knowledge, and feaſting on the fulneſs of our God!—When the laſt trumpet ſhall be blown, at the coming of our once crucified Redeemer, what full deliverance from ſin, from ſervitude! what views of, and reſt in God, ſhall we for ever enjoy! Numb. x. 10. and xxviii. 11,—15. Amos viii. 5. 2 Kings iv. 24. Pſal. lxxxi. 1, 2. 1 Sam. xx. 5, 18.

4. The feaſt of the PASSOVER was one of the moſt remarkable feaſts in the Jewiſh church. The fatal night was now arrived, when the deſtroying angel was to ſmite all the firſt-born of Egypt, and the chief of their ſtrength in the tabernacles of Ham. This laſt and foreſt plague ſhall break the unrelenting heart of Pharaoh, and diſmiſs the oppreſſed Iſraelites from his cruel yoke. But mark the goodneſs of their God, in providing for their ſafety amidſt the general devaſtation! They are directed to ſprinkle on their door-poſts the blood of a lamb, whoſe qualities, the manner of its death, and the rites wherewith they were to eat its fleſh, are very minutely preſcribed, and left upon record for the generations to come. The meſſenger of death, they were aſſured, would not preſume to enter theſe hallowed doors, though a thouſand did fall at their ſide, and ten thouſand on their right hand. Then it was that the Egyptian idols did alſo feel the vengeance of the true God; and ſo memorable was the night, that the month in which it fell, was, in all ſucceeding ages, to be the beginning of months, or the firſt month of the year. A cere-



JEWISH PASSOVER.

mony indeed it was that seemed but weak, unmeaning, and unprofitable; but, penetrating the outward vail, let us try to discern the hidden mystery, by that same faith through which Moses kept the passover, and the sprinkling of blood, that he which destroyed the first-born, should not touch him. Its meaning we are not now left to explore by our own wit: for that it was a prophetical type, and a very expressive image of the Lamb of God that takes away the sin of the world, an inspired apostle gives us to know, by telling us, that "Christ our Passover is sacrificed for us," 1 Cor. v. 7.

A LAMB was chosen out of the flock. Emblem of him who was taken from among men, and raised up from among his brethren, and, like that lovely creature, did injury to none, though he received from many, and is useful in life and death, being at once our clothing and our food. It was a male of the flock of a year old; for Christ is a Son given unto us, and suffered in the flower of his age.—But without blemish, and without spot. Though descended from an impure race of ancestors, he brought no stain of sin unto the world with him. And though he long conversed with sinful men, and grappled with strong temptations, he contracted not the smallest taint. Even Judas and Pilate attested that he was just and upright; the last, before he condemned, and the first, after he betrayed him. On the tenth day of the month Abib, the Lamb was fetched from the field, and on the fourteenth day at even, it was killed by all the Jews, in the place which the Lord did choose. Even so he, of whom these things were spoken, went up to Jerusalem five days before the passover, where, with wicked hands, he was taken, crucified, and slain. The Lamb was roasted with fire. It was the fire of the Father's wrath, O immaculate Lamb of God! that forced thee to complain, "My heart is like wax, it is melted in the midst of my bowels. My strength is dried like a potsherd; my tongue cleaves to my jaws," Psal. xxii. 14, 15. A bone of the Lamb was not to be broken, and none of it was to be left until the morning. To accomplish the first, the soldiers brake not his legs, as was usual; and, to fulfil the last, he was taken down from the cross the same evening in which he died. Had a presumptuous Israelite despised this ordinance of God, and neglected to sprinkle his doors with blood, he was not within the limits of the divine protection; yea, had he ventured abroad in that perilous night, the angel was not bound to spare him. So when the arrows of destruction are flying thick and fast, the blood of Jesus is our only sanctuary. Of this only can we say, "See, O God, our shield," Psal. lxxxiv. 9. We are guilty of death, this is the sacrifice which thou requirest: accept this blood which we sprinkle by thy command, instead of our own that deserved to reek upon our door-posts. O Jesus! we are indebted to thy atoning blood for blessings that far transcend deliverance from Egyptian bondage, or from temporal death. By thy blood we are delivered from the wrath that is to come. Thou art our hiding place. Under this covert of thy blood, we shall not be afraid of sudden fear, nor of the desolation of the wicked; but shall dwell in peaceable habitations, sure dwellings, and quiet resting-places, nigh which no plague shall come. As in that night of desolation the temples of Egypt were not spared more than the pa-

laces; so, in the days of the Messiah, shall a man cast his idols of silver and gold, which he made for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. Well may this happy period be unto us the beginning of months. If the beginning of the year was changed to the Israelites, and the seventh became the first month, much more may the beginning of the week be altered to the Christians, and the seventh day be exchanged for the first, for a Sabbath unto the Lord; for, on that day, a much more glorious work was finished, than when he brought Israel out of Egypt, or even than when he finished the heavens, and all their host, and laid the foundation of the earth.

5. The feast of UNLEAVENED BREAD was an appendage to the passover, and immediately succeeded it. It continued seven days, on none of which any *leavened* bread was to be eaten, but *unleavened*, to commemorate the Hebrews hasty departure from Egypt before their dough was leavened. To commemorate the beginning of their march on the *first*, and perhaps their passage through the Red sea on the *seventh*, the first and last days of this feast were to be holy convocations, no servile work was to be done thereon. On every day of it, two bullocks, one ram, and seven lambs of the first year, were offered for a burnt-offering, and a kid for a sin-offering, with their respective meat-offerings and drink-offerings; and the silver trumpets were blown over the burnt-offering, as it lay on the altar. On the second day, a sheaf of barley publicly reaped, was given to the priest; and it being threshed, winnowed, and dried by the fire, and ground in the mill, an homer of the meal was taken, heaved, and waved with oil and frankincense; part of it was burnt on the altar, together with a lamb of the first year for a burnt-offering, with two tenth deals of fine flour for a meat-offering, and a fourth part of an hin of wine for a drink-offering; and, after this, they might begin their harvest. Before this feast began, not only was leaven put from all their dwellings, but their houses were often whitened.

6. *The feast of first fruits of Pentecost.* As it was the will of God, that his people should dwell alone, and be divided from all nations of the world by a wall of partition, till the Messias should come to pull it down; so, besides a great number of other peculiarities, they must not plough, nor sow, nor reap, in the same manner as other people. The rites with which they began and finished their harvest, are not unworthy of a particular notice. Besides the charitable regulation they observed, in not making a clean riddance of the corners of their fields, nor gathering any gleanings, nor returning to fetch a forgotten sheaf (for these were the perquisites of the poor stranger, the fatherless, and the widow:) they were commanded to begin their harvest with offering to the Lord a sheaf of the first fruits, and to end it in a holy convocation, and an offering of two loaves, with other solemnities. The beginning of harvest, in the holy land, was on the morrow after the feast of the passover, when they presented their first-fruits unto the Lord, not only for the whole congregation, but, as it would seem, for every particular family. The form of words to be pronounced on this occasion by him that offered the first fruits, is expressly recorded in the Jewish law, Deut. xxvi. 3, 5. "I

profeſs this day, that I am come into the country which the Lord ſware unto our fathers for to give us. A Syrian ready to periſh was my father," &c. and the wiſe king of Iſrael enforces the obedience of this religious precept with the aſſurance of the heavenly benediction; "Honour the Lord with thy ſubſtance, and with the firſt-fruits of thine increaſe, ſo ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine." Prov. iii. 9, 10. They were forbid to taſte themſelves the produce of the year, whether bread, parched corn, or green ears, till they had brought the appointed offering to their God, as an acknowledgment of his dominion, and expreſſion of their gratitude. It ſeems to have been a ſignificant ceremony, intended to revive that law of nature, that the all-bounteous giver ſhould be honoured with our firſt and beſt. And truly, the obſervance of this rule is not only enjoined every where in the Moſaic ritual, but may be traced as high as the offering of the firſt martyr, who brought unto the Lord of the firſtlings of his flock; whereas no ſuch thing is obſerved of the firſt murderer, to whoſe offering the Lord had no reſpect. Beſides, when he who crowned the year with his goodneſs required a ſheaf to be given him, it might impreſs upon their minds ſuch momentous truths as theſe, that we can give nothing to God but what we firſt receive from God; that what we preſent unto God, cannot be profitable unto him; and that what he requires, is nothing to what he beſtows. What is a ſingle ſheaf to all the treaſures of the harveſt? Would he not have been a fooliſh Iſraelite, who would have regarded his puny ſheaf as an equivalent or price that deſerved at God's hands the rich productions of the year? Nor is it leſs abſurd for any to imagine, that their moſt uſeful actions can deſerve the gift of eternal life, that joyful harveſt of light that is ſown for the righteous, and of gladneſs that is ſown for the upright in heart.

The end of harveſt was upon the fiftieth day after it began. This day was ſolemnized with a religious aſſembling, and with abſtaining from ſervile work. The huſbandman had ſeen the fruits of his ground brought to maturity, and teſtified his gratitude by the ſheaf which he offered with holy rites, upon the firſt day; and now he offers, upon the fiftieth day, two large loaves of fine flour baken with leaven, which are alſo called *the firſt fruits unto the Lord*, Lev. xxiii. 17 and were a thank-offering, as well as the ſheaf, to that good God who had reſerved for them the appointed weeks of the harveſt. On the beginning of Pentecoſt, they offered with the ſheaf a lamb without blemiſh for a burnt-offering; but now their gratitude muſt riſe in proportion to the favours they receive, and not one lamb, but ſeven lambs, one young bullock, and two rams, muſt ſmoke upon God's altar.

We are informed, by the hiſtorian of the New Teſtament, that this fiftieth day coincided with the moſt remarkable event of the deſcent of the Holy Ghoſt upon the firſt founders of Chriſtianity. "When the days of Pentecoſt were fully come, they were all, with one accord, in one place; and ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind; and there appeared upon them cloven tongues, as of fire, and ſat upon each of them; and they were all filled with the Holy Ghoſt, and began to ſpeak with tongues, as the Spirit gave them utterance," Acts ii. 1, 2, 3, 4. By inſpecting the hiſtory of the Iſrael-

ites march from Egypt, it will alſo be found that, upon this very day, the law was given at mount Sinai.—The conjunction of theſe two grand events on the laſt day of the Pentecoſt, ſeems not without ſome ſpecial intention in the Holy Ghoſt. Fifty days after the deliverance from Egypt, was the law given from the mount that might be touched; and fifty days after the reſurrection of Chriſt, our better deliverance, was the quickening Spirit diſpenſed, to qualify the apoſtles to begin a new harveſt, far more important than was now happily finiſhed; a harveſt not of corn, but of men, to be reaped by putting the ſickle of the word of God into the field of the world.

Such were the ſacred rites with which the Jews began and finiſhed their harveſt; and, in the language of the New Teſtament, whatever thing is the beginning, pledge, and earneſt of more of the ſame kind, is ſtiled *firſt fruit*. So *the firſt fruits of Achaia*, 1 Cor. xvi. 15, denotes the moſt early converts to the Chriſtian faith in that part of the world; and thoſe begun graces and conſolations of the Holy Ghoſt, that are the earneſt of the eternal inheritance, are denominated *the firſt fruits of the Spirit*, Rom. viii. 23. But we ſhall chiefly obſerve the application of this epithet to Chriſt, and to believers.

"CHRIST," ſays the inſpired apoſtle, "is riſen from the dead, and become the firſt-fruits of them that ſleep," 1 Cor. xv. 20. May we not hence affirm, that as the harveſt is a natural emblem of the end of the world, and general reſurrection; ſo the Jewiſh firſt-fruits did repreſent the reſurrection of the Son of God. The bodies of the ſaints, when depoſited in the grave, may be compared to that ſeed which the huſbandman commits to the furrows of the field. One would imagine, that the grain once buried under the clod, would never more emerge from under it. But conſtant experience aſſures us, that, by the combined influence of vernal ſhowers and ſuns, it will burſt the confinement of the furrow, and reward the labourer's toil with copious fruit. So, at the deſtined hour, the ſleeping duſt of ſaints ſhall revive as the corn; the earth ſhall caſt forth her dead, and ſhall no more cover her ſlain; and what was ſown in diſhonour, ſhall be raiſed in glory. The reſurrection of the corn is an event in the world of nature that clearly proves the poſſibility of God's raiſing the dead. The reſurrection of Jeſus Chriſt advances further ſtill, and evidently proves the certainty of our bodies ariſing from the duſt. This joyful event not only proclaims, in loudeſt accents, that the dry bones can live, if it is the pleaſure of God to ſend forth his quickening Spirit; but aſſerts, in the ſtrongeſt manner, that "he will revive us, he will raiſe us up, and we ſhall live in his ſight," Hoſ. vi. 2. Were the firſt-fruits reaped before the reſt of the harveſt? So Chriſt, the firſt-fruits, was firſt raiſed from the grave, and, afterwards, they that are Chriſt's ſhall be raiſed at his coming. Were the firſt-fruits a pledge and earneſt to the Iſraelites, that the whole harveſt ſhould be reaped in due time? The reſurrection of Jeſus Chriſt inſures the reſurrection of all his people at the appointed ſeaſon. So runs the joyful declaration in the prophet, "Thy dead men ſhall live, together with my dead body ſhall they ariſe—awake and ſing, ye that dwell in duſt," Iſa. xxvi. 19.

But as the firſt-fruits are an emblem of Jeſus Chriſt, they no leſs repreſent the faithful and the redeemed from

among men. "Ifrael," fays a prophet, "was holineſs to the Lord, and the firſt-fruits of his increaſe," Jer. ii. 3. And an apoſtle affirms, that "of his own will we are begotten by the word of truth, that we ſhould be a kind of firſt-fruits of his creatures," James i. 18.

7. When the Hebrews had ended their vintage, they obſerved the feaſt of TRUMPETS, on the ſame day with that of the new-moon of the ſeventh ſacred month, and which was the firſt day of their civil year. It ſeems to have happened in our September. The deſign of it was to commemorate the creation of all things; to give thanks for the mercies of the finiſhed year; to ſanctify the commencing civil year; to prepare the people for the great day of expiation. On it, there was an holy convocation of the people to hear the law of God, and an entire ceſſation from labour; beſides the daily and new-moon offering, one bullock, one ram, and ſeven lambs, were offered for a burnt-offering, with their reſpective meat-offering and drink-offering, and a kid of the goats for a ſin-offering; and from morning to night were the ſilver trumpets, if not alſo other trumpets of horn, blown over the burnt-offerings. Did this prefigure the beginning or whole of the goſpel-period, wherein Jeſus, as the great atonement, is preached and conſtantly exhibited?

8. *The feaſt of tabernacles*, was one of the three grand feſtivals, in which all the males of Iſrael appeared before God in Jeruſalem. It began on the fifteenth day of the ſeventh month, which was four days after their mournful faſt on the day of expiation, and was celebrated with all poſſible demonſtrations of joy, and national gladneſs. It laſted eight days, and was the longeſt of all their ſolemnities; and the laſt day is called, in the New Teſtament, *the great day of the feaſt*. Upon this day, we are informed, "Jeſus ſtood and cried, If any man thirſt, let him come unto me, and drink," John vii. 37.; alluding, as is commonly thought, to a ceremony they uſually performed on that occaſion with great pomp, tho' it be not commanded in the law*. On all the eight days they were to offer the ſacrifices, which are minutely particulariſed by Moſes.—On the firſt day, thirteen young bullocks, two rams, and fourteen lambs of the firſt year, and one kid of the goats for a ſin-offering, beſide the continual burnt-offering. But it is worthy of our notice, that the bullocks diminiſhed by one every ſubſequent day, till on the ſeventh day, but ſeven were to be offered; and upon the eighth and laſt, though the great day of the feaſt, they of-

* Tremellius on John vii 37. obſerves from the Talmud, that the Jews uſed, on the eighth day of this feaſt, to march round the altar ſeven times, ſinging Hoſannah, with palm-branches in their hands, in memory of the Iſraelites, in the days of Joſhua, marching round Jericho ſeven times on the day of its fall. And beſides, he informs us from the ſame authority, that, on this day, they drew water with great joy from the brook Siloam, at the foot of mount Zion, carried it to the prieſts in the temple, where they made a libation of it, mingled with wine, upon the altar. In the time of drawing the water, they ſung that cheerful ditty of the prophet Iſaiah, "With joy ſhall ye draw water out of the wells of ſalvation." They pretended that the prophets Haggai and Zechariah were the inſtitutors of theſe rites; and they imagined that the Holy Ghoſt was ſo delighted with their carnal mirth and vociferation, as to impart to them, on this occaſion, a prophetical afflatus, which happened, they ſay, to the prophet Jonah. The ſame writer obſerves, that as the Jews had miſerably perverted this ordinance by the addition of their own magical ceremonies, ſo Chriſt intended to reprove and ſilence their mad vociferations, when he cried with a loud voice, and to lead them away from the terreſtrial water to the water of life, and to himſelf, the only ſcope of this feaſt, and of all other ceremonies.

fered but one bullock. Did not God intend, by this gradual abatement, as the solemnity advanced, to exhibit unto his people a representation of the decaying nature of that dispensation they were under; that a time should come when these sacrifices should vanish away altogether, and give place to more spiritual oblations, which should please the Lord better than any bullock that hath both horns and hoofs?

But the ceremony that gave the name to this joyful feast, was their dwelling in booths the first seven days. These booths were made of olive-branches, pine branches, myrtle-branches, palm-branches, willows of the brook, and branches of other goodly trees, they cut down, and carried about in their hands. And that none might be at a loss to know the meaning of this ordinance, it is expressly declared by God himself, "That your generations may know that I made the children of Israel to dwell in booths, when I brought them up out of the land of Egypt," Lev. xxiii. 43. So prone are human minds to bury in oblivion those mercies that are past, that such commemorative institutions have been always held necessary and expedient. And surely the divine power and goodness displayed to the forefathers of the Jews, in miraculously providing all necessary accommodations for them in a desolate wilderness, deserved anniversary celebration, no less than their Exodus, or departure from Egypt. By this glad feast, they praised God for that good land into which he had brought them. "Our ancestors," as if they had said, "once wandered in the wilderness, in a solitary way, they found no city to dwell in. But, O that men would praise the Lord for his goodness! he led them forth by a way that was right, to go to a city of habitation. Instead of those dreary prospects our fathers had in the wilderness forty years, we, their posterity, are introduced to this delicious country, where we sow fields, and plant vineyards, that yield us fruits of increase, whose rich and generous soil supplies us with these goodly trees, from whence we pluck these verdant branches," Psal. cvii. And we may add, with great probability, that their dwelling in booths so many days every year, was a solemn recognition, that they were still in a wandering state, tho' settled in Cannan; that they looked on themselves as strangers on the earth, even in the land of promise; as the patriarchs, from whom they sprung, confessed, by dwelling in tents and tabernacles in this same land, that they were but pilgrims here, and expected a better heavenly inheritance. Truly this has been the universal acknowledgment of good men in every age, who have esteemed their felicity to arise, not so much from their present enjoyments, as their future prospects.—They have not only counted themselves pilgrims and sojourners, when struggling with adversity, and wandering from one country to another, without a fixed abode; but when elevated to the very summit of fortune, and enjoying the most profound repose which this terrestrial state affords. A *tabernacle* is the common appellation of a dwelling-place, in the Old Testament; and in the New Testament, the body in which the soul is lodged, is stiled by the great apostle, *the earthly house of this tabernacle*, 2 Cor. v. 1. which is dissolved by death, and resigns to a more permanent house, a building of God, eternal in the heavens. David, a glorious king, called his palace *the tabernacle of his house*, Psal. cxxxii. 3. and Jesus Christ, when he lived on

THE PUBLICATION OF THE JUBILEE AMONG THE ISRAELITES.

the earth, at leaſt after he began to act in his public character, had no proper home, but choſe to be the gueſt, ſometimes to one, and ſometimes to another of his followers.

9. The ſeventh year, or year of RELEASE, was a continued feſtival; a ſeaſon of ſpiritual inſtruction; a relief to poor debtors; a monitor to teach the Hebrews, that their land was the Lord's property; and his providence, not its fruitful ſoil, their ſecurity for proviſion. It began with the ſeventh ſacred month: the land lay untilled; the ſpontaneous growth was the property of the poor, the fatherleſs, and widow; the people ſpent their time in reading and hearing the law of the Lord: every debt owing by an Hebrew was forborne, if not forgiven. On any ſeventh year, a Hebrew bond-ſervant, who had ſerved ſix years, was diſmiſſed free, if he pleaſed, with a variety of compliments from his maſter. Did this typify our acceptable year of goſpel-releaſe? Jeſus having finiſhed his courſe of bond-ſervice, is diſmiſſed from under the law, and hath received gifts of men. What ſpiritual reſt and inſtruction! what forgiveneſs of ſin! what bleſſings ſpontaneouſly flowing from the love of God, are exhibited and given to us poor ſinners of the Gentiles!—And when we have finiſhed our courſe on earth, with what ſolemnity ſhall we be diſmiſſed into the everlaſting joy of our Lord! Lev. xxv. 2,—7. Deut. xv. 1,—18. Iſa. lxi. 1,—3. and lxiii. 4.

10. The inſtitution of the JUBILEE was none of the leaſt remarkable regulations in the commonwealth of Iſrael, and deſerves our ſpecial attention. Beſides the reſt which the land enjoyed every ſeventh, it was ordained to reſt alſo every fiftieth year. The huſbandman was forbid to ſubdue his field with the plough, or to ſcatter his ſeed in the furrows. What the earth ſpontaneouſly produced, whether corn or vines, might be indifferently uſed by all, and was the ſpecial property of the poor inhabitants of the land. The God who commanded this, was fully able to compenſate the want of harveſt and vintage, by crowning the year preceding with uncommon plenty. But beſides the intermiſſion of ſervile labour in this extraordinary year, it was the will of God, that, by its welcome approach, the poor Iſraelite ſhould reap great advantages, and enjoy very valuable immunities. The inſolvent debtor was delivered from his creditor. The hired ſervant regained his former liberty, and inheritances reverted to the families to which they originally belonged. The joyful ſound of trumpets announced the commencement of this year of liberty; and they were blown on the day of atonement, when they were faſting for their ſins, and afflicting their ſouls. This was the faſt which the Lord did chooſe, to undo heavy burdens, and let the oppreſſed go free. In ſhort, it was a time of the reſtitution of all things in the commonwealth, and a remedy againſt the caprice of fortune, or rather the inequalities which ſovereign providence introduces among men as to their outward ſtate.

But let us raiſe our thoughts ſtill higher to the year of grace and day of ſalvation, wherein far greater immunities are proclaimed to the human race, than were announced to the Iſraelites by the trumpet of the jubilee. Deteſting the impious imitation of this ſacred ordinance in the pretended jubilee of Rome, let us take occaſion to meditate on that happy ſeaſon, which, in alluſion to this very thing, is ſtiled by the prophet, *the year of God's redeemed*,

and *the acceptable year of the Lord.* Joyful was the ſound of liberty to the poor Iſraelite who was drowned in debt, for which he was obliged to part with his beloved freedom, and to ſell the inheritance of his fathers. But more joyful is the ſound of liberty to the wretched ſinner, who is deep in arrears to the divine juſtice, a miſerable captive of ſin and wrath, and utterly deprived of all inheritance in the heavenly kingdom. O "bleſſed are the people that know this joyful ſound! they ſhall walk, O Lord, in the brightneſs of thy countenance. In thy name ſhall they rejoice all the day; and in thy righteouſneſs ſhall they be exalted," Pſal. lxxxix. 15, 16. But a more particular attention to what Moſes informs us about this grand feſtival, will diſcover unto us the reſemblance betwixt the trumpet of the jubilee, and the trumpet of the goſpel, whoſe ſound, far from being confined to Judea alone, is gone through all the earth; of which the prophet Eſaias, rapt into future times, utters that glorious prophecy, which has received its accompliſhment in the days of the Meſſiah: "And it ſhall come to paſs, that the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the Lord in the holy mount at Jeruſalem, Iſa. xxvii. 13.

The time when this glad ſignal was given by the ſolemn ſound of trumpets, was the tenth day of the ſeventh month, or the day of atonement; a day wherein the future expiation of the Meſſiah was clearly exhibited, in the goat that was ſlain, and in the goat that was ſent away, and in other ceremonies truly ſignificant and expreſſive. A circumſtance this greatly to be obſerved. Who ſees not here, that our jubilee begins in the atonement of Jeſus Chriſt, as theirs began in the day in which it was prefigured? The trumpet that was not ſounded on this day, was ſome other than the jubilee trumpet; and the ſermon that is not built on the doctrine of atonement, is ſomething different from the goſpel. O Jeſus! were it not for thy bloody death, thy glorious reſurrection, and ſtill more glorious aſcenſion, our ears had never heard the goſpel-trumpet's joyful ſound, nor of the gifts which thou received for men, far ſurpaſſing the gifts and immunities of this gladſome year! The cancelling of debts at this happy ſeaſon, may well be viewed as an emblem of the forgiveneſs of ſin, or that dreadful debt of puniſhment, which all the human race owe to eternal juſtice, the moſt inexorable of all creditors. This debt we are born under, and are every day contracting more. It is marked every farthing in the book of God's remembrance, and the time of final reckoning is haſting apace. Miſerable they whom that awful day ſhall find without a ſurety. How can we diſcharge it, who are not able ſo much as to number it? But theſe are the charming accents of the goſpel-jubilee, "I, even I, am he that blotteth out your iniquities for mine own ſake, and will not remember your ſins," Iſa. xliii. 25. Diſmiſs your fears, ye poor inſolvent debtors; for there is forgiveneſs with your great Creditor, and, for the ſake of his dear Son, he will not enter into judgment with you.

The releaſe of ſervants, and delivering from bondage, is another joyful ſound of the acceptable year of the Lord; a privilege ſo much more glorious than the liberty of the Iſraelites, as the ſlavery from which we are redeemed is more miſerable than

the service to which they bound themselves. O sin, what an imperious lord art thou! and thy service of all others the most ignominious, the most laborious, and the most unprofitable; for "the wages of sin is death," Rom. vi. 23. But the gospel-trumpet says to the prisoners, "Go forth; and to them in darkness, Shew yourselves," Isa. xlix. 9.: and when they know the truth, the truth shall make them free. At three of these feasts, viz. the passover, Pentecost, and the feast of tabernacles, all the Hebrew males, capable of travel, were to attend with gifts to their God; nor did ever the enemy then invade their land, till the wickedness of the Jews was great, or the feasts no longer binding: as when Titus laid siege to Jerusalem. Many of these feasts were in the beginning of the month, or in the beginning of their sacred or civil year: does not this teach us, that all our holiness and happiness must be founded on our feasting by faith on Jesus' atonement and fulness?

About A. M. 3840, Judas Maccabeus instituted the FEAST of *dedication*, to commemorate the recovery of the temple from the Syro-Grecians, the purging it of idols, and other abominations, and the careful reparation, and dedication of it to the service of God. It was in winter, beginning on the 25th day of Chisleu, which answers to part of our December, and lasted eight days. These were spent in civil joy and gladness. To commemorate their restored prosperity, lamps were lighted in every family: sometimes one for every man; sometimes one for every person, man or woman: and some added a lamp every day, for every person in their house. Thus, if the family consisted of ten persons, 10 lamps were lighted the first day, 20 the second, and so on to 80 on the eighth day. This feast was observed in other places, as well as at Jerusalem, John x. 22. Esther and Mordecai appointed the FEAST of PUR, PURIM, or *lots*, to commemorate the Jews deliverance from the universal massacre which Haman had by lot determined against them. On the 13th day of the month Adar, which partly answers to our February, the Jews observe a strict fast, not eating for 24 hours; and every one above 13 years of age is obliged to observe it, in remembrance of Esther's fast; but if it fall on a day improper for fasting, viz. on Friday or Saturday, they fast on the preceding Thursday. The fast being ended, on the evening of the 13th day, they assemble at their synagogues; and, after thanking God for the rise of the joyful occasion, they, from a written roll of parchment, read the whole book of Esther. At five different places, the reader roars loud, with a terrible howling. He mentions the ten sons of Haman with one breath, to intimate, that they were all cut off in a moment. Whenever the name of Haman is mentioned, the children, with horrible outcries, strike the pavement with mallets and stones. Anciently, it seems, they broke to pieces a great stone, which they carried in, and called *Haman*. After the reading is concluded, with terrible curses against Haman and Zeresh his wife, and his ten sons, they return home, and sup on milk-meat, rather than flesh, and send liberal presents to their poor brethren, that they may have somewhat to feast on. Early next morning they return to their synagogue; and, after reading the passage in Exod. xvii. relative to the Amalekites, of whom Haman was one, they again read the whole book of Esther, in the manner abovementioned. Returning home, they

ſpend the reſt of the day in feaſting, ſports, and diſſolute mirth; each ſex dreſſing themſelves in the clothes of the other. The rich ſend a part of their proviſion to feaſt their poor brethren. Pretending that Eſther, by intoxicating Ahaſuerus, obtained the deliverance, their Rabbins allow them to drink till they be entirely ſtupid. On this day, they give a multitude of preſents, ſcholars to maſters; heads of families to their domeſtics; and the rich to the poor; but only to ſuch as are of the ſame ſex with themſelves. Anciently they were wont to erect a gibbet, and hang a man of ſtraw, called *Haman*; but as this was ſuſpected for an intended inſult of our crucified Redeemer, and it was alledged they ſometimes hung up Chriſtians, Juſtinian the emperor prohibited it, under the penalty of their loſing all their privileges. This was followed with no ſmall inſurrection and bloodſhed. This feaſt is continued alſo on the 15th day; but it is remarkable for nothing but feaſting on what they had left the day before, and ſome mad frolics of mirth. When their year has 13 months, i. e. every third year, they obſerve the feſtival in both months. But ſuch is the diſagreement of authors, that we can hardly ſay on which of the two months they obſerve it with leſſer or greater ſolemnity, Eſth. iii. 7,—13. and ix. When Chriſt came he aboliſhed theſe feaſts, with all the other carnal ordinances, with the reſervation of one feaſt and day to the Lord, viz. The Feaſt of the Lord's Supper, and the firſt day of the week; and in theſe we are called to enjoy all that was typically pointed forth of old.

Civil feaſts are well known entertainments, at which aſſembled friends, for promoting mutual affection, do with gladneſs feed plentifully on delicate proviſion. Such feaſts were kept at weaning of children, Gen. xxi. 8.; at making of covenants, Gen. xxvi. 30.; at marriages, Gen. xxix. 22.; at ſhearing of ſheep, 1 Sam. xxv. 26. and 2 Sam. xiii. 23, 24. and other amicable occaſions, Job i. 4. Luke xv. 23. Kings frequently made feaſts. Pharoah feaſted his ſervants on his birth-day, Gen. xl. 20.; Solomon his, 1 Kings iii. 15.; Belſhazzar and Herod their lords, Dan. v. 1. Mark vi. 21.; Vaſhti, the women of Shuſhan; but that of Ahaſuerus exceeded, which was for all his ſubjects that pleaſed to attend, and laſted half a year, Eſth. i. In alluſion to ſuch an entertainment, the diſpenſation of the goſpel is called a *feaſt of fat things, of wines on the lees*, made for *all people*, in a mountain; and as a *dinner*, or *ſupper*, to which every one is welcome; therein God, Father, Son, and Holy Ghoſt, to ſhew their infinite riches, liberality, and love, exhibit and offer the whole unbounded fulneſs of the new covenant, that multitudes of ſinners, Jews or Gentiles, may with deſire, affection, and joy, aſſemble, and feed their ſouls thereon, Iſa. xxv. 7. Matth. xxii. 1,—14. Luke xiv. 15,—24. He that hath a merry heart, or good conſcience, hath a *continual feaſt*; hath conſtant peace and comfort, Prov, xv. 15. But carnal feaſting in times of public danger, or calamity, is very criminal before God, Iſa. xxii. 12. Amos iv. 4,—6.

FEATHER. See WING.

FEEBLE. See WEAK.

To FEED, is a metaphor taken from flocks, and is expreſſive both of the eating of the flock, and of the care of the ſhepherd to make them eat. To *feed* one's ſelf, is to take meat for his body, Jude 12.

Isa. xxvii. 10.; or to take, use, and depend on persons or things. Idolaters *feed* on ashes, when they worship and depend on idols that can do them no good, but hurt, Isa. xliv. 20. Ephraim *fed* on the east wind, when they trusted to the Assyrians, or Egyptians, for help and relief, Hos. xii. 1. The Chaldeans *fed*, every one in his place, when their armies, like flocks, took up their quarters, and spoiled the places assigned them, Jer. vi. 3. Israel *fed* on Carmel and Sharon, when, after the Chaldean captivity, and their present dispersion, they return to a safe and prosperous condition in their own land, Jer. l. 19. *Christians feed together*, *feed* in the ways, in high places, in mountains, and in a good pasture; when, in kindly fellowship, they have a safe and public attendance on divine ordinances, and have their souls nourished with the abundant fulness of God in Christ, communicated to, and received by faith, Isa. xi. 7. and lxv. 25. and xlix. 9. Ezek. xxxiv. 13,—15. Jer. xxxi. 10,—14. Zech. ix. 16, 17. Death, as an hungry wolf, *feeds* on the wicked; their bodies are wrathfully corrupted, and their souls terribly tormented, Psal. xlix. 14.

God *feeds* his people, by ruling, defending, supporting, strengthening, and comforting them, inwardly, with the consolations of Christ, outwardly, by exerting his power and providence in their behalf, Psal. xxviii. 9. Gen. xlviii. 15. He *feeds them* with bread of tears, and wine of astonishment, when he lays heavy and confounding troubles on them, Psal. lxxx. 5. He graciously *feeds* them *with his rod*, when he makes their affliction purge away their sin, and work for them an exceeding and eternal weight of glory, Mic. vii. 14. He *feeds* all creatures, giving them what is necessary for their support, Psal. cxlv. 15. Matth. vi. 26. He *feeds* his enemies with judgment; with their own blood; with wormwood; when he inflicts fearful, distressing, and ruinous strokes upon them, Ezek. xxxiv. 16. Isa. xlix. 26. Jer. ix. 15. He *fed* the ten tribes, as a lamb in a large place, when he wrathfully scattered them in Assyria, Media, &c. Hos. iv. 16. —Christ *feeds* his people; he kindly applies to their soul his supporting, strengthening, and comforting word, blood, and Spirit: he rules and protects them, and will for ever render them happy in the enjoyment of himself, and his fulness, Isa. xl. 1. Rev. vii. 17. Ministers *feed* their people, when they preach to them the nourishing truths and fulness of Christ; rule them according to his word; and shew themselves patterns of holiness, Acts xx. 28. Jer. iii. 15. The lips of the righteous *feed* many; their edifying instructions, advices, and encouragements, do good to the souls of many, Prov. xvi. 21. Magistrates *feed* their subjects, by wise government of them, and providing for them what is for their real welfare, as gospel-ordinances, &c. 2 Sam. v. 2. Wicked ministers or magistrates *feed themselves*, not their flock: they seek their own ease, honour, wealth, tax or salary, not the real advantage of their hearers or subjects, Ezek. xxxiv. 2, 3.

FEEL; to discern by handling, Gen. xxvii. 12. Christ has a *feeling* of our infirmities: having endured the like, he tenderly sympathizes with us in our troubles, Heb. iv. 15. Such as keep God's commandments *feel no evil*; meet with nothing that really tends to their hurt, Eccl. viii. 3. The Heathen *feel after God*, when, amidst great ignorance and mistakes, they search

out, and perceive his existence, and some of his perfections, Acts xvii. 27. Wicked men *feel* no quietness in their belly, when that which they have sinfully gotten, occasions tormenting challenges of conscience, Job xx. 20. Before pots can *feel* the heat of quick kindling *thorns; i. e.* very suddenly shall they be destroyed with the blast of God's judgments, Psal. lviii. 9. They are *past feeling*, when their conscience is so seared, that they can commit the most horrid crimes without the least conviction or remorse, Eph. iv. 19.

FEIGN; deceitfully to forge, Neh. vi. 8.; to put on an appearance of what is not real. *Feigned lips*, are such as utter what the heart thinks not, Psal. xvii. 1. *Feigned obedience*, is what proceeds not from a sincere and good will, Psal. lxxx. † 15. *Feigned words*, are such as represent persons or things otherwise than they really are, 2 Pet. ii. 3. *Unfeigned*, is that which is sincere, true and candid: so *faith unfeigned*, is the gospel believed in the heart, without any mixture, 1 Tim. i. 15.

To FELL trees or beams, is to cut them down, 2 Kings iii. 19. and v. 6. The king of Babylon is represented as a *feller*, because he destroyed the nations, and caused to be cut down a vast many trees in Lebanon, for his sieges, Isa. xiv. 8.

CLAUDIUS FELIX. He succeeded Cumanus, as deputy for the Romans, in the government of Judea: he enticed Drusilla to divorce Azizus king of Emesa, and marry himself; he sent prisoner to Rome, Eleazer, a noted robber, who had committed great ravages in the country, he procured the death of Jonathan the high-priest, for his taking the liberty to admonish him of his duty: he defeated about 4000 assassins, headed by an Egyptian impostor, who had posted themselves in the mount of Olives, Acts xxi. 38. Paul was brought before Felix at Cesarea, where he resided; and, notwithstanding all that Tertullus and his assistants could say, was treated by him with no small humanity. He refused to regard their accusations, till Lysias the chief captain, who sent him under a guard, came down: he permitted his friends to see him in the prison, and do him what service they could. Hoping that they would have purchased his release, he often sent for Paul, and communed with him. Upon one of these occasions, Paul entertained Felix, and Drusilla his wife, an hardened Jewish professor, with a discourse concerning temperance, righteousness, and the last judgment, till Felix's awakened conscience made him to tremble. A. D. 60, he was recalled to Rome, and Festus was sent in his room. To do the Jews a pleasure, he left Paul bound: this, however, did him no service; numbers of them followed him to Rome, and complained of his extortion and violence. He had been punished with death, had not his brother Pallas, by his credit at court, preserved his life, Acts xxiii. xxiv.

FELLOES. See WHEEL.

FELLOW, when used by itself, is a term of reproach or contempt; and signifies an insignificant or wicked person, Gen. xix. 9. Luke xxiii. 2. Acts xxii. 22. In other cases, it signifies an equal; a companion; a partner; so we read of *fellow-servants; fellow-soldiers; fellow-labourers; fellow-citizens; fellow-helpers*, Matth. xviii. 28. Col. iv. 11. Phil. iv. 3. Rom. xvi. 7. Eph. ii. 19. 3 John 8. Christ is called God's *fellow*; he is equal to the Father in power and glory, Zech. xiii. 7. The Old Testament priests, kings, and prophets, who were anointed to their offices, are called *fellows* of

Jesus Christ, they carry on the same design, and share with him in his honours; but his fulness of the Spirit, and dignity of office, is far superior to theirs, Psal. xlv. 7. The Gentiles are made *fellow-heirs* of the same body, when they are admitted into the gospel-church, and share the spiritual privileges of it equally with the Jews, Eph. iii. 6. FELLOWSHIP or COMMUNION; (1.) Joint interest; partnership, Phil. iii. 10. and ii. 1. (2.) Familiar intercourse, Psal. xciv. 20. The saints have *fellowship* with God; they are interested in whatever he is, and hath, and are allowed intimate familiarity with him, 1 John i. 7. Eph. ii. 18. They have *fellowship* with Christ in his sufferings; he suffered in their room; these sufferings are imputed to them, Phil. iii. 10. The *fellowship of the gospel*, is the mutual intercourse of the saints in the profession of the truths, experience of the blessings, and observance of the rules and ordinances of the gospel, Phil. i. 5.

FENCE; what tends to protect a thing, as walls do cities. The wicked are as a *tottering fence*, and *bowing wall*; their ruin comes on them very suddenly, Psal. lxii. 3. FENCED; walled round about; and so made strong, and difficult to be taken or hurt, 2 Chron. xi. 10. Job x. 11.

FENS; miry places, Job xl. 21.

FERRET; a four-footed animal, of a middle size, between a polecat and a weasel. It was originally a native of Africa, but is now common with us. Bochart will have the ANAKAH to be a lizard or newt. The Septuagint and Vulgate version make it the weasel-mouse. It is plain, that it has its name from its whining noise; and that it was unclean under the law. It might represent wicked men, murmurers, mischievous, and earthly, Lev. xi. 30.

FERRY; a place where passengers are carried over a river, or arm of the sea, in boats; and a *ferry-boat*, is that which is used for that purpose, 2 Sam. xix. 18.

FERVENT; warm; burning. *Fervent in spirit*, is very zealous and active, Rom. xii. 11. A *fervent mind*, denotes great concern, love, and affection, 2 Cor. vii. 7. *Fervent charity*, or love, is that which fills one with the utmost regard for one, and the strongest inclination to do him good, 1 Pet. iv. 8. and i. 22. *Effectual fervent prayer*, is that which is very earnest, proceeding from the strongest inward desire of heart, Col. iv. 12. James v. 16.

PORTIUS FESTUS succeeded Felix in the government of Judea. When he came first to Jerusalem, some of the principal Jews solicited him to condemn PAUL, whom Felix had left in prison; or, at least, to give orders for conveying him to Jerusalem. Festus, perhaps ignorant of their intention to murder him by the way, rejected their request, and told them, that the Romans condemned no man before they heard his defence. He bid them come down to Cesarea, and he should consider their charge. They went down in a few days; and after they had laid their charge against Paul, he was allowed to make his defence. Festus, perhaps influenced by a bribe, inclined to remit Paul to Jerusalem; but this was prevented by Paul's appeal to Cæsar. Some time after, at the desire of Agrippa, Festus allowed Paul to make a further defence, that he might write the more distinctly to the emperor concerning his case. When Paul gave an account of his conversion, and call to the apostleship, Festus, ignorant of these affairs, pronounced, that much

learning had made him mad; and soon after sent him to Rome, Acts xxv. and xxvi.

FET; brought; fetch; to bring, 2 Sam. ix. 5. Gen. xxvii. 14.

FETTERS; shackles, or chains for binding prisoners and madmen. With such were Joseph's feet hurt in the prison, Psal. cv. 18. With such was Samson bound by the Philistines, Jud. xvi. 21. With such were Manasseh, Jehoiakim, and Zedekiah bound, to carry them to Babylon, 2 Chron. xxxiii. 11. 2 Kings xxiv. and xxv. 27.

FEVER; a disease consisting in a fermentation of the blood accompanied with a quick pulse, and excessive heat. The kinds of fevers are exceeding numerous; as essential, symptomatic, continual, intermitting, &c. Deut. xxviii. 22.

FEW; the saved persons are *few*, in comparison of the damned multitudes; the believers of the gospel *few*, in comparison of unbelievers, Matth. vii. 14. and xx. 16. and xxii. 14.

FIDELITY; strict adherence to one's promises, or trust, Tit. ii. 10.

FIELD; a piece of ground in the country, Gen. iv. 8. The world is called a *field*; its boundaries are extensive; into it God sends his labourers to work; and in it he sows the good seed of his word, Matth. xiii. 38. Let *us go forth into the* FIELD, *and lodge in the villages*; let the Gentile world be brought to the faith, fellowship, and obedience of Christ; or, let us retire from the noise and hurry of the world, and hold intimate fellowship with one another, Song vii. 11. The scripture is a *field*, where the treasures of gospel-truth, and of Jesus and his fulness, lie hid from multitudes. As a *field*, it is open to all, is of great extent, and is diversified with numerous histories, predictions, promises, threatenings, doctrines, laws, Matth. xiii. 44.

FIERCE; bold and threatening; cruel; appearing furious, and disposed to destroy, Gen. xlvii. 7. Deut. xxviii. 50.

The FIG-TREE, is of that class of plants, the figure of which is more perfect, but its parts of fructification indistinct and concealed. The fig-tree contains a milky or oily substance; the deficiency or redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung and sweet water; when it is redundant, he takes care to make part of it evaporate. Fig-trees have large leaves, and are large themselves; some in the East Indies are capable to shelter 50, or, as others, 400 horsemen; with the leaves of such fig-tree, possibly, our first parents covered their nakedness, Gen. iii. 7.

The saints are likened to *fig-trees*: they have at once an agreeable profession and an useful practice, that keep pace with one another; and they are the protection of nations; and their good fruits delightful to God and good men, Song ii. 13. The Jewish nation is likened to a *barren fig-tree*, spared another year at the request of the dresser. When our Saviour came into the world, and for three years and more exercised his public ministry among them, how barren were they of good works, and how ripe for destruction! but by his intercession, and the prayers of his apostles, they were spared a while longer, till it was seen that the preaching of the gospel had no good effect on the most of them; and they were afterwards cut off with terrible destruction, Luke xiii. 6,—9. They were also shadowed forth by the *fig-tree* with fair leaves, but no fruit, which Jesus cursed into barrenness and wi-

thering: they had a great many showy pretences to holiness and zeal, but were destitute of good works, and refused to believe in, and receive the promised Messiah, Matth. xxi. 19. The evangelist Mark says, with respect to this tree, *that the time of figs was not yet:* why then did our Saviour curse it for its barrenness? To solve this difficulty, some render the phrase, *for it was not a year of figs:* but this rather increases the difficulty; for why then should our Saviour curse the tree for want of figs? Others therefore render the words, *for it was the season of figs where he was:* but to establish this reading, both points and accents must be changed, which is perhaps to take too much liberty with a sacred original. But why may we not understand it, that *it was not yet the season of* gathering *figs?* and so there might be some expected on this tree. Or, though it was not the common season of figs, being in the month of March, yet, as the fruit of fig-trees is rather more forward than their leaves, it might have been expected, that this tree, which had so many and large leaves, should have had ripe fruit; that it was one of these which bear the first ripe figs; or one of these trees, which, according to Pliny, are always green, and have part of their fruit ripe, when the rest is but budding, Mark xi. 13.

FIGS, are a well known and very agreeable fruit, and are of no small use in medicine. When full of moisture, they are excellent for ripening imposthumes, and healing ulcers, quinzies, &c. But that the healing virtue might appear supernatural, Hezekiah was ordered to lay a lump, not of moist, but dried figs, to his boil, that he might recover of it, 2 Kings xx. 7.—The glory of Samaria is likened to *early figs*, that a man eats whenever he sees them, to denote how quickly it would be destroyed, Isa. xxviii. 4. The godly Jews are likened to *first ripe* and *good figs*, to mark their usefulness, and the delight of God in them, Hos. ix. 16. Jer. xxiv. 2. Mic. vii. 1. Others are likened to *bad figs*, to denote their naughtiness, unprofitableness, and disagreeableness, Jer. xxiv. 1. To signify, how easily the Chaldeans and Medes would take and destroy the Assyrian cities and forts, they are likened to *figs falling* for ripeness into the mouth of the eater, Nah. iii. 12. *Green figs*, denote the beginnings and first motions of grace in men's souls, Song ii. 12.

FIGHT; to contend and strive as in battle. God *fights* with men, when he exerts his power and wisdom to protect and deliver his people, and to destroy their enemies, Exod. xiv. 14. Psal. xxxv. 1, 2. Christ *fights in righteousness*, and *with the sword of his mouth*, when he justly and powerfully executes the threatenings of his word upon his enemies, Rev. ii. 15. and xix. 11. The saints *fight* spiritually, when they resist, and endeavour to overcome sin, Satan, and the world, 1 Tim. vi. 12. Satan and his agents *fight;* they eagerly strive against Christ and his church, and oppose the work of God on earth, and resist the influence of his word and Spirit, Rev. xi. 7. and xii. 7. and xvii. 14. Acts v. 39.

FIGHT; FIGHTING; WAR; WARFARE, &c. See BATTLE.

FIGURE; shape; resemblance. Idols are called *figures*, because they are made after the likeness of some original form, or in order to represent it, Acts vii. 43. Adam, Isaac, and others, and the ancient ceremonies, were figures or TYPES, as they shadowed forth Jesus Christ,

and his office and work, Rom. v. 14. Heb. xi. 19. and ix. 9. Baptism is called a *figure*; its washing of water shadows forth the washing of our souls in the blood of Christ; and, in its nature, use, and ends, it resembles circumcision, 1 Pet. iii. 21.

FILL; to put into a thing a great deal, or as much as it can hold, Job xx. 23. Ezra ix. 11. To *fill up*, is to accomplish; make full and complete. To *fill up* what is behind of the sufferings of Christ, is to bear the troubles assigned by him to his followers, and which are borne for his sake, Col. i. 24. To *fill up* the measure of sin, is to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished, Matth. xxiii. 32. 1 Thess. ii. 16. Satan *fills* the heart, when he strongly inclines and emboldens it to sin, Acts v. 3. Sinners are *filled* with their own devices, with their own ways, with drunkenness, and have their faces *filled with shame*, when God, to punish their wicked acts and designs, brings shocking and confounding calamities upon them, Prov. i. 31. and xiv. 14. and xii. 21. Ezek. xxiii. 33. Psal. lxxxiii. 16. Christ *filleth all in all*; he is every where present; is in all the churches, and their true members; he is the great substance of all the blessings of the new covenant, Eph. i. 23.

FILLET; (1.) A ribband to tie about one's head. (2.) A kind of small ring fastened about any thing. Perhaps the fillets of the pillars of the tabernacle were not merely for ornament, but for fastening the hangings to the pillars, Exod. xxvii. 10.

FILTH; excrements, Lev. i. 16. The apostles were made as the *filth of the world*; were, by wicked men, accounted and used as if most base and contemptible, 1 Cor. iv. 13. Sinful pollutions of heart or practice, are often called *filth*, and *filthiness*; they render men corrupt and abominable to God and good men, Isa. iv. 4. Ezek. vi. 21. Men are represented as *filthy*, and *filthiness*, on account of their being infected and defiled with sin, Rev. xxii. 11. Ezek. xxii. 15. *Filthy lucre*, is gain basely and sinfully gotten; as when ministers make their edifice their great aim in their work, Tit. i. 7, 11. 1 Pet. v. 2.

FINALLY; (1.) Lastly, 2 Cor. xiii. 11. (2.) Moreover, Phil. iii. 1. (3.) Briefly; in a word, 1 Pet. iii. 8.

FIND; (1.) To obtain what one had not, Matth. vii. 7. (2.) To discover what was unknown, 2 Chron. ii. 14. (3.) To recover what was lost, Luke xv. 5, 9. (4.) To experience; enjoy, Isa. lviii. 3, 13. (5.) To come to; meet with; light on, Job iii. 22. Luke iv. 17. Gen. xxxvii. 15. (6.) To discover and observe with certainty, as upon trial, Rev. ii. 2. Matth. viii. 10. (7.) To choose; appoint; set apart, Acts xiii. 22. Psal. lxxxix. 19. (8.) To attack; seize upon, Judg. i. 5. 1 Sam. xxxi. 3. See ANAH.

FINE; precious; pure, Ezra viii. 27. To *fine* metal is to purify it from dross by melting it, &c. Job xxviii. 1. Prov. xxv. 4.

FINGER. As the fingers are very pliant, active, and dexterous at work, *fingers* ascribed to God, signify his power, and the operation thereof: by this the world was created, Psal. viii. 3.; the miracles of Egypt performed, Exod. viii. 19.; and the ten commandments written on tables of stone, Exod. xxxi. 18.; by this Jesus cast out devils and other miracles were transacted, Luke xi. 20. Mens' powers for working, and their practices issuing therefrom, are

called their *fingers*, Isa. lix. 3. The saints *fingers* dropping with sweet-smelling myrrh, on the handles of the lock of their heart, are their faith and love, refreshed by Jesus's spiritual influence, Song v. 3.—To bind God's law *on the fingers*, is to have it constantly in our eye, as the rule and reason of our whole practice, Prov. vii. 3. Rehoboam's little *fingers* being *thicker* than his father's loins, meant, that the easiest exertion of his power and authority should be more rigid and grievous, than any servitude or hardship they had suffered under his father, 1 Kings xii. 10. 2 Chron. x. 10.

FINISH; to bring to an end, or to complete a saying or work, Mat. xiii. 53. Zech. iv. 9. Christ *finished transgression, and made an end* of sin; he completely atoned for all sin, and laid a sufficient foundation for the utter destruction of it, and all its effects in the souls and persons of those who believe on his name, Dan. ix. 24. In his entrance on his last sufferings, he had *finished* his Father's work; he had finished the work of his public ministry; and was just to finish his work of humiliation, by suffering unto death, John xvii. 4. Just before he expired on the cross, he cried with a loud voice, *It is finished;* that is, My soul's sufferings are ended, my death is at hand; and so all things necessary to fulfil the new covenant, and redemption of lost sinners of mankind, is completely performed; the demands of the broken law are completely answered; the ceremonial rites have had their signification fulfilled; and now their obligation ceaseth, and the Jewish covenant of peculiarity is for ever at an end, John xix. 30.

The FIR-TREE grows to a great height: it is very straight, and is green both summer and winter. The wood of the fir-tree was anciently used for musical instruments, building, and furniture of houses, and for materials for ships, Psal. civ. 17. Jesus Christ resembles a *green fir-tree:* how comely and glorious his person, God-man! how astonishing his height and dominion! how unfading his beautiful appearance and office! and what a root of fructifying influence to his people! Hos. xiv. 8. His people are likened to fir-trees, because of the moisture and growth in grace, Isa. xli. 19. and lv. 13. and lx. 13. His ordinances are likened to beams, galleries, or watering troughs *of fir:* how straight, supporting, lightsome, pleasant, and refreshing to the saints! Song i. 17. Mean persons or houses are called *fir-trees*, while the great are called *cedars* and *oaks*, Zech. xi. 2. The *fir-trees*, terribly shaken, are the spears or beams of houses, Nah. ii. 3.

FIRE; that well-known element which affords heat and light; and consumes fuel, refines and tries metal, 2 Kings xvi. 3. By fire and brimstone from heaven, were Sodom and three other cities, consumed, Gen. xix. 24, 25. By the *fire of God, i. e.* thunder and lightning, Job's flocks were destroyed, Job i. 16. With fire from heaven, were NADAB, ABIHU, and KORAH, and his company of 250 men, and the two troops of king AHAZIAH, cut off, Lev. x. Numb. xvi. 2 Kings i. With fire from heaven were the animals presented before God by Abraham, the sacrifice of Elijah, the sacrifice at the dedication of the tabernacle and temple, and probably also that of Abel, consumed, Gen. xv. 17. 1 Kings xviii. 38. Lev. ix. 24. 2 Chron. vii. 1. With fire issuing out of the rock was Gideon's sacrifice, if not also Manoah's, consumed, Judg. vi. 21. and xiii. 19, 20.

This sacred fire might typify Jesus's zeal, and ardent love to us; but chiefly his Father's wrath, which preyed on his soul and body. The sacred fire, which descended at the dedication of the tabernacle, was preserved by the priests, being fed with daily fuel on the brazen altar; and from it was taken all the fire necessary to burn sacrifices, light the lamps, and burn incense. Possibly the sacred fire might be lost when the tabernacle was removed from Shiloh. It is certain, it was renewed from heaven at the dedication of Solomon's temple, and preserved till about the beginning of the captivity in Babylon. After their return, they never seem to have had it renewed, but were obliged to use common fire in its stead.

To display his sovereign majesty, and awful dread, God anciently manifested his presence in flames of *fire*: as to Moses and the Hebrews at Sinai; to Ezekiel, Daniel, &c. Exod. iii. 2. and xix. 18. Ezek. i. 4. Dan. vii. 10.; and, at the last day, Christ will appear in flaming *fire*, 2 Thess. i. 8. Whether any such appearance of God in *flaming fire*, or merely the sun, was the occasion of the Chaldeans and Persians adoring fire, we know not.

God is compared to *fire*, because of his purity, majesty, terribleness, and readiness to destroy such as oppose him, Deut. iv. 24. Heb. xii. 29. Isa. x. 17. Christ is compared to *fire*: he tries the children of men, purifies and comforts his people, and destroys his enemies, Mal. iii. 2. Ezek. viii. 2. and i. 27. The Holy Ghost is likened to *fire*, to denote his enlightening, purifying, love-enkindling influence, Matth. iii. 11. Acts ii. 3. Isa. iv. 4. Angels are likened to *fire*: they are pure in their nature, and their execution of God's command is irresistible, awful, and speedy, Psal. civ. 4. The church of God is likened to *fire*: she is often full of trouble; but shall prevail over, and consume her opposers, Obad. 18. The wicked, particularly the lustful and proud hypocrites, are like *fire*: are very dangerous and destructive to others, and hateful to God, Prov. vi. 27. Isa. lxv. 5.; and God makes them like a *fiery oven*, when he inflicts his tormenting judgments on them, that they cannot escape, Psal. xxi. 9. God's word is like *fire*; it tries the states and conditions of men; it warms, melts, and purifies the hearts of returning sinners; and in the destruction of the wicked are its threatenings fulfilled, Jer. v. 14. and xxiii. 29. It was like a *fire* in the prophet's bowels; his conscience smote him; his love to God, and zeal for the Jews welfare, pained him, while he concealed his inspirations in his own breast, Jer. xx. 9. and vi. 11. The wrath of God, and torments of hell, are likened to *fire*: how terrible, irresistible, tormenting, and destructive! Lam. ii. 3, 4. Isa. xxxiii. 14. and lxvi. 24. Matth. xxv. 41. The *fire* cast by Christ from the altar on the earth, and attended with voices, thunderings, lightnings, and earthquakes, is manifold and terrible judgments, inflicted on men for despising the gospel; particularly the ravages of the Goths, Huns, and Vandals, &c. and the terrible contentions and persecutions in the Christian church, from A. D. 338 to 1896, or 2046. This, together with the ruin of the Jewish nation, and the persecution and contention in the primitive church, was the terrible and consuming *fire* which Christ came to send, Luke xii. 49. All trouble is called *fire*; it tries and refines the saints; torments and destroys the wicked, Isa. xliii. 2. 1 Pet. i. 7.

Wickedneſs, particularly vain carnal ſhifts, lies, ſlander, and paſſionate ſpeech, are like *fire*, very hurtful, ſpreading, and deſtructive, Iſa. ix. 18. and l. 11. Prov. xvi. 27.

FIERY; full of fire. Whatever is terrible, or deſtructive, or burning-like, is called *fiery*; ſo God's indignation, Satan's temptations, and the ſaints trials, are called *fiery*, Heb. x. 27. Eph. vi. 16. 1 Pet. iv. 12. The divine law is called *fiery*; it was publiſhed from amid flames of fire; it is terrible and trying to awakened conſciences; and it condemns tranſgreſſors to *fiery* puniſhments in hell, Deut. xxxiii. 2. Serpents are called *fiery*, either becauſe of their fiery colour, or the burning nature of their bites and ſtings, Numb. xxi. 6.

FIREBRANDS; burning ſticks. Such Gideon put in his earthen pitchers, Judg. vii. 16. The Jews were *fire-brands* pluckt out of the burning: God oft delivered them when they were on the very brink of ruin, Amos iv. 11. Pekah and Rezin were like *tails of ſmoking firebrands*: their utter ruin and extinction was near at hand, Iſa. vii. 4. See BRAND.

FIRKIN; a meaſure of capacity, containing perhaps a BATH, or about a fourth part of one, John ii. 6.

FIRM; (1.) Strong; well fixed, Job xli. 23. (2.) Certain; ſtaple; unſhaken; conſtant, Dan. vi. 7. Heb. iii. 6. (3.) Strong and hard, Job xli. 24.

FIRMAMENT. The Hebrew word RAKIAHH. It ſignifies what is ſpread out; as ſilver is ſpread into plates, or as a curtain. FIRMAMENT denotes what is ſolid and fixed. It includes not only the atmoſphere, or region of AIR, in which we breathe, fowls fly, and clouds move; but alſo that æther, or ſky, in which the ſun, moon, and ſtars, are divinely placed. The lower region of the firmament ſerves to ſeparate the water of the clouds above it, from the water in the ſea below it, Gen. i. 6, 7, 14, 20. The firmament is ſpread out like a molten looking-glaſs; its colour is bluiſh to our apprehenſion; and through it are the rays of light tranſmitted; and by it are the perfections of God diſcovered, Job xxxviii. 18. The *firmament over the head* of the cherubims, and under the throne of God, was an appearance reſembling the ſky, and might ſignify the church ſubject to Chriſt, Ezek. i. 22, 26. and x. 2.

FIRST; (1.) What is before others, in time or order: ſo Peter was firſt called to be an apoſtle, and is firſt named, Matth. x. 2. Adam is called the *firſt* man, becauſe firſt in time and order of all mankind; and his repreſentation of men is ſuppoſed as prior to Chriſt's, who is the ſecond Adam, 1 Cor. xv. 45. (2.) That which exceeds others in degree of badneſs or excellency; ſo Paul was the *firſt* or *chief* ſinner, 1 Tim. i. 15, 16.; and Chriſt's righteouſneſs is the *firſt* or *beſt* robe, Luke xv. 22. Among all nations, the *firſt*-born males in families, as they keep up the honour of the family, had ſpecial privileges allowed them. The firſt-born Hebrews had a double portion of the inheritance, and a pre-eminence and rule over their brethren, Deut. xxi. 17. 2 Chron. xxi. 3. It is ſaid they had the office of prieſthood in the family, till the family of Aaron and the Levites were choſen to officiate in their ſtead, Lev. viii. and ix. Numb. viii. But perhaps they only officiated for their fathers on ſome occaſions. When God, by his angel, cut off the firſt-born of the Egyptians in one night, he, to commemorate

that event, required that all the *firſt-born* males of the Hebrews ſhould be his: that all the *firſtlings* of their cattle, and all the *firſt-fruits* of their ground, ſhould be his. This donation to God tended to ſanctify and bring his bleſſing on the reſt. The firſt-born amounting to 22,273, were divinely exchanged for 22,000 Levites; and the 273 odd ones were redeemed at five ſhekels a-head, Numb. iii. If the *firſtlings* of their beaſts were proper for ſacrifice, they were ſacrificed, but never till they were ſeven days old: if they were improper for ſacrifice, they were redeemed with money, or exchanged for a lamb; or if not redeemed or exchanged, they were to be killed to the honour of God, but not offered up, nor their blood ſprinkled on the altar, Exod. xiii. 12, 13. Numb. xviii. 17, 18, 19. It ſeems that they were not allowed to work the ſecond firſtlings of their cattle, nor ſhear theſe of their ſheep, nor to eat their fleſh at home, but to bring them up, and feaſt on them before the Lord at the ſolemn feaſts, Deut. xii. 17. and xv. 19. Did not theſe firſt-born and firſtlings typify Chriſt, the *firſt-born* of every creature, and the *firſt-begotten* from the dead, who is dignified above all creatures, hath a double portion of power, authority, and fulneſs? Is the great High-prieſt conſecrated for evermore? and is the firſt, the only perſon who ever did, or will riſe from the dead by his own power: he is the head of all his people, the preſerver of his Father's name, and the ſanctifier of his people, Col. i. 15, 18. Rev. i. 5. Did they repreſent the ſaints, who are divinely ſet apart to the ſervice of God; and, though filthy in themſelves, are redeemed by the obedience and death of Chriſt, the Lamb of God; and, being made kings and prieſts unto God, even the Father, ſerve him in his temple, Heb. xii. 23. Iſa. vi. 13. The *firſt-born of the poor*, are theſe who are exceedingly wretched, having a double ſhare of poverty, Iſa. xiv. 30. The *firſt-born of death*, is an accurſed and moſt wretched or tormenting death, Job xviii. 13.

To acknowledge God's authority over them, and his being the peculiar proprietor of their land, and to ſanctify the reſt of their increaſe, the Jews offered FIRST-FRUITS unto the Lord. On the ſecond day of the feaſt of unleavened bread, before they began their harveſt, they reaped a ſheaf of barley, and threſhed it out in the court or the tabernacle or temple. When it was winnowed, they roaſted an homer full of it, and pounded it in a mortar; then adding oil and frankincenſe to it, the prieſt waved it before the Lord, towards the four winds, and burnt an handful of it on the brazen altar; the reſt was his own. Along with this was offered a lamb for a burnt-offering, with a double meat-offering and drink-offering. After this general oblation of firſt-fruits of barley for the whole nation, every man was at liberty to begin his harveſt.—At the end of wheat-harveſt, on the day of Pentecoſt, they offered two leavened loaves of fine flour for an oblation of firſt-fruits, attended with ſeven lambs, one bullock, two rams, for a burnt-offering, one kid for a ſin-offering, with two lambs for a peace-offering, with their meat-offerings and drink-offerings. Beſides theſe oblations of firſt-fruits for the whole congregation, private perſons brought their firſt-fruits to the houſe of God; but the law determines not the proportion. Theſe were, with great ſolemnity, brought up to the feaſt of Pentecoſt. Such as were in one place, or near it,

came up in a body: their guide, or watchman, wakened them in the morning, with crying, Let us go to Zion, the mountain of the Lord our God, Jer. xxxi. 6. A bullock, with his horns gilded, and his head crowned with olive-branches, was driven before them for sacrifice. When they came near Jerusalem, they sent one before them to notify their approach; and they adorned their baskets with flowers, and their finest fruits. Some of the principal priests met them as they entered the city. As they went through it, they sung, Our feet shall stand within thy gates, O Jerusalem! and the inhabitants of Jerusalem, by way of response, sung what follows, Psal. cxxii. When they came to the court of the Lord, every man, great or small, took his basket in his own arms, and carried it, singing the 115th and 30th psalms, till they came near the foot of the altar, where they professed, that a Syrian, ready to perish, was their father; and that God, in sovereign mercy, had given them the land of Canaan.—Moreover, the first of their dough and of their wool, &c. was given to the Levites that dwelt near them; and, it is said, if none lived near them, the dough was burnt in the fire, Lev. xxiii. 10,—21. Exod. xxii. 29. and xxiii. 19. Numb. xv. 19, 20. Did not these four kinds of first-fruits typify Jesus, the principal *first-fruit*, who was before all things, has in all things the pre-eminence; and by his consecration, oblation, and resurrection on the second day of unleavened bread, are his people sanctified to God, and their resurrection and eternal happiness secured, 1 Cor. xv. 20.; and whose Spirit, descending at Pentecost, began to gather the nations of Christ? Acts ii. Did they represent the saints, who, as first-fruits to God, were chosen to his service; in the day of power, devote themselves to him? and these who are first converted to Christ, in a country, are represented as the *first-fruits* of it, Rev. xiv. 5. Jam. i. 18. 1 Cor. xvi. 5. The antient patriarchs were the *first fruits* of the Jewish nation, by whose means their posterity were blessed, and set apart to God, Rom. xi. 16. The Hebrews were the *first fruits of God's increase*; were long his peculiar people, before the Gentiles were gathered to Shiloh, Jer. ii. 3. The *first-fruits of the Spirit*, are such communications of his grace on earth as fully ensure the full enjoyment of God hereafter, Rom. viii. 23

FISH; a kind of animals living in the water, though some of them can occasionally quit it, and come on land; and some of them, by their large fins on their breast, can fly a short way.

What fish lodged the prophet Jonah in her belly, is not agreed: nor does this affect the credit of revelation; as the word rendered *whale*, signifies any large fish, John i. and ii. Matth. xii. 40. We know of no fish larger than the whale, except bishop Pontopidan's *kraken*, which he represents as similar to a small island, do really exist. Pliny mentions whales 600 feet long, and 360 broad; and mentions the bones of one, brought from Joppa to Rome, which were 40 feet long. Some whales are said to lodge their young in their belly in times of danger. Whales feed on sea-weeds, small fish, and other light provision; and so Jonah might remain undigested in the belly of one. Many whales have no teeth, and so might swallow him without hurting him. But some assert, that the throat of a whale, being but about a foot and an half wide, could not swallow the prophet; and that

it must rather have been a *dog-fish*; in the belly of which whole carcases have often been found: and of one of which, caught on the coast of Spain, Nierembergius relates, that a man on horseback might have entered its mouth, and seven men have lien in the cavity of its brain: that its jaws were 17 feet long; and it had two carcases in its belly. Or it must have been a *shark*, in whose belly human carcases, and sometimes clad in armour, have been found.

Men are compared to *fishes*, and *fishes of the great sea*; they are very numerous; their tempers and courses are very different; they oft live in a very confused and disorderly manner; they prey on one another; they are oft taken in the net of temptation and trouble; and sometimes in the net of the gospel. The apostles were called *fishers of men*; by the preaching of the gospel, committed to their trust, they collected together those who were ordained to eternal life, Matth. iv. 16. The Chaldeans are called *fishers*; they ensnared, apprehended, and carried out of their country, multitudes of men, Jer. xvi. 16. Hab. i. 15. See HOOK; POOL.

FIST; the hand closed, either to smite one, or to hold something, Exod. xxi. 18. The *fist of wickedness*, is the sinful means whereby we oppress and injure others, Isa. lviii. 4. God *gathers the wind in his fist*; he, at pleasure, easily restrains and excites it, Prov. xxx. 4.

FIT; becoming; proper; useful, Col. iii. 18. 1 Chron. vii. 11. Luke xiv. 35.

FIX. Our hearts are *fixed*, when they are *established* on grace, which Paul says is a good thing, compare Psal. lvii. 5. and cxii. 7. with Heb. xiii.

FLAG; a kind of sedges or rushes that grew by the Red sea, and the river Nile; of these Jochebed made an ark to hold Moses, her infant, Exod. ii. 3, 5. The word is translated a meadow, Gen. xli. 2, 18. See REED; RUSH.

FLAGON; a vessel for carrying wine at feasts, to pour it into cups. A *flagon of wine*, imported as much as one could safely drink, 2 Sam. vi. 19. To love *flagons of wine*, denotes a lust towards excessive drinking, Hos. iii. 1. The most abundant, supporting, and comforting influences of the Holy Ghost, through his word and ordinances, are likened to *flagons* of wine, Song ii. 5. See VESSEL.

FLAKES of fish; the loose hanging parts, or the veins of it, Job xli. 23.

FLAME of FIRE. God is likened to it: how shining his glory! how terrible and destructive to his enemies his power and wrath, Isa. x. 17. Angels are as *flames*: their motions are quick; their appearance awful; and they consume God's enemies, Psal. civ. 5.

FLATTER; to speak to one such soft words as encourage his pride, or decoy him into sin, Psal. xii. 2, 3.

FLAX, is a well known vegetable, of which linen is made. Christ's kingdom is compared to *smoking flax*; when he came to take upon his shoulder the government of his kingdom, and translate the throne and power of it to heaven, it was foretold by this figure, that it should not any more make a *blazing* appearance in this world: the flame of it should rarely be seen; but as flax, when once kindled, is not easily quenched, but will continue to smoke a long time; so, his kingdom should never be quenched; no opposition should be able wholly to destroy it; though not the *flame*, yet the *smoke* of it should continue till judg-

ment be sent forth to victory, Isa. xlii. 3.

FLAY; to cut or draw off the skin, 2 Chron. xxxv. 11.

FLEA; a well-known insect, troublesome to a variety of animals. David likens himself to one; importing, that it would cost Saul much pains to apprehend him; and he would obtain small profit by it, 1 Sam. xxiv. 14.

FLEE; (1.) To haste away, as from a pursuing enemy, Matth. viii. 33. (2.) To run quickly from danger to a refuge or hiding-place, Gen. xxvii. 43. Men *flee* from fornication, from youthful lusts, worldly-mindedness, and other things sinful, when, under a sense of danger, they avoid every temptation to it, or appearance of, or approach toward it, 1 Cor. vi. 11. 2 Tim. ii. 22. 1 Tim. vi. 11. We *flee* to God, or Christ, when, sensible of guilt, defilement, danger, or distress, we with shame, fear, haste, and hope of relief, apply to him as our refuge and deliverer, Psal. cxliii. 9. Heb. vi. 18. Shadows and sorrows *flee away*: remove quickly, easily, and for ever, Song ii. 17. Isa. li. 11. Men *flee* from a lion, and a bear meets them; or go into the house, and a serpent bites them; *flee* from the iron weapon, and the bow of steel strikes them through; and *flee* from the noise of the fear, and are taken in the pit; and he that cometh up out of the pit is taken in the snare; when, striving to escape one danger and calamity, they fall into another still worse, Amos v. 19. Job xx. 24. Isa. xxiv. 18.

FLEECE; what wool one sheep bears at a time. With clothes made of the *fleece* or wool of his sheep, Job clothed the poor, Job xxxi. 20. Gideon's *fleece*, on which the dew fell plentifully one night, while the ground about was dry; and next night was quite dry, while the adjacent floor was moistened with dew, might represent the Jewish nation, who enjoyed the soul-fructifying dew of God's word, ordinances, and influences, while the Gentile world continued destitute thereof; and are now given up to spiritual withering and hardness, while the Gentiles obtain mercy, Judges vi. 37, 38, 39.

FLESH; (1.) The soft part of the animal body, and which can be easily putrified or corrupted, Lev. xiii. 10. Numb. xi. 33. (2.) Every animal creature on earth: so the *end of all flesh* came before God, when he had purposed, and was just going to destroy men and beasts off the earth, with a flood, Gen. vi. 13. (3.) Men in general are called *flesh*; they are partly of a *fleshly* substance, and they are ready to be corrupted; or are remarkably obstinate in wickedness, John xvii. 2. Gen. vi. 3. And to *make flesh* our arm, is to depend on men for help and deliverance, Jer. xvii. 5. (4.) Human nature: so Christ is said to have been made *flesh* when he assumed our nature, John i. 14. Acts ii. 30. (5.) The body of a man or woman, and those parts which nature teaches us to cover, Exod. iv. 7. Gen. xvii. 11, 14. Lev. xv. Ezek. xvi. 26. and xxiii. 20. (6.) What is weak and incapable to help, Isa. xxxi. 3.; and *flesh* often denotes human nature, as in an infirm and calamitous state, Gen. vi. 12. Numb. xvi. 22. Deut. v. 26. Psal. cxlv. 21. Isa. xlix. 26. Acts ii. 17. 1 Cor. i. 29. (7.) Persons a-kin to us, or even of the same nature with us, are represented as our *own flesh*, Gen. xxxvii. 27. 2 Sam. ix. 13. Isa. lviii. 7. Persons married together are *one flesh*; they stand nearly connected, and have mutual power of one another's body, Gen. ii. 24. Eph. v.

30, 31. Nay, whoredom renders the two parties *one body*, or *one flesh*, 1 Cor. vi. 15, 16. (8.) This state of mortal life, and the things pertaining to it: thus women have trouble *in the flesh*, 1 Cor. vii. 18. Paul had temptations and afflictions *in his flesh*, Gal. ix. 14. Col. i. 24. And the days of Christ's *flesh*, are the time of his debasement and mortal life; and *the body* of his *flesh*, is his human nature in its infirm and debased state, Heb. v. 7. Col. i. 22. (9.) The power of the gospel on the conscience is called an heart *of flesh*, because soft, pliable, and sensible of divine impressions, Ezek. xxxvi. 26. And a renewed heart is represented as *fleshy* tables, 2 Cor. iii. 3. (10.) Legal righteousness and ceremonial services. By this, the apostle says Abraham did not find justification, Rom. iv. 1.; and asks the Galatians, if they were become perfect by it? Gal. iii. 3. (11.) The corruption of our nature is very often, in the New Testament, called *flesh*, to hint its conveyance by natural generation, its weakness and vileness, and its being much excited and exerted by our bodily members, Rom. vii. 24.; and men are called *flesh*, because it reigns and rages in them, Gen. vi. 3. Christ's *flesh* is his human nature: in this he was put to death, but quickened in *the Spirit*, 1 Pet. iii. 18. and iv. 1.; this was, in his debased state, subject to mortality, and was and is the vail that conceals the glory of his Godhead, and is the means of our access to God, Heb. x. 20.; or his person, as dwelling in our nature; so his *flesh is meat indeed*, and *his blood is drink indeed*; his person, as God-man, and his finished righteousness, affords true, solid, and everlasting life, comfort, and nourishment, and strength to our souls, John vi. 55, 56: or his saints are his *flesh* and *bones*, as they are united to him, and members of his mystical body, Eph. v. 30. The *flesh* of kings and captains, slain at the downfall of Antichrist, is not only the flesh of their bodies, but their kingdoms, honour, power, and wealth, Rev. xix. 21. *Flesh and blood cannot inherit the kingdom of God:* human nature, in its frail and corrupt condition, is not capable of the immediate enjoyment of God, 1 Cor. xv. 50. We are not born again by the will of *flesh or blood*, *i. e.* by natural descent from godly parents, or by any, however vigorous and careful, cultivation of our natural powers, John i. 13. *Flesh and blood*, that is, means merely human, did not reveal Jesus's true character, as the Christ, the Son of the living God, to Peter, Matth. xvi. 17. Paul, when converted, conferred not with *flesh and blood*; consulted not carnal friends, inclinations, or views, what was his true interest and duty, Gal. i. 16. *In the flesh*, is either in the human nature, Rom. viii. 3.; or in the present mortal and embodied state, Phil. i. 22, 24.; or in the human body, Eph. ii. 11, 15. Gal. vi. 12.; or in self-righteousness, power, and wisdom, Phil. iii. 3, 4.; or in a sinful and corrupt state, Rom. viii. 8. *After the flesh*, is either according to outward appearances; so the Jews judged concerning Christ, according to his outward mean appearance, John viii. 15.; or, according to the common powers of nature: so Ishmael was born *after the flesh*, Gal. iv. 23.; but most commonly it signifies, according to the inclinations and lusts of indwelling sin; so the saints neither walk nor war *after the flesh*, nor do they *sow to the flesh*, Rom. viii. 1, 4. 2 Cor. x. 3. Gal. vi. 8. *All flesh*, denotes either all men, all animals,

or all on earth, Gen. ix. 11. Isa. xl. 6.; or most men, Gen. vi. 12.; or great multitudes, many nations, Jer. xxv. 31. Isa. lxvi. 16.; multitudes, both of Jews and Gentiles, Joel ii. 28. Luke iii. 6. *Holy flesh*, is the flesh of the sacrifices, Hag. ii. 12.

FLESHLY; pertaining to the flesh, whether natural, corrupt, or gracious, 2 Cor. i. 12. Col. ii. 18. 1 Pet. ii. 11. 2 Cor. iii. 3. See WISDOM, MIND, LUSTS, TABLES.

FLINT; a very hard stone, that easily gives fire when struck with steel, Deut. viii. 15. A *face* or *forehead*, like *flint*, imports undaunted boldness and courage, Isa. l. 7. Ezek. iii. 9.

FLOCK; a drove of sheep, goats, or such like animals, that feed together. A *flock* is composed of lesser cattle; also a herd of bullocks, horses, asses, camels, and swine, Gen. xlvii. 4. and xxvii. 9. and xviii. 7. Deut. xii. 21. Armies, nations, and companies of men, are likened to *flocks*; they are numerous, and are inspected, governed, and, as it were, fed and folded by their respective rulers, Jer. xlix. 20. and l. 23. The principal of the *flock*, are men distinguished in honour, power, and wealth, Jer. xxv. 34, 35. The Jews are represented as the *Lord's flock*; they were peculiarly chosen, redeemed, and governed by him; and a *beautiful flock*, that made a glorious appearance at their solemn feast, Jer xiii. 17, 20.; an *holy flock*, as they were separated to the service of God, and not a few of them sanctified by his holy Spirit, Ezek. xxxvi. 38.; and a *flock of slaughter*, as, in Christ's time, they were condemned to, and ripened for the destructive vengeance of God, Zech. xi. 4. The Lord himself, and, under him, their magistrates, prophets, priests, and teachers, were their shepherds, Psal. lxxx. 1. Ezek. xxxiv. The church is compared to a *flock*, as all belonging to one Shepherd, even the Shepherd and Bishop of souls, Acts xv. 28. The hair of the spouse is compared to a flock of goats from mount Gilead—how numerous, fresh and beautiful! the promises of the gospel adorn her head, even the manifold grace of God. And all her members, united together on the truth, appear like a *flock* of sheep just come up from the washing, Song iv. 1. and vi. 5, 6. To go with *flocks and herds* to seek the Lord, is to offer multitudes of sacrifices, Hos. v. 6.

FLOOD. After the posterity of Seth had intermarried with the descendants of Cain, and the most criminal oppression, luxury, and almost every other vice abounded, God passed a sentence of destruction, by a flood, against men, and the other animals on earth. After warning mankind hereof, for about 120 years, by the preaching of Noah, this flood happened within a few days after the death of Methuselah; and on the 17th day of the second month, which is about the end of October, it began. The fountains of the great deep were broken up, and the windows of heaven were opened; that is, the water rushed out from the hidden abyss in the bowels of the earth, and the clouds poured down their rain incessantly, as in spouts, for the space of 40 days: nay, for 150 days, or five months, the flood still increased, till it was risen about 27½ feet higher than the top of the highest mountain. Prodigious numbers of the land-animals, and of men, perhaps about 80,000 millions, or about eighty times the number of its present inhabitants, perished in the waters. Only Noah and his family, and a sample of land-animals, were preserved in the

ARK which he had built. About the beginning of April the waters began to abate, partly returning to the bowels of the earth, whose shell was then much broken and deformed, and partly exhaled into the regions of the air; and, about the end of it, the ark rested on the mountains of Ararat. About the end of June the tops of the mountains were seen. Forty days after, about the beginning of August, Noah sent forth a raven and a dove, to try if the waters were dried off the face of the earth. In about 14 days after, the dove, sent out for the third time, returned no more. About the middle of September the dry land appeared in the valleys; and about the beginning of November, in the 27th day of the second month, Noah and his family, and the animals, went out from the ark, after they had been in it a year and ten days, Gen. vi. vii. and viii.

There is no reason to doubt of this flood, nor of the universality thereof. Besides the testimony of God in his word, we have the testimony of Berosus, Hieronymus, Mnaseas, Nicolaus, Melo, and Abydenus, Plato, and of the fabulists, Ovid and Lucian, and of other ancient writers among the Heathens, concerning it. The Americans of Mexico and Peru had a tradition concerning it. The East Indian Bramins have a tradition, that, at it, only eight persons, and two of every sort of land-animals, were preserved, by flying to some high hill.

Upon calculation, it will appear probable, that the earth was then much more fully peopled than at present; and so an universal flood was necessary to destroy them. God's oracle asserts, that the whole earth, and even the highest mountains, were covered; and that every land-animal, without the ark, perished. If the whole earth had not been overflowed, to what purpose did Noah build his ark for the preservation of a breed of man and beast? How easily might he and his family, and the beasts destined for preservation, have gone to some spot unoverflowed? Who knows not, that in Italy, France, Switzerland, Germany, England, and other countries, far from Eden, and even in the tops of high mountains, far from the sea, there are found whole trees sunk under ground; together with teeth, and bones of animals, sea-shells, petrified fishes, and ears of corn? How possibly could these come thither, but by an universal deluge? Nor is there the least difficulty to find a sufficiency of water to cover the earth to the abovementioned height. Who knows, but the waters in the bowels of the earth, and the rain, producible by our atmosphere, might be more than sufficient? or, if it was not, what hindered the Almighty to create what water was necessary; and to annihilate it, whenever it had served his purpose? It is enough to us, that earth, winds, and seas, obey the Almighty, and do as he pleaseth. When we consider, that the teeth, bones, shells, and other relics of fishes, are found so deep in the earth, and in the hardest strata, or even inclosed in flint and marble, we cannot but think, that the whole shell of the earth was then terribly rent in pieces by earthquakes, or otherwise; and that the fishes entered these rents, especially when the waters of the great deep returned to their native abodes; and that the ancient earth, in many places, sunk into the abyss, and became the channel of our visible seas, and new earth rose out of the bottom of the antediluvian seas. Such as would see a variety of witty fancies con-

cerning this flood, may find them in Thomas Burnet, Whiſton, Woodward, Buffon, &c.

Any large collection, or ſtrong run of water, is called a *flood*: as the Red ſea, and the rivers Euphrates and Nile, which, in the ſummer ſeaſon, being ſwollen high by the melting of ſnows, or falling of rains, overflow the country about, Pſal. lxvi. 6. Amos ix. 5. Joſh. xxiv. 2. Mighty, and eſpecially victorious armies, are likened to *floods*: how vaſt their number, and loud their noiſe! how they threaten, and oft do irreſiſtibly ſpread ravage and deſtruction all around them! Iſa. viii. 7, 8. Nah. i. 8. Jer. xlvi. 7, 8. and xlvii. 2. Ezek. xxvi. 3. Ungodly men are like *floods*: how great their power! how ſpreading, prevalent, terrible, and deſtructive, their influence! Pſal. xviii. 4, and xciii. 34. Perſecutions, temptations, hereſies, profaneneſs, trouble, and death, are like *floods*: how prevalent, ſpeedy, affrightful, and ruinous, their tendency and influence! Rev. xii. 15. Iſa. lix. 19. Matth. vii. 25. Pſal. xc. 5. and lxix. 1, 2. Great plenty of temporal or ſpiritual bleſſings are called *floods*: how abundant! how ſatiating to our deſires! and how they carry our heart along with them! Job xx. 17. God's judgments and providences are like *floods*, very unſearchable, Pſal. xxxvi. 6. and lxxxvii. 19. See WATER.

FLOOR; (1.) The bottom of an houſe, 1 Kings vi. 15. The place where corn was threſhed out, Hoſ. ix. 1. Judg. vi. 37. As threſhing-floors were anciently under the open ſky, it is ſaid they were formed of clay, and lees of oil beaten together; which, when once dried, no water could enter, no weed grow on, nor any mice, rats, or ants, penetrate into it. The church is likened to a *threſhing-floor*: in her are perſons good and bad; and here God, by manifold troubles, threſhes them; and thereby, and by the influences of the four winds of his Spirit, he ſeparates believers from others, and purges them from their chaff of ſinful corruption, Matth. iii. 11.; the place where God's judgments are executed, Iſa. xxi. 10. Mic. iii. 12.

FLOTES; flat bottomed veſſels for ſailing; or a collection of trees, faſtened together by ropes, to be drawn along by ſea, 1 Kings v. 9.

FLOUR. See SIN and MEAT-OFFERING.

FLOURISH; to bud; ſpring forth: appear beautiful as a flower, Song xii. 12. Chriſt's crown *flouriſheth*, when his authority and glory are ſignally diſplayed, and many become his faithful, loving, and obedient ſubjects, Pſal. cxxxii. 18. The church *flouriſheth*, when her members mightily increaſe, Song vi. 11. Men in general *flouriſh*, when they appear gay in youth, and proſper; and increaſe in wiſdom, honour, wealth, or pleaſure, Pſal. xc. 6. and xcii. 7. Saints *flouriſh*, when their grace, comforts, and good works, more and more abound, Iſa. lxvi. 14.

FLOW; (1.) To run as a ſtream, Pſal. cxlvii. 18. (2.) To gather peacefully in multitudes, Iſa. ii. 2. Jer. xxxi. 12. (3.) To abound, as water in a ſtream, Joel iii. 18. (4.) Speedily to melt away, and be removed or conſumed, Iſa. lxiv. 1, 3. Job xx. 28. (5.) To bud; increaſe, and beautifully diſcover themſelves, Song iv. 16.

FLOWERS; (1.) A running of blood, Lev. xv. 24. (2.) The fragrant and comely buds of ſome vegetables. Flowers are very delightful, but eaſily and quickly fade, Jam. i. 10. The figures of flowers on the golden candleſticks, and on

the inside of the cedar-beams of the temple wall, or on the brim of the brazen sea, were not merely for ornament, but shadowed forth the refreshful and fructifying nature and virtue of Christ, as our light, our means of fellowship with God, and our atonement and purification from sin; and the flourishing prosperity of the church, as a means of light to the world, and of their fellowship with God, Exod. xxix. 31. and xxxvii. 20. 1 Kings vi. 18, 29. and vii. 26, 49. 2 Chron. iv. 5. Christ's cheeks, or display of himself, in his debasement or glory, are, like sweet *flowers*, very comely, refreshing, and reviving to his people, Song v. 13. The saints, and their graces, are like *flowers*: how lovely, refreshful, and adorning in the church! Song ii. 12. Men in general are like *flowers*: in youth and prosperity, how blooming, delightful, and glorious! but how quickly doth trouble or death mar their beauty, and bereave them of wealth, honour, or life! Job xix. 2. Isa. xl. 6. and xxviii. 1. Jam. i. 10, 11.

FLUTE; a musical instrument, the most simple of the wind kind. It was used as early as the reign of David, 1 Kings i. 40.; and long after, in Nebuchadnezzar's idolatrous concert, Dan. iii. 5, 10, 15.

FLUTTER; to sit brooding eggs, or cherishing young birds; so eagles flutter over their eggs or young. So God kindly multiplied, protected, and comforted the Hebrews, Deut. xxxii. 11.; so his Spirit, in creation, influenced the waters, or mingled chaos, with his productive influence, Gen. i. 2.

FLY; to march with great speed; to move quickly, as a bird in the air, Hab. i. 8. To *fly upon*, is to seize a thing greedily, as hungry hawks or eagles do their prey, 1 Sam. xv. 19.; or outrageously to fall on and abuse one, 1 Sam. xxv. 14. God's *flying*, imports the quick progress of his providence to deliver and comfort his people, or to destroy their enemies, Psal. xviii. 10. Isa. xxxi. 5. Angels *flying*, denotes the alert and speedy manner in which they execute the will of God, Isa. vi. 2. In their return from Babylon, and from their present dispersion, the Jews did, or shall *fly on the shoulders* of their enemies. Such as once hated them, shall assist them, or shall be subdued by them, Isa. xi. 14. Men *fly away* by death; are suddenly and easily cut off before they have well begun to live, Psal. xc. 10.

FLY; a small insect. Flies chiefly abound in moist and warm countries, as in Egypt, Chaldea, Palestine, and in the middle regions of Africa, during the moistness of the summer, &c. The *flies* that plagued Egypt, seem to have been the dog-flies, which fix their teeth so fast in the flesh of cattle, that they sometimes run mad, Exod. viii. 21, 35. In allusion to the *flies* of their country, and because they were very numerous and troublesome to the Jews, the Egyptians are called *flies*, Isa. vii. 18.

FOAL; a young horse, ass, mule, or camel, Gen. xlix. 11.

FOAM; to cast forth froth as a raging sea. *Foaming at the mouth* is expressive of rage, or tormenting inward pain, Mark ix. 16. Seducers *foam out their own shame*, when, from a corrupt heart, and with rage against Christ and his ways, they publish their vain and erroneous doctrines, and indulge themselves in shameful practices, Jude 13.

FODDER; hay, straw, or like provision for feeding cattle, Job vi. 5.

FOLD. God *folds* together the visible heavens, when, at the last day, he unhinges their present form,

Heb. i. 12. The Assyrians were *folden* together as thorns, when gathered into Nineveh, to be tormented and consumed by the fiery judgments of God, executed on them by the Medes and Chaldeans, Nah. i. 10. Seven-fold, thirty-fold, sixty-fold, an hundred-fold, denote great abundance; plentifully, Psal. lxxix. 12. Matth. xiii. 8.

FOLD; a house, or small inclosure, for flocks to rest together in, by night or at noon, Isa. xiii. 20. The country which a nation possesseth, and dwelleth together in, is called their *fold*, Jer. xxiii. 3. The church and ordinances of Christ are as a *fold*: there his sheep or people are gathered together; they enter by him as the door, and have union, delightful society, pleasant refreshment, and rest together, and are surrounded with his protection and laws; the present form of church and ordinances will be soon taken down, John x. 1. The Jews and Gentiles were once distinct folds; but the ceremonial wall of partition is taken away, and both are become one, John x. 16. Ezek. xxxiv. 14.

FOLLOW; to come up after, 1 Sam. xxv. 27. To *follow* the Lord, or, to follow the Lamb of God, is to take upon us the open profession of Christianity; we follow the Lamb, when we take our part with Christ, as the Lamb of God who beareth away the sin of the world; when we hold by the doctrine of Christ and him crucified; when we adhere to this good profession notwithstanding all the self-denial and suffering to which it may subject us, Jer. xvii. 16. Rev. xiv. 4. God's goodness and mercy *follow* the saints; in the exercise thereof, he constantly attends, supports, and relieves them; protects them from danger; and bestows on them grace and glory Psal. xxiii. 6. We *follow* the churches, the saints, ministers, or others, when we imitate them in their profession and practice, 1 Thess. ii. 14. Heb. vi. 12. and xiii. 7. 1 Cor. iv. 16. Deut. xxiii. 2. 2 Pet. ii. 2. To *follow* persons, is also to side with them and assist them, 2 Sam. ii. 10. 2 Kings xi. 15. We *follow* our own spirit, when, in our principles or practice, we are led and drawn by our own vain and wicked imaginations, Ezek. xiii. 3. We *follow* things, when we earnestly endeavour to obtain or practise them, Phil. iii. 12. Rom. xiv. 19.

FOOD. See MEAT.

A FOOL, or foolish person, is one that acts contrary to, or as if without sense and reason, 1 Sam. xxvi. 21. 2 Sam. iii. 3. It is very hard to cure foolish people of their folly, even though they should be sore chastised and afflicted on account of it, as if they were brayed in a mortar, Prov. xxvii. 22. Wicked persons are oft called *fools*, or FOOLISH; they act contrary to all sound reason; they wish there were not a God; they trust to Satan, to the world, and their own heart, these noted deceivers, Psal. xiv. 1. and xlix. 10; and almost every where in the book of Proverbs. The saints, as well as apostles, are accounted *fools*, by wicked and worldly men, 1 Cor. i. 27. and iv. 10. Whatever answers not the important ends of God's glory, and mens' true and eternal advantage, is foolish; and hence we read of *foolish* talking, *foolish* lusts, *foolish* questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9. "Answer not a fool according to his folly, lest thou be like unto him; answer a fool according to his folly, lest he be wise in his own conceit:" we ought never to answer a fool in a foolish manner, and sometimes not at all: but it is proper to expose the folly of what he says, that his

waxing proud, and the hurt of others, may be prevented, Prov. xxvi. 4, 5.

FOLLY; FOOLISHNESS; a behaving in a foolish or sinful manner: a very little of this may render the reputation of a man, famed for wisdom, very base and odious, Eccl. x. 1. Sin, and particularly scandalous crimes, are called *folly*; by this, contrary to reason and interest, we dishonour God, and render ourselves infamous and miserable, Mark vii. 22. Gen. xxxiv. 7. Josh. vii. 15. Judg. xx. 6. Through their ignorance and folly, wicked men account Christ crucified, spiritual things, and the preaching of the gospel, to be *foolishness*, mean, impertinent, or unreasonable, 1 Cor. i. 18, 21, 23. and ii. 14.; but what of God they esteem *foolishness*, has more wisdom in it than all their sagacious schemes; and the wisdom, the sagacity, and carnal schemes of men, is reckoned *foolishness* by God, 1 Cor. i. 25. and iii. 19. God charged his angels with folly, when he cast down those who kept not their beginning, Job iv. 18.

FOOT, FEET. Among the ancients, as well as moderns, a *foot* was a measure of about 12 inches; but the Hebrews had no such measure; their *Zereth* being but the half of a cubit, or almost eleven inches. When Moses and Joshua drew near to the symbols of the burning bush, or divine presence, they were directed to approach with their feet bare, as a token of reverence, Exod. iii. 5. Josh. v. 15. The priests performed their service bare-footed, and the people approached the altars with their shoes off. To this day, the Jews enter their synagogues bare-footed, on the FAST of expiation. Pythagoras directed men to sacrifice and worship with naked feet; and in this manner the priests of Diana and Hercules sacrificed. The Indian Bramins pluck off their shoes whenever they enter their temples; nor do the Ethiopian Christians enter their places of public worship with their shoes on. As the ancients often walked bare-foot, or with sandals, it was common to wash their *feet*, for their refreshment, at their entrance into houses, Gen. xviii. 4. and xix. 2. and xxiv. 32. Before his death, Jesus washed his disciples feet, to teach them humiliation, and a readiness to perform good offices one to another, John xiii. 5. 1 Tim. v. 10. Jesus setting his *right foot* on the sea, and his left on the earth, in the vision, imported his being Lord of all, and able to rule raging seas of persecution and trouble as he pleased, Rev. x. 2. His *feet, like fine brass burning in a furnace*, may denote his providence, terrible and pure, but destructive to his enemies, Rev. i. 15.

With the inspired writers, *feet* oft signify the whole man, or beast, Psal. cxxi. 3. Isa. xxxii. 20.; or the affections and conversation; hence we read of *keeping the feet*, of *turning the feet* unto God's testimonies; of the feet being shod with the preparation, or knowledge and influence of the gospel of peace, Eccl. v. 1. Psal. cxix. 59. Eph. vi. 15. Song vii.; and *straight feet*, like these of a calf, may denote the integrity and constancy of angels in executing their work, Ezek. i. 7. To stand, or be at one's *feet*, is to be his attendants, servants, or subjects, 1 Sam. xxv. 27. Judg. iv. 10. To *fall at one's feet*, or lick the dust at the soles of one's feet, is deeply to reverence, worship, or submit to him, as some eastern nations do kiss the ground at the feet of their kings, John xi. 32. Isa. xlix. 23. To sit at, or be brought up *at one's feet*, is to receive instruction from him; for the Jew-

ish scholars sat at the feet of their teachers, Deut. xxxiii. 3. Luke x. 39. Acts xxii. 3.; or to follow him, and be at his dispofal, Deut. xi. 6. 2 Kings iii. 9. Hab. iii. 5. To be *under one's feet*, is to be subject to him, at his absolute dispofal, Pfal. viii. 6. and xviii. 38. or be distressed or conquered, Pfal. xci. 13.; or to be contemned and undervalued, Rev. xii. 1. *To wash, or dip the feet in oil or butter*, is to enjoy great plenty of oil, butter, and other good things, Job xxix. 6. Deut. xxxiii. 24. *Bare feet*, is also expressive of mourning, Isa. xx. 2. and xlvii. 2. Ezek. xxiv. 17. The Ammonites *stamping with the feet* at the destruction of Jerusalem, expressed their joy and gladness, Ezek. xxv. 6.; but Ezekiel's *stamping with his feet*, expressed great grief and terror, Ezek. vi. 11. To *turn away the foot* from the Sabbath, is to forbear carnal affections, walking, and working on it, Isa. lviii. 13. To *speak with the feet*, is, by example, or concealed signs, to excite to wickedness, Prov. vi. 13. To *cover the feet*, is to ease nature, or compose one's self to sleep, 1 Sam. xxiv. 3. Judg. iii. 24.; but the seraphims covering their *feet* with their wings, imports their blushing at their affections and behaviour before God, Isa. vi. To *gather up the feet*, is to die, Gen. xlix. 33. To *open the feet*, imports to be bent on spiritual whoredoms; and a ready compliance, and running after the idols of the nations around, Ezek. xvi. 25. To *withhold the foot from being unshod, and the throat from thirst*, is to cease from idolatrous compliance with the nations around, Jer. ii. 25. *Feet taken in a snare*, import one's being entangled in temptation or trouble, Pfal. ix. 15. Job's *feet* being *in the snare*, imports his being in great trouble, from which he knew of no way of escape, Job xiii. 7. Laban was blessed at Jacob's *feet*; while he was with him, and by his means, Gen. xxx. † 20. Egypt was watered *with the foot*; by human means, or by ditches digged, and wheels driven, by the labour of the foot, Deut. xi. 10.

FOOTSTEPS; marks made by the foot. God's *footsteps* in the sea, are his marvellous providences, often unobserved, and always unsearchable, Pfal. lxxvii. 19. The *footsteps* of his anointed, are Jesus's whole track of mediatorial work, in undertaking for us, assuming our nature, fulfilling all righteousness, rising from the dead, ascending to glory, interceding for us, and at last judging the world, &c. Pfal. lxxxix. 51. The *footsteps* of Christ's flock, are either the exemplary practice of former saints, or the ordinances of the gospel, attended by them, Song i. 8. FOOTSTOOL; the earth; the tabernacle, and temple, are called God's *footstool*: there the less glorious displays of his presence were, or are made, Isa. lxvi. 1. Pfal. xcix. 5. 1 Chron. xxviii. 2. Lam. ii. 1. Christ's enemies are made his *footstool*, when they are completely subdued, and by him crushed down, contemned, and destroyed, Pfal. cx. 1. Luke xx. 43. 1 Cor. xv. 25.

FOR; (1.) Sometimes merely connects sentences, Gen. xxiv. 10. Josh. ii. † 14. (2.) It denotes the cause of what went before: Woe unto the wicked, it shall be ill with him, *for* the reward of his hands or work shall be given him, Isa. iii. 9, 10, 11.; or when it signifies on account of; as, *for* bread, that man will transgress, Prov. xxviii. 21. (3.) It denotes the proof and evidence of what went before: Come ye blessed of my Father, inherit the kingdom—*for* I was an hungered, and ye gave me meat; *i. e.* your kindness to me, and my saints, ma-

nifeſt that you were bleſſed of my Father, and had the kingdom of heaven prepared for you, Matth. xxv. 34, 35. Her ſins, which are many, are forgiven; *for* ſhe loved much; *i. e.* her great love is an evidence that her many and great ſins are forgiven her, Luke vii. 47. With many of them God was not well pleaſed; *for* they were overthrown in the wilderneſs; *i. e.* their overthrow was a token that God was diſpleaſed with them, 1 Cor. x. 5. (4.) It denotes the end for which a thing is done: ſo the Lord made all things *for* himſelf, *i. e.* to glorify his own perfections, Prov. xvi. 4. We lay down our lives *for* the brethren, when we do it for their profit and advantage. 1 John iii. 16. (5.) Inſtead of; ſo Chriſt ſuffered, was ſacrificed, gave himſelf *for* us, not merely for our good, but in our ſtead, 1 Pet. iii. 18. 1 Cor. v. 7. Matth. xx. 28.

FORBEAR; (1.) To let alone, 2 Chron. xxv. 16. (2.) To neglect, Numb. ix. 13. God's *forbearance* is the continued exerciſe of his patience, whereby he lets men alone, at leaſt for a time, without puniſhing them, Rom. ii. 4. and iii. 25. Chriſtian *forbearance* required of us, is a patient letting of others alone, not reſenting the injuries which they have done us, nor oppreſſing their conſcience with a rigid impoſition of our notions, or pattern, as their rule, Eph. iv. 2. Col. iii. 13. By *long forbearing a prince is perſuaded:* by mild repreſentations, repeated and ſubmiſſive remonſtrances, and patient waiting, he is perſuaded to do that which he would not, had it been haughtily and raſhly ſuggeſted to him, Prov. xxv. 15.

FORBID; to hinder by word or deed, Acts xvi. 6. Luke ix. 49. Mat. xv. 39. Luke vi. 29. The phraſe, *God forbid;* or, let it never be, expreſſes deteſtation of the thing in view, Rom. vi. 2, 15.

FORCE; (1.) Vigour; ſtrength, Deut. xxiv. 7. (2.) Violence; oppreſſion, Ezek. xxiv. 4. (3.) Validity; ſo a teſtament is of *force;* is unalterable, and valid to infer execution, when the teſtator is dead, Heb. ix. 17. *Violent* men take the kingdom of heaven *by force;* by vigorous endeavours to receive Chriſt, and walk in him, notwithſtanding manifold oppoſition and temptations, Matth. xi. 12.

FORCES; (1.) Armies, 2 Chron. xvii. 2. (2.) Powerful multitudes enliſting themſelves under Chriſt's banner, Iſa. lx. 5, 11. TO FORCE; to make one do a thing contrary to his will, Judg. i. 34.; ſo the men of Gibeah forced the Levite's concubine; and Amnon his ſiſter; and the harlot, by her flattery, forced the young man to whoredom, Judg. xx. 5. 2 Sam. xiii. 14. Prov. vii. 21. (2.) To apply vigorouſly, Deut. xx. 19. The *forcing of wrath*, is the violent ſtirring up of hatred, anger, rage, Prov. xxx. 33. How FORCIBLE are right words! how effectually convincing are ſolid arguments! Job. vi. 25.

FORD; a ſhallow place of a river, Joſh. ii. 7. The daughters of Moab being at the *fords of Arnon*, imports their flying or going captives out of their own land, Iſa. xvi. 2.

FORECAST; to contrive things before-hand, Dan. xi. 24.

FOREHEAD. The golden plate inſcribed, HOLINESS TO THE LORD, fixed on the high-prieſt's *forehead*, might ſignify, that in Jeſus, our High Prieſt, the holineſs and glory of God do ſhine in the moſt bright and open manner, Exod. xxviii. 38. God's making Ezekiel's *forehead* ſtrong and hard, againſt the *forehead* of the Jews, imports his enabling

him boldly to withstand and testify against their opposition, and shameless and obstinate wickedness, Ezek. iii. 8. The saints having a mark or seal in their *forehead*, imports their having full direction and protection amid terrible calamities, Ezek. ix. 4. Rev. vii. 3. The saints having God's name in their *forehead*, imports their open and bold profession of his truth, obedience to his law, and conformity to his image, Rev. xiv. 1. and xxii. 4. Men's having the mark of the beast in their *forehead*, imports their open profession of the heresies, and their bold attachment to superstition and idolatry, Rev. xiii. 16. and xx. 4. The Jews having a *whore's forehead*, and a stiff *forehead*, imports their shameless obstinacy in idolatry and other wickedness, Jer. iii. 3. Ezek. iii. † 7. God's setting a jewel on their *forehead*, imports his giving them public and great honour and wealth, and openly placing his tabernacle, temple, and ordinances among them, Ezek. xvi. 12.

FOREIGNER. See STRANGER.

FOREKNOWLEDGE; God's foreseeing and foreordaining of things before the world was made, Acts ii. 23. See DECREE.

FOREORDAIN; in purpose to appoint or set up, Rom. iii. 25. 1 Pet. i. 20.

FORERUNNER; a title of the Son of God, gloriously descriptive of what he is now engaged about in heaven. When great men were about to enter a city in state, a forerunner was dispatched to announce their coming, that every thing might be in readiness against their arrival; hence, says the Lord himself to his disciples, "It is expedient for you that I go away; I go to prepare a place for you," Heb. vi. 20.

FORESEE; (1.) To discern things before they happen, Prov. xxii. 3. (2.) To keep one's eye fixed upon, Acts ii. 25. (3.) To provide, Heb. xi. † 40. The scripture is said to *foresee* what God its Author did, and therein foretels, Gal. iii. 8.

FORESHIP; the prow, or forepart of a ship, Acts xxvii. 30.

FORESKIN. It was cut off in circumcision; but if the child was born without one, he was circumcised, by cutting the inner skin till the blood dropped out. As the Hebrews had none, 200 *foreskins* sufficiently marked the slaughter of so many Philistines by David, 1 Sam. xviii. 25. The *foreskin of the heart*, is its natural and reigning corruption, Jer. iv. 4.

FOREST. See WOOD.

FORFEIT. All his substance shall be *forfeited*, taken from him, and given to the use of the temple, the poor, or the civil magistrate, Ezra x. 8.

FORGET; to lose the remembrance of a person or thing, or give up all care about them, Deut. iv. 9. God seemingly *forgets* his people, when he ceases to give visible displays of his power and love in their favour; and for a while denies them the sensible tokens of his kindness, Psal. xiii. 1. and lxxviii. 9.; but he will not really *forget* them; will not cease to support, and provide what is really necessary for their real good, Isa. xlix. 15. He will never *forget* the works of the wicked; will certainly punish them, Amos viii. 7.; nor the good works of the saints, but will graciously reward them, Heb. vi. 10. The daughter of Zion *forgets* her father's house, and her own people, when, as Abraham left his kindred, and the apostles forsook all and followed the Lord, she gives up her worldly hope for the hope of eternal life, Psal. xlv. 10. Paul *forgot* the things behind, when he

was taught to count all he had learned at the feet of Gamaliel, and all his attainments in the Jewish religion, as loss and dung, Phil. iii. 15. Men *forget* God, when they neglect to worship him; when they break his laws, and pour contempt on any thing pertaining to him, Judg. iii. 7. Men *forget* Jerusalem, when they are unconcerned how things go in the church, Psal. cxxxvii. 5. They *forget* misery, poverty, and toil, when succeeding comforts, honour, and wealth, more than balance the same, Prov. xxxi. 7. Gen. xli. 51.

FORGIVE, has the same signification in scripture, as in common hope; implying a pardon of offence. To *forgive sin* is the prerogative of God only; when the Pharisees, who denied the divinity of Christ, heard him forgiving sins, they said "This *man* blasphemeth," Matth. ix. 3.; and agreeably to this, the God of Jacob says, "I, even I, am He that blotteth out thy transgressions," Isa. xliii. 25. It was the ground of worship in the Old Testament church, that there was *forgiveness* with God, Psal. cxxx. 4., and to exercise this attribute of Godhead, Jesus Christ is exalted, Acts v. 31. This is a truth, that few are hardy enough to deny, that every son of Adam needs *forgiveness*; for there is none righteous, no not one; but how the *just* God can *forgive sin*, is what the gospel only can unfold; "Be it known to you," said Peter, "that through this man is preached unto you the forgiveness of sins," Acts xiii. 38. and therefore says Paul, "In him there is redemption, through his blood the forgiveness of sins, Eph. i. 7. Col. i. 14. The precious blood of Christ was shed, that forgiveness might flow to guilty men; and thus of the just God it is said, "He heals thy diseases, and forgives thy iniquities," Psal. ciii. 3. *Forgiveness* among men, may be considered, *first*, as respecting the Christian brotherhood, when the rule of Christ's house is, "If he repent, *forgive* him," Luke xvii. 3. This forgiveness can only be exercised among those consciences bound by the word of God, and connected together as a holy brotherhood, for nothing is more contrary to the human heart; it is with respect to this Christian forgiveness, chiefly, that the prayer which our Lord taught his disciples says, "forgive us our debts, as we forgive our debtors." Matth. vi. 12.

FORM; shape; likeness, Job iv. 16. Christ was in the *form* of God, and took on him the *form* of a servant; he was truly God, in nature the same, and in person like unto the Father; and he really became a bond-servant to the broken law in our stead, Phil. ii. 6, 7. He had no *form or comeliness*; no outward splendour, or earthly dignity, as the Jews expected in the Messiah, Isa. liii. 2. In different *forms*, or outward appearances, he appeared to his disciples after his resurrection, Mark xvi. 12. A *form of sound words*, is a draught or system of divine truth, 2 Tim. i. 13. A *form of godliness*, without the power of it, is an outward shew of true religion and worship of God, without experience of the saving power and grace of God in our heart, 2 Tim. iii. 5. To FORM, is to give a thing being, or shape, Gen. ii. 7.

FORNICATION. See WHOREDOM.

FORSAKE. God forsakes his people, when he withdraws the light of his countenance, Psal. lxxi. 11. The Son of God in his extreme agonies complained of his Father *forsaking* him, in this sense,

Matth. xxxii. 46. We forsake God, when we turn to the courses of this present evil world, Jonah ii. 8. And those who forsake houses or lands for Christ's sake will be abundantly repaid, Matth. xix. 27, 29.

FORSWEAR; to break an oath or vow, Matth. v. 33.

FORT; FORTRESS; (1.) A strong HOLD; a place of defence and safety. The Lord is the *fortress* or *strong hold* of his people. To him they flee in times of danger; in him they trust, and find safe preservation from hurt, Psal. xviii. 2. Nah. i. 7. (2.) A kind of mount or TOWER, erected by besiegers of a city, in order to annoy the defenders, or their walls, Ezek. xxi. 22. To FORTIFY; to make strong, by erecting towers and walls for defence, Judg. ix. 31.

FORTY days the deluging rain fell, Gen. vii. 17.; thrice Moses fasted *forty* days, Deut. ix. 9,—25. Exod. xxiv. 18. and xxxiv. 28.; in *forty* days the Hebrew spies searched Canaan, Numb. xiii. 25.; for *forty* days Goliath defied the Hebrew troops, 1 Sam. xvii. 16.; *forty* days Elijah fasted, 1 Kings xix. 8.; *forty* days was the time allotted for the ruin of Nineveh, Jon. iii. 4.; *forty* days Ezekiel bore the iniquities of the house of Judah, a day for a year, Ezek. iv. 6.; *forty* days Christ was tempted of the devil, Matth. iv. 2. Mark i. 13.; *forty* days he continued on earth after his resurrection, Acts i. 3.; *forty* years the Hebrews tempted God in the wilderness, Psal. xcv. 10.; and *forty* years after Christ's death were their city and temple preserved.

FORWARD; (1.) Further on in a journey; in the progress of a work; or in time, Gen. xxvi. 13. 1 Chron. xxiii. 4. 1 Sam. xvi. 13. (2.) Strongly bent and inclined, Gal. ii. 10. (3.) Far on in readiness, 2 Cor. viii. 10. FORWARDNESS; an earnest bent of the mind towards any thing, particularly to make collection for the poor, 2 Cor. viii. 8. and ix. 2.

To FOUND; (1.) To fix the lower part of a building, Ezra iii. 6. (2.) To settle the beginning of a city or nation, Isa. xxiii. 13. (3.) To ordain, or appoint firmly, 1 Chron. ix. † 22. Psal. viii. † 2. (4.) To cast metal, Jer. x. 9.

FOUNDATION, is the ground work, or lowest part of a building, which supports the other parts; as the foundation of an house, of a castle, of a fort, tower, &c. Christ Jesus, both in the Old and New Testament, is called a foundation, Isa. xxviii. 16. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." Christ is the foundation on which the church is built; the foundation of all the hopes, and comfort, and happiness of the people of God; and he is the corner-stone that unites the several parts of the building together; he makes Jews and Gentiles, that once were implacable enemies, one church. So also in 1 Cor. iii. 11. "Other foundation can no man lay, than that is laid, which is Jesus Christ." And the above-mentioned passage in Isaiah is cited by St. Peter, and applied to Christ, 1 Pet. ii. 6.

The foundation of the apostles and prophets, is that foundation which they laid by their preaching and doctrine, namely Christ, whom they held forth as the only Mediator between God and man, the only Saviour and head of the church. Eph. ii. 20. "Ye are built upon the foundation of the apostles and prophets:" Your faith is grounded upon the doctrine delivered by them. The Old Testament ordi-

nances are considered by Paul as the *foundation* on which the doctrines of faith, repentance, the resurrection and eternal judgment are founded, Heb. vi. 2. The temple built by Solomon, was laid on a solid and costly *foundation*; the antitype of which, the new Jerusalem, stands on a very costly foundation of precious stones, viz. the pearl of great price, the gospel preached by the twelve apostles, Rev. xxi. 14, 19, 20. And in Rom. xv. 20. the apostle says, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." I did not choose to preach the gospel where the fundamentals, the first principles of religion, had been taught by another, lest I should seem to assume to myself the credit due to him. Heaven, which is the eternal inheritance of all believers, is described as a city which hath foundations, to denote that the state of the saints in heaven, and their glory there, is not subject to corruption or the least alienation. Heb. xi. 10. "Abraham looked for a city which hath foundations, whose builder and maker is God." Magistrates are also called foundations, Psal. lxxxii. 5. "All the foundations of the world are out of course:" All magistrates, rulers, and governors that should settle and establish justice and order, have disturbed it by their irregular and disorderly proceedings. Solomon says, Prov. x. 25. "The righteous is an everlasting foundation; or, hath an everlasting foundation:" His hope and happiness is built upon a sure foundation.

FOUNTAIN; WELL; SPRING; In the south part of Canaan, as well as in most of Arabia, and in many places of Africa, &c. it was hard to come at any spring-water; hence so much contention happened about wells, Gen. xxi. and xxvi. Exod. ii. In the valley of Baca, it seems there were no springs, but pits that retained the rain-water, Psal. lxxxiv. The most noted wells we read of in scripture, were Abraham's at Beersheba; Hagar's at Beer-lahai-roi; Isaac's wells of Sitnah, Ezek, and Rehoboth; Laban's at Haran; Jacob's near Shechem, Gen. xvi. and xxi. and xxvi. John iv. 6.; these of Elim, Exod. xv. 27.; the well of Beer, eastward of the Dead sea, Numb. xxi. 16, 17, 18.; of Bethlehem, 1 Chron. xi. 17, 18.; the *fountain of gardens*, probably at the foot of mount Lebanon, about six miles north from Tripoli; and the *well of living waters*, about a mile southward of Tyre, Song iv. 15.; together with the fountain of Gihon and Enrogel, at Jerusalem; and Samson's well, Enhakkore, Judg. xv. 19. 1 Kings i. 9, 38. Uzziah also digged a great many wells, 2 Chron. xxvi. 10. The *upper* and *nether springs*, which Caleb gave to his daughters, were two fields full of springs, Judg. i. 15. That called Joseph's *well* in Egypt, is about 276 feet, or 49 fathoms deep; and the water is drawn by a most curious engine, wrought with oxen, some far below, and some above ground.

Of all the figures by which the person and work of Christ were typified of old, none were more remarkable than the fountains of wells: our Lord's discourse with the woman of Samaria throws great light on this subject. From what passed between them, we may learn, that wells were a precious gift, and pointed to the gift of God, Jesus Christ, the true fountain, from which alone the water that springs up to everlasting life flows. He was foretold by the prophets as the *fountain of living wa-*

iers; and the unbelief of the Jews, and their self-righteous pride, are reproved under the figure of their forsaking this *great*, this *inexhaustible* FOUNTAIN, and heaving out broken and empty cisterns that can contain no water, Jer. ii. 13. A fountain always furnishes a supply from itself; a cistern is only intended to contain what is put into it; Jesus Christ is worshipped as the *fountain* of life, Psal. xxxvi. 9. and lxxxiv. 5, 6. may be correctly read, "Blessed is the man whose strength is in *thee*," (viz. in Jesus Christ, the King and God of the church), "in whose hearts are thy ways." The ways of Christ in his great salvation can only support the church in her journey; "who, passing through the valley of Baca, make HIM their *well*; the rain also filleth the pools." There is also a great lameness in the translation of Song iv. 15.; in the three preceding verses Christ had been celebrating his church, as an *inclosed* garden, into which no wild or destructive beast could enter; as a *sealed* fountain, the pure waters of which none could have it in their power to defile; the consequence was this, his garden produced all manner of pleasant fruits: in answer to all these commendations from her Lord, she breaks out into a rapturous exclamation, "O thou fountain of gardens! O thou well of living waters," &c. &c.; praying for his benign influences, as the only source of any thing pleasant about her. It remains the glorious hope of his saints, "To him that is athirst will I give of the fountain of the water of life freely," Rev. xxi. 6. *Fountains* are taken for children or posterity, Prov. v. 16. "Let thy fountains be dispersed abroad:" may your posterity be numerous. In this passage *fountains* are put for *streams* or *rivers* flowing from them, by a metonymy of the cause for the effect In the same sense it is used in Deut xxxiii. 28. "The fountain of Jacob shall be upon a land of corn and wine;" that is, the people that proceed from Jacob. The title of *fountains* may be the more fitly given to children, because, as they are *rivers* in respect of their parents, so, when they grow up, they also become *fountains* to their children. In Prov. v. 18. *fountain* is put for a wife. "Let thy fountain be blessed." Let thy wife be blessed with children; barrenness being esteemed a curse and reproach among the Israelites. By *spring* and *fountain* in Hos. xiii. 15. are meant a prosperous condition, and all blessings which seemed to be for a continuance; "His spring shall become dry, and his fountain shall be dried up." *Fountain* is taken for the right ventricle of the heart, which is the spring of life, and of the vital spirits, Eccl. xii. 6. "Or the pitcher be broken at the fountain:" This may be said, when the veins do not return the blood to the heart, but suffer it to stand still and cool within them; whence comes that coldness of the outward parts, which is a near forerunner of death. *Fountain of blood*, is the blood of a person incommoded with a loss of blood, whether natural or otherwise, Lev. xx. 18. Mark v. 29.

FOURSQUARE; that whose length and breadth are equal. The foursquare form of the altar and new Jerusalem, figures out the stability and self-consistence of Christ and his church, Exod. xxvii. 1. Rev. xxi. 16.

FOWLER; one that, by fire-arms, arrows, or nets, studies to catch fowls. Satan is a *fowler*; with great subtility and deceit, he and his agents lay snares and temptations for the ruin of mankind, Psal. xci. 3. Prov. vi. 5. Such as oppress and seek the ruin of their neighbours, or

endeavour to enſnare them into ſin or danger, are called *fowlers*, Pſal. cxxiv. 7. Jer. v. † 26.

FOX: In Greek, *Alopex*; in Hebrew, *Shual*: It is a creature very well known, and very remarkable, principally for its cunning. There is mention made of it in ſeveral places of the ſcripture. Our Saviour calls Herod the Tetrarch of Galilee fox; ſignifying thereby his craft, and the refinements of his policy, Luke xiii. 32. And to give an idea of his extreme poverty, he ſays, "The foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head," Luke ix. 58. Ezekiel compares the falſe prophets with foxes, Ezek. xiii. 32. "Thy prophets are like the foxes in the deſerts;" whether it was his deſign to heighten their cunning and hypocriſy in imitating the true prophets, and ſo covering themſelves with ſheeps clothing, though they were ravening wolves; or whether he intended to ſhew, that theſe falſe prophets, inſtead of ſupporting Jeruſalem, endeavoured only to deſtroy it, by undermining its walls, and ſhaking its foundations, as *foxes* undermine the ground to make holes for themſelves. In the ſame ſenſe ſeducers and falſe teachers are compared to *foxes*, Cant. ii. 15. "Take us the foxes that ſpoil the vines."

It is ſaid in Judg. xv. 4, 5. that Samſon took three hundred *foxes*, which he tied two and two together by the tail, and that having faſtened a firebrand in the middle of the cord which bound them ſo together, he let them looſe among the crops of ſtanding corn belonging to the Philiſtines, and they burnt them. From the fields they went into the olive-yards, and burnt them likewiſe. Some infidels pretend it incredible that Samſon could muſter up ſo great a number of *foxes*. But to this it is replied, that *foxes* are very common in this country; which is proved from ſcripture, and the teſtimony of travellers. Solomon in his ſong ſays, that the "little foxes ſpoiled the vines," Cant. ii. 15. Jeremiah ſays, "the foxes walk upon the mountain of Zion, which is deſolate," Lam. v. 18. There are ſome provinces and cities in Paleſtine which take their name from *foxes*, doubtleſs by reaſon of the great number of theſe animals thereabouts. For example: the land of Shual, or the *fox*, 1 Sam. xiii. 17. Hazer-ſhual, the *fox's* habitation, a city of Judah, or Simeon, Joſh. xv. 28. and xix. 3.

FRAGMENTS; broken pieces of meat, Matth. xiv. 20. John vi. 12.

FRAIL; eaſy to be broken, or cut off by death; ſhort lived, Pſal. xxxix. 4.

FRAME; artfully to put into form. A FRAME is, (1.) An inſtrument for faſhioning a thing upon, Jer. xviii. † 3. (2.) The figure or picture of a thing, Ezek. xl. 2. (3.) The very conſtitution of a perſon or thing, Pſal. ciii. 14.

FRANKINCENSE; a ſweet-ſmelling gum, anciently much burnt in temples, and now uſed in medicine. It diſtils from inciſions made in the tree during the heat of ſummer: the largeſt and beſt trees are called male-incenſe: the whitiſh, drawn at the end of ſummer, are better than thoſe drawn at the beginning. What is the form of the frankincenſe-tree, we do not certainly know. Pliny ſays, it is like a pear-tree; others, a maſtick-tree; then, that it is like the laurel; and, in fine, that it is a kind of turpentine-tree.

FRAUD. See DECEIT.

FRAY; to chace away with fear, Deut. xxviii. 26.

FRECKLED; clear-whitiſh. A freckled ſpot was not the leproſy, but an approach to it, Lev. xiii. 39.

FREE; (1.) Without price; out of mere favour, Rom. v. 15. and iii. 24. (2.) Without conſtraint or obligation, Pſal. liv. 6. Rom. viii. 2. (3.) Without reſtraint or hindrance, 2 Theſſ. iii. 1. God's Spirit is *free*, voluntary, or princely; he is freely beſtowed on ſinners; and, in a princely and liberal manner, he influences, convinces, inſtructs, draws, and comforts mens' ſouls, Pſal. li. 12. God's bleſſings of the new covenant are *free;* though purchaſed by Chriſt, yet are given to us, ſinful men, without money or price on our ſide, and are to be received as gifts of mere grace and favour, Rom. v. 18. Rev. xxii. 17. A *free* heart, is one princely diſpoſed to beſtow freely and willingly, 2 Chron. xxix. 31. *Free* or *free-will* offerings, were theſe given without any obligation of God's law, Exodus xxxvi. 3. Lev. xxii. 21. Perſons are *free*, when in no ſlaviſh bondage, or exempted from paying tribute, Deut. xv. 13. Matth. xvii. 26.; or not obliged to maintain parents, Matth. xv. 6. Sinners are *free from righteouſneſs*, quite deſtitute of, and no way influenced by any holy principle, Rom. vi. 20. To be *free among the dead*, is to be in a miſerable caſe on earth, as if a citizen of the grave, Pſal. lxxxviii. 5.

FREEDOM, ſignifies, (1.) The giving of liberty to a ſlave, Lev. xix. 20. (2.) The privilege of citizens in the Roman ſtate, Acts xxii. 28.

FRESH; (1.) New and uncorrupted, Numb. xi. 8. (2.) What is beautiful, and has no appearance of fading, Job xxix. 20. and xxxiii. 25.

FRET; (1.) To murmur, 1 Sam. i. 6. Prov. xix. 3. (2.) To vex exceedingly; make one very angry, Pſal. xxxvii. 1,—7. Ezek. xvi. 43.

FRIEND, is taken for one whom we love and eſteem above others, to whom we impart our minds more familiarly than to others; and that from a confidence of his integrity, and good-will towards us; thus Jonathan and David were mutually friends. Solomon, in his book of Proverbs, gives the qualities of a true friend, Prov. xvii. 17. "A friend loveth at all times;" not only in proſperity, but alſo in adverſity. Chap. xviii. 24. "There is a friend that ſticketh cloſer than a brother;" he is more hearty in the performance of all friendly offices. He reproves and rebukes when he ſees any thing amiſs, Prov. xxvii. 6. "Faithful are the wounds of a friend;" his ſharpeſt reproofs proceed from an upright, and truly loving and faithful ſoul. He is known by his good and faithful counſel, as well as by his ſeaſonable rebukes, Prov. xxvii. 9. "Ointment and perfume rejoice the heart; ſo doth the ſweetneſs of a man's friend by hearty counſel;" by ſuch counſel as comes from his very heart and ſoul, and is the language of his moſt inward and ſerious thoughts. The company and converſation of a *friend* is refreſhing and reviving to a perſon, who, when alone, is ſad, Prov. xxvii. 17. "Iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend."

By *friend* is meant alſo the favourite of a prince. Huſhai was the *friend*, the favourite of David, 2 Sam. xv. 37. Zabud the ſon of Nathan was Solomon's friend, 1 Kings iv. 5. And Ahuzzath was the particular friend of Abimelech king of Gerar, Gen. xxvi. 26.

The friend of God. This title is principally given to Abraham, as in 2 Chron. xx. 7. "Art not thou our

God, who gaveſt this land to the ſeed of Abraham thy friend for ever!" And in Iſa. xli. 8. "But thou Iſrael art the ſeed of Abraham my friend." The apoſtle James likewiſe makes mention of this, Jam. ii. 23. "And the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed to him for righteouſneſs; and he was called the friend of God." This title is given him, not only becauſe God frequently appeared to him, converſed familiarly with him, and revealed ſecrets to him, Gen. xviii. 17. "Shall I hide from Abraham that thing which I do?" but alſo becauſe he entered into a covenant of perpetual friendſhip, both with him and his ſeed, Gen. xii. 2, 3. and xvii. 2, 4, 7. and eſpecially becauſe he renewed the covenant with him, upon the ſacrificing of his ſon Iſaac, and confirmed it by an oath, and thereby admitted him to a nearer degree of friendſhip and communion, Gen. xxii. 16, 17, &c. And it is upon this trial of Abraham's obedience, namely, the offering up his ſon, that the apoſtle James quotes the paſſage, where Abraham is called the friend of God, Jam. ii. 21, 22, 23. Our Saviour calls his apoſtles *friends*, John xv. 15. "But I have called you friends;" he adds the reaſon of it, "for all things that I have heard of my Father, I have made known unto you." As men communicate their counſels, and their whole mind to their friends, eſpecially in things which are of any concern, or may be of advantage: So I have revealed to you whatſoever is neceſſary for your inſtruction, office, comfort, and ſalvation. And this title is not peculiar to the apoſtles only, but is common with them to all true believers, Cant. v. 1. "Eat, O friends." *The friend of the bridegroom*, is the bride-man; he who does the honours of the wedding, and leads his friend's ſpouſe to the nuptial bed. John the Baptiſt, with reſpect to Chriſt and his church, was the friend of the bridegroom; by his preaching he prepared the people of the Jews for Chriſt, John iii. 29.

Friend is a word of ordinary ſalutation, whether to a *friend* or foe. He is called *friend* who had not on a wedding garment, Matth. xxii. 12. And our Saviour calls *Judas* the traitor *friend*, Matthew xxvi. 50. Some are of opinion that this title is given to the gueſt by an Irony or Antiphraſis, meaning the contrary to what the word importeth; or that he is called ſo, becauſe he appeared to others to be Chriſt's friend, or was ſo in his own eſteem and account, though being an hypocrite. However, this being ſpoken in the perſon of him who made the feaſt, it is generally taken for an uſual compellation; and that Chriſt following the like courteous cuſtom of appellation, and friendly greeting, did ſo ſalute Judas, which yet left a ſting behind it in his conſcience, who knew himſelf to be the reverſe of what he was called. The name of *friend* is likewiſe given to a neighbour, Luke xi. 5. "Which of you ſhall have a *friend*, and ſhall go unto him at midnight, and ſay, *friend*, lend me three loaves."

FRINGE. See CLOTHES.

FROG; an amphibious animal, that lives on the water or earth. When God uſed them to plague the Egyptians, they ſwarmed in ſuch numbers as to cover the whole land. They entered their houſes and ovens; nor could their beds, and repoſitories for victuals, be kept rid of them. When God cut them off by death, the Egyptians gathered them into heaps, and the country

ſtank with their diſagreeable ſmell, Exod. viii. Unclean ſpirits, like frogs, mentioned Rev. xvi. 13, 14. ſeem to be deſcriptive of the operation of unclean doctrines, proceeding from the mouths of the dragon, beaſt, and falſe prophet, by the influence of which all things will be made ready for the ſecond coming of Chriſt.

FRONT; (1.) The fore-part of an houſe, 2 Chron. iii. 4. (2.) The fore-rank or part of an army, 2 Sam. x. 9. FRONTIERS, the outermoſt borders of a country, Ezek. xxv. 9. FRONTLET, called alſo PHYLACTERIES, or preſervatives; a kind of buſk, or mark on the forehead. God charged the Hebrews to have his law as a *ſign* on their forehead, and as *frontlets* between their eyes; that is, to have a thorough knowledge of it, conſtant regard to it, and to obey it in all they did, Exod. xiii. 16. It ſeems, that after the death of the prophets, the Jews began fooliſhly to underſtand theſe words according to their literal ſignification, and made four pieces of parchment; on the firſt, they wrote the texts, Exod. xiii. 2,—10.; on the ſecond, they wrote Exod. xiii. 11,—21.; on the third, they wrote, Deut. vi. 4,—9.; and on the fourth, Deut. xi. 13,—21. Theſe they put together, and covering them with a piece of hard calf-ſkin, bound it on their forehead, and wore it; the more devout, at both morning and evening prayer; the leſs devout only at morning prayer. Our Saviour plainly condemned the proud affecting of them, eſpecially ſuch as were larger than ordinary, Matth. xxiii. 5.

FROST. *By the breath of God froſt is given;* by his will, and by the chillneſs of the air, the earth is hardened, and water frozen into ice, Job xxxvii. 10. By froſt, or exceſſive cold, was Jacob diſtreſſed, as he watched Laban's flocks by night, Gen. xxxi. 40. JEHOIAKIM's corpſe lay unburied, till it was hardened by the froſt, Jer. xxxvi. 30. By froſt were the ſycamores of Egypt withered, Pſal. lxxviii. 47. *Hoar-froſt*, is dew frozen in the air, and falling on the ground, Pſal. cxlvii. 16.

FRUIT; whatever is produced by any cauſe. The *fruits* of the earth are graſs, corn, trees, herbs; the fruit of vegetables is their berries, apples, grapes, &c.; the *fruit* of animals is their young ones. Children are called the *fruit* of the body, or womb, Deut. xxviii. 4. Pſal. cxxvii. 3. To prevent hurting of fruit-trees, by too early plucking their fruit; to ſecure the beſt for the Lord on the 4th year; to commemorate the entrance of ſin by forbidden fruit; and to teach us to bridle our appetites; the Jews were to hold their fruit of trees unclean for three years, and on the fourth year it was to be the Lord's, Lev. xix. 23. Chriſt is the *fruit of the earth;* his human body ſprung from it, Iſa. iv. 2. The *twelve manner of fruits* which he bears, and which are better than gold, are his various bleſſings of righteouſneſs, peace, pardon, acceptance, adoption, ſanctification, comfort, and eternal glory, ſufficient for all the tribes of Iſrael, Rev. xxii. 2. Song ii. 3. Prov. viii. 19. The *fruits of the Spirit* are enumerated Gal. v. 22, 24. Eph. v. 9. Rom. i. 13. Col. i. 6.

FRUSTRATE; to make void. God *fruſtrateth the tokens of the liars, and maketh the diviners mad;* he, eſpecially after the coming of Chriſt, ſtruck dumb the Heathen oracles, diſappointed their lying prieſts, and made void the tokens which their ſoothſayers gave out, of ſuch or

such things happening; and so they became distracted with shame and grief, Isa. xliv. 25.

FUEL; wood, coals, or the like materials, for burning in the fire. Men are as *fuel*, when they are cast into, and destroyed by the fire of God's judgments, Isa. ix. 19. Ezek. xxi. 32. Christ and his people's victory over their enemies, shall be with burning, and *fuel of fire*; quickly and easily affected by them, but very terrible and destructive to their enemies, Isa. ix. 5.

FUGITIVE and VAGABOND; one that flies his country, and wanders up and down in a restless manner, Gen. iv. 12, 14.

FULL, FULLNESS; (1.) Satisfied with, Isa. i. 11. "I am full of the burnt-offerings of rams." (2.) That which is perfect, complete, and which wants nothing, 2 John 8. "That we receive a full reward;" that whole portion of glory which God had promised. (3.) Such as are proud, and puffed up with conceit of their own sufficiency and worth, so as they feel no need of Christ, Luke vi. 25. "Wo unto you that are full!" (4.) One enabled both to conceive and bring forth, 1 Sam. ii. 5. *Full of years*, one who had lived long enough, as long as he desired, Gen. xxv. 8. "Full of faith, and of the holy Ghost;" that is, endued with a plentiful measure of faith and of the gifts of the holy Spirit, Acts vi. 5. *The fulness of time*, is the time wherein the Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all the faithful; the fulness of this time, is when that time was fully come, Gal. iv. 4. "When the fullness of time was come, God sent his Son." *The fulness of God*, is such a measure of perfection as God hath appointed to every one who believes in Christ, Eph. iii. 19. "That ye might be filled with all the fulness of God;" is sharing in the most ample manner in the unsearchable riches of Christ.

The church is called *the fulness of Christ*, Eph. i. 23. It is the church which makes him a complete and perfect Head, and without which he would account himself but empty and maimed, as it were; for though he has a natural and personal *fulness* as God; yet, as Mediator, he is not full and complete without his mystical body, (as a king is not complete without his subjects,) but receives an outward, relative, and mystical fulness from his members. And then the church does manifest and set forth his *fulness*, serving as an empty vessel for him to fill, and to shew his fulness in; and this he does, by bringing each member to his full stature; by dispersing all variety of gifts and graces among them; and by bringing them all to heaven at last.

The *fulness* of the Jews and Gentiles, mentioned in Rom. xi. seems to refer to the general collecting of the whole of Christ's followers at the resurrection.

FULFIL; to render full; to complete, Exod. v. 13. To *fulfil* a work, is to finish or complete it, Matth. iii. 15. To *fulfil* a promise, threatening, or prophecy, is to do what is promised, threatened, or foretold, Matth. xxiv. 34. To *fulfil* a law, or command, or will, is to obey it, Rom. xiii. 8. To *fulfil* requests and desires, is to grant the things desired, Psal. xx. 4, 5. To *fulfil* lusts, is to do what wicked works they incline us to, Eph. ii. 3. Time is *fulfilled*, when it is over or fully come, Luke i. 57. and ii. 6. 22. and xxi. 24.

FURLONG; a measure of length, containing 125 paces, which made the eighth part of an Italian MILE: but Maimonides says, the Jewish furlong contained 266⅔ cubits, and so 7½ went to one mile, Luke xxiv. 13.

FURY. See ANGER.

FURNACE; (1.) A great fire for melting and refining metals; or for burning offenders, Gen. xix. 28. Dan. iii. 6,—23. (2.) A place of cruel and tormenting bondage; so Egypt is called a *furnace*, an *iron furnace* to the Hebrews, Deut. iv. 20. Jer. xi. 4. Isa. xlviii. 10. (3.) Most grievous and tormenting judgments and calamities, whereby the righteous are tried and purged from sin, and the wicked consumed as dross, Isa. xxxi. 9. and xlviii. 10. (4.) The terrible and tormenting punishments of hell, Matth. xiii. 42.

FURNISH; to give what is needed, 1 Kings ix. 11. FURNITURE, is whatever is necessary to accommodate a person or thing, for the end or work it is designed; as a house for dwelling in, a camel for riding, &c. Exod. xxxi. 7.

FURROW; (1.) An opening of the ground with a plough, Psal. lxv. 10. (2.) Grievous injuries done to the church and saints of God, are likened to *long furrows* made upon the back: how barbarous and painful! Psal. cxxix. 3. The Israelites *two furrows*, may either denote their principal transgressions, revolting from the family of David by rebellion, and from God by idolatry, or their two countries, or their hard service under the Assyrians, Hos. x. 10.

GAA

GAAL, the son of Ebed, probably a Canaanite, and perhaps descended of Hamor, the ancient king of Shechem. When the people of that city began to conceive a dislike at ABIMELECH, Gaal came and dwelt among them, and increased the dissension. He insolently wished they would make him their captain, and he would quickly dethrone Abimelech. Zebul, Abimelech's deputy in the city, informed him of all these things. Next morning he appeared with an army on the adjacent hills. For a time, Zebul imposed on Gaal, as if he took the tops of the mountains for men; but when he could no longer dissemble, he upbraided him, and bade him, who lately boasted of his superiority, go and fight Abimelech. Gaal and his friends being defeated, Zebul expelled them from Shechem, Judg. ix. 26,—41.

GAASH; an hill in the lot of

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Ephraim, southward of Timnath-Serah. At the foot of this mountain was probably the *brook* or *valley* of *Gaash*, where Hiddai, or Hurai, one of David's worthies was born, Josh. xxiv. 30. 2 Sam. xxiii. 30. 1 Chron. xi. 32.

GABBATHA; a place in Pilate's judgment-hall, whence he pronounced sentence of death on our Saviour. It was probably a pretty high seat, terrass, or balcony, paved with stone; and hence called the *pavement*, John xix. 13.

GABRIEL; a noted angel of God. For three weeks he contended with the prince of Persia; either some evil angel occupied at the Persian court, or rather the Persian king, whose counsels against the Jews he opposed and frustrated; and meanwhile forwarded the ruin of Persia, Dan. x. 13, 20. He explained to Daniel his visions of the four beasts, of the ram and goat; he de-

clared the time of our Saviour's appearance on earth, and his death, and the fearful consequences thereof to the Jewish nation. He informed him of the ruin of the Persian empire; and of the wars between the Grecian kings of Egypt and Syria; and of the distress of the Jews under Antiochus Epiphanes; and of the rise and fall of Antichrist; and of the present adversity, and future restoration of the Jews, Dan. vii.—xii. He informed Zacharias of the birth of his son, John Baptist, and of his punishment of dumbness, till he was born. He afterwards informed the virgin Mary of her conception and birth of the Messiah; and told her, her cousin Elizabeth was now in the sixth month of her pregnancy. He admonished Joseph to retain his wife, to flee into Egypt, and to return thence after the death of Herod, Luke i. Matth. i. and ii.

GAD, the son of Zilpah, the handmaid of Leah; so called, to signify that a *troop*, or *good fortune*, was coming, Gen. xxx. 9, 10, 11. He had seven sons, Ziphion, Haggai, Shuni, Ebzon, Eri, Arodi, Areli; all of whom were fathers of numerous families, Gen. xlvi. 16. Numb. xxvi. 15,—18. When this tribe came out of Egypt, under their prince Eliasaph, the son of Deuel, it amounted to 45,650, but it decreased 5,150 in the wilderness. Their spy to search the promised land was Geuel the son of Machi, Numb. xiii. 15. They, along with the Reubenites, petitioned for, and obtained their inheritance from Moses, on the east of Jordan, between the Reubenites on the south, and the Manassites on the north, Deut. xxxii. and xxxiii. 20, 21. Their warriors assisted in conquering Canaan, westward of Jordan; and from mount Ebal they gave their assent to the curses of the law, Josh. i. 12. and iv. 12. Deut. xxvii. 13. After seven years, they returned to their homes, Josh. xxii. Eleven captains of this tribe, swimming through Jordan when high swollen, came to David in the hold, and routed some Arabs, or Philistines, they found in the valley of Jordan; and great numbers of them attended at David's coronation to be king of Israel, 1 Chron. xii. 8, —15, 37, 38. The situation of the Gadites exposed them to terrible haraſſment from the Syrians and Arabians; but in the issue they had often the better. About the time of Jeroboam the 2d, they cut off a prodigious number of the Arabian Hagarites, and seized on their cattle and country, Gen. xlix. 19. Deut. xxxiii. 20. When Tiglath-pileser transported the Gadites and Reubenites to Assyria, the Ammonites and Moabites seized on their country, 1 Chron. vi. 18,—26. Jer. xlix. 1. and xlviii. 18,—14.

2. GAD, a prophet that attended David in his persecution by Saul, and afterward. In the first year of David's exile, Gad divinely admonished him to depart from the country of Moab, into the land of Judah, 1 Sam. xxii. 5. When David numbered the people, Gad, in the name of the Lord, offered him his choice of three plagues, famine, pestilence, or war; and when David had chosen the pestilence, and by humble prayer obtained the shortening thereof, Gad, by the Lord's direction, ordered him to build an altar in the threshing floor of Araunah. Gad wrote a history of David's life, 2 Sam. xxiv. 1 Chron. xxi. and xxix. 29.—GAD was also a name given to the country of the Gadites, and to the river Arnon, that ran through part of it, 1 Sam. xiii. 7. 2 Sam. xxiv. 5.

To GAD, is to go hither and thither. The Jews *gadded* about to

change their way; they changed their gods, leaving the true God to worship idols: now they applied to the Assyrians, and anon to the Egyptians, for help, Jer. ii. 36.

GADARA; a celebrated city. Josephus says, it was the capital of Perea, and about eight miles eastward of the sea of Tiberias; and in it Pompey, about A. M. 3948, erected one of the five principal Jewish courts. The Gadarenes, who inhabited it, being a mixture of Jews and Heathen, fed great numbers of swine; or living on the borders of the Heathen, they fed them to sell them to the Heathen. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of accepting the punishment of their iniquity, they besought our Saviour to leave their country; and about 40 years after had their city burnt to ashes by the Romans, Mark v. Luke viii. 26, &c. Matthew, chap. viii. 28. calls this the country of the *Gergesenes*, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border betwixt the two, or in a place common to both.

GAIN; profit; advantage, Luke xix. 15. Men *gain*, when they make profit seeming or real, Job xxvii. 8. To *gain* men, is to be instrumental in converting them from sin and danger to Jesus Christ and his way, Matth. xviii. 15. 1 Cor. ix. 19,—22.—To GAINSAY, is to refuse, contradict, Rom. x. 21.

GAIUS; a noted Christian, baptized by Paul at Corinth, and in whose house Paul lodged when he wrote to the Romans. He sent his salutation to them. He and Aristarchus, both originally Macedonians, accompanied Paul to Ephesus, where, in the mob raised by Demetrius, they were dragged from their lodging to the theatre; but it seems received no remarkable hurt, 1 Cor. i. 14. Rom. xvi. 23. Acts xix. 29. Whether he was the same with Gaius of Derbe, Acts xx. 4.; or with that hospitable person to whom John directed his third epistle, we know not.

GALATIA; a province of Lesser Asia; bounded on the west by Phrygia; on the north by Paphlagonia; on the east by the river Halys; on the south by Lycaonia. It anciently contained 22 noted cities, viz. Gordium, Ancyra, Pessinus, &c. It received its name from the Gauls or Galatæ, who, when their country of France, and places adjacent, were overstocked with inhabitants, after ravaging Italy and Greece, entered Asia, and pillaged the country as far southward as Babylon; but 120,000 of them being there defeated by an handful of Jews, and Attalus king of Pergamus having forced them from his territories, they settled here. Some ages before the birth of our Saviour, and even 400 years after, they spoke much the same language as that then used at Triers in France. About A. M. 3824, the Romans ravaged Galatia; and about A. D. 25 reduced it, and some places adjacent, into a Roman province. About A. D. 266, it was terribly ravaged by the Goths. After the Romans, the Saracens and the Turks became lords of the country. The gospel was here preached, and Christianity planted by the apostle Paul, Acts xvi. 6. and xviii. 23. Gal. i. 2. For about 900 years, the churches of Galatia were not inconsiderable. We find a great number of bishops, and some councils or synods, among them; but for these 800 years past, the tyranny of the Mahommedan Saracens and Turks has almost buried Christianity in oblivion.

GALBANUM; a fat gum, or ſweet ſpice, and one of the ingredients of the Jews ſacred perfume, Exod. xxx. 34.

GALILEE; a large and fertile territory of the north parts of Canaan. The Lower Galilee lay on the weſt of Jordan, and ſea of Tiberias; and contained the portions of Iſſachar, Zebulun, Naphtali, and Aſher. Upper Galilee lay eaſtward of the Jordan, and took in a great part of the lot of the eaſtern half-tribe of Manaſſeh, if not more. It was called *Galilee of the Gentiles*, becauſe it bordered on the heathen countries of Syria and Arabia; and, it ſeems, great numbers of Gentiles dwelt along with the Jews in it. Solomon gave 20 cities of Lower Galilee, called the land of Cabul, to Hiram king of Tyre: and here Jonah and Nahum the prophets were born. Benhadad, and, long after, Tiglath-pileſer, terribly ravaged the land of Galilee, 1 Kings ix. 11, and xv. 20. 2 Kings xiv. 25. and xv. 29. Nah. i. 1. In Galilee, our Saviour, and moſt of his diſciples, were educated; and here he chiefly preached and wrought miracles. Here he was transfigured; and afterwards ſeen of 500 followers after he had riſen from the dead; and from this country he and they were ſometimes called Galileans, Luke xxiii. 6. Acts ii. 7. Iſa. ix. 2, 3.

The GALILEANS in general bore no good character for religion, John vii. 52.; but they were very intrepid and daring. They were the firſt to rebel againſt the Romans, and thereby brought terrible calamities of ſieges, ravage, and bloodſhed on themſelves. About A. D. 10, or ſooner, one Judas, a native of Golan in Upper Galilee, inſtigated a number of his people to reſiſt the Roman tax, for which they had been enrolled about ten years before. They formed into a kind of ſect, called Galileans. They held much the ſame ſentiments as the Phariſees; but were more active to put them in execution. They held it unworthy of an Hebrew to pay tax to heathens. Theſe began the war with the Romans, which ſcarce ever was extinguiſhed, till the Jewiſh nation was ruined. Even the more quiet people of the country often ſuffered, as if they had been of this ſect. When ſome Galileans attended the worſhip of God at Jeruſalem, at one of the feſtivals, Pilate barbarouſly murdered them in the court of the temple, and mingled their blood with their ſacrifices. To render our Saviour obnoxious, his accuſers repreſented him to Pilate as a Galilean, that went about ſtirring up the nation to a revolt, and forbidding to give tribute to Cæſar, Luke xiii. 1. and xxiii. 2.

GALL; an herb or root, much like our hemlock. It is exceeding bitter; and to torment or intoxicate him, it, mingled with vinegar, was given to our Saviour on the croſs, Pſal. lxix. 21. Any thing very bitter or diſagreeable is likened to it, as a part or juice of the animal body, Job xvi. 13. and xx. 25. Injuſtice, oppreſſion, and like wicked works, are likened to *gall*: how offenſive and deteſtable to God! how hurtful and ruinous to men! Amos vi. 12. Deut. xxxii. 32. A ſtate of ſin is called the *gall of bitterneſs*, and *bond of iniquity*, Acts viii. 23. Moſt grievous troubles are called *gall*, Jer. viii. 14. and ix. 15. Lam. iii. 5, 19. The wicked man's meat, and other outward enjoyments, are turned into the *gall of aſps* within him; they tend to ruin and deſtroy him; and oft his conſcience is terribly tormented for the unlawful manner of procuring them, Job xx. 14.

GALLERIES; upper-rooms. Christ's ordinances are likened to them; they are lightsome, pleasant, and refreshful, and in them the saints hold him by their faith and love, Song vii. 5. The same word is rendered *rafters* and *watering-troughs*, Song i. 17. Gen. xxx. 38, 41.

GALLEY; a ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galleys*, or *gallant*, *i. e.* large and magnificent *ships*, Isa. xxxiii. 21.

GALLIM; a city of the Benjamites, about three or four miles north from Jerusalem, and near Anathoth. Here lived Phalti, the husband of Michal, David's wife; and here the inhabitants were terribly affrighted and harassed by Sennacherib's troops, 1 Sam. xxv. 44. Isa. x. 30.

GALLIO, the brother of Seneca, the famed moralist, and the adoptive son of Lucius Junius Gallio, from whom he received his name. Under the emperors Claudius and Nero, he was proconsul, or deputy governor of Achaia. About A. D. 54, when the Jews, enraged at PAUL'S converting many of the Corinthians to be Christians, dragged him to Gallio's tribunal, as guilty of teaching men to worship God contrary to the Roman law; as Paul was going to answer for himself, Gallio, being of a temper extremely mild, calmly told the Jews, that, had their charges against Paul been of a criminal nature, he would have thought himself obliged to give them a hearing; but since they only related to idle disputes about their law, he ordered them directly out of his presence. The Heathen Greeks, glad of an opportunity of affronting the Jews, laid hold on Sosthenes, the chief ruler of their synagogue, and beat him before the tribunal, without Gallio's concerning himself in the affair, Acts xviii. 12,—17. Not many years after, Gallio and his brother were murdered by the order of Nero.

GAMALIEL; a noted Pharisee, and doctor of the Jewish law, at whose feet Paul had been brought up. When not long after our Saviour's ascension, the Jewish councils were on the point of murdering the apostles, Gamaliel advised to let them alone; for if they were impostors, their folly would quickly appear, and their project come to nought, as had happened in the case of Judas and Theudas; but if their cause was of God, all opposition to it amounted to a fighting against God. With this speech he persuaded the council to spare their lives, Acts xxii. 3. and v. 34,—40. It is said that Gamaliel was the son of the famous Hillel, and the uncle of Nicodemus, and for 32 years president of the Jewish sanhedrim.

GAMMADINS were not dwarfs of a cubit long, as some have pretended, but the inhabitants of some place in Phœnicia: either of Ancon, in Hebrew *Gamad*, a cubit; or of Gammade, which Pliny corruptly calls Gamale. They served as soldiers in his Towers of Tyre; and Hiller, in the Onomasticon, thinks their name imports them to have been left-handed, Ezek. xxvii. 11.

GAP; a breach made in a dam, or hedge. The Jewish false prophets did not *stand in the gap*, or make up the hedge: they did nothing tending to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation: the Son of God alone was of infinite might to stand in the gap, and turn away divine wrath, Ezek. xiii. 5. and xxii. 30.

To GAPE upon one, imports a strong desire, cruelly to undo one's property, reputation, or life, in the manner of a wild beast, Job xvi. 10. Psal. xxii. 12, 13.

GARDEN; a place inclosed, and much cultivated, for bringing up of herbs, flowers, and fruitful trees. That of Eden was the most famous, and is called the *garden of the Lord*, because he planted it, Gen. ii. 7. and xiii. 10. Joel ii. 3. In Isaiah's time, the Jews sacrificed in gardens upon altars of brick, and performed a variety of impious lustrations, Isa. i. 29. and lxv. 3. and lxvi. 17. The church is likened to a *garden*; she is taken from the waste soil of sinful mankind. Not naturally, but by the gracious implantation of God is every thing useful in her: in her are a variety of precious saints, these lilies, herbs, and trees of righteousness; and in each of them is a garden of God, planted with graces and good works. She is regulated by divine ordinances and laws; fenced about with divine protection and government; is watered with the rain, dew, and river of God's love, word, and spiritual influence; and is purged from corruptions by ministers and providences. As Jesus plants and owns her, so he takes great pleasure in her; and her whole tendency is to honour him. And she is called *gardens*, because of her various worshipping assemblies, Song iv. 16. and v. 1. and viii. 12.

GARLANDS; a kind of crowns made of flowers, ribands, &c. These brought by the priest of Jupiter, were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their victim of first fruits with olive-branches, Acts xiv. 13.

GARLICK; a plant. Tournefort mentions 38 sorts of garlick. It is an extremely active and penetrating medicine; but if it is used in too large quantities, it is apt to inflame the bowels. Whether that, so much eaten, and even worshipped in Egypt, had the same virtue as ours, we know not, Numb. xi. 5.

GARMENT. See CLOTHES.

GARNER. See STORE-HOUSE.

GARNISH; to cover over; deck beautifully, 2 Chron. iii. 6. Job xxvi. 13.

GARRISON; (1.) a place where soldiers are posted to defend, or to protect, or keep in subjection the country about, 1 Sam. xiii. 23. (2.) The bands of soldiers posted in such a place, or for such an end, 2 Cor. xi. 30. 2 Sam. viii. 6.

GASHMU, or GESHEM. See SANBALLAT; NEHEMIAH.

GATE; the entrance into a city, court, house, &c. Judg. xvi. 3. As the gates of cities were the most public places of intercourse, judges anciently held their courts at them, Deut. xvii. 5, 8. and xxv. 6, 7. Ruth iv. 1.; and sometimes *gate* is put for the power or work of judging, Prov. xxii. 22. To open the mouth in the *gate*, is to judge, or speak sensibly in public companies, Prov. xxiv. 7. *Gates mourn*, when there are no people to frequent them, and the judges and governors are destroyed, Isa. xiv. 31. Jer. xiv. 2. Men *exalt their own gate*, when they talk boastingly; build magnificent houses, and live beyond their ability, Prov. xvii. 9. To *reprove in the gate*, is to judge causes, or to give faithful, public, and authoritative reproofs, Prov. i. 21. Isa. xxix. 21. To *possess the gates* of enemies, is to have dominion over them, Gen. xxii. 17. The *gates* of God's courts are called *gates of righteousness*; by them the righteous nation of Israelites went in before God, to praise him for his goodness, Psal. cxviii. 19. The *gates* and lasting

doors of the temple, *opening* to receive the sacred ark, typified Jesus's abundant and solemn entrance into heaven at his ascension; and figured our receiving him with the full consent of our soul, Psal. xxiv. 7, 9. The *gates* and *doors* of the temple and tabernacle, represented him as in his person, righteousness, and intercession, the means of our access to the favour and fellowship of God, and of our communion with his church; and he is the twelve pearly *gates* of the new Jerusalem; by him there is most precious, constant, and abundant access to God, for all the tribes of his people; full access for sinful men, from every end of the earth, 2 Chron. viii. 14. Ezek. xl. xli. xlii. and xlviii. 31, 32. Rev. xxi. 12, 13, 21, 25. Christ, and the work of regeneration, and faith by union to him, are a *strait gate*, at which we must strive to enter in: by this alone we enter into a new-covenant state of grace and glory; nor can we enter it with one reigning lust, Matth. vii. 13. Luke xiii. 23. Isa. liv. 12. Christ's ordinances of preaching, baptism, &c. are *gates and doors*; how *open* and accessible to every nation and sort of men! and by them we have access to fellowship with God and his church: Their not being *shut* by day, but *open* continually, may not only denote mens' ready access to the church, but her perfect safety, and abundant peace, Prov. i. 22. and viii. 34. Isa. lx. 11, 18. Rev. xxi. 25. And in, or *at these gates* of ordinances, are the saints pleasant fruits of grace and works *laid up* for Christ, Song vii. 13. *Gates of brass*, and *bars of iron*, import strong help and full protection; or impediments apparently unsurmountable, Psal. cxlvii. 13. and cvii. 16. The *gates of hell*, that cannot prevail against Christ's church, are the whole power and policy of hell; legions of evil angels, and their unnumbered agents of wicked men, Matth. xvi. 18. The *gates* of death or the grave, are sore troubles, near approaches to death and the grave, Psal. lx. 13. Isa. xxxviii. 10. The *gates* of the river, may be the bridges on it, Nah. ii. 6.

GATH, or GETH, and whose inhabitants were called Gittites, was a celebrated city of the Philistines, about 14 miles south of Joppa, five from Ekron, and 32 west from Jerusalem. It was very ancient; for while the patriarch Ephraim yet lived, about A. M. 2360, the men of Gath made a descent on the land of Goshen, carried off part of the Hebrews cattle, and murdered several of Ephraim's sons, but were repulsed by the Benjamites, 1 Chron. vi. 21. and viii. 13. Here Goliath, and his gigantic brethren, were born. Achish, to whom David twice fled for protection, was king of it, 1 Sam. xvii. and xxi. and xxvii. About eight or ten years after, David reduced it, 2 Sam. viii. 1, 2. Rehoboam fortified it for Judah, 2 Chron. xi. 8. About the time of Jehoram, it seems to have been recovered by the Philistines; but Hazael king of Syria took and demolished it, 2 Kings xii. 17. Uzziah took it from the Philistines, and brake down the wall of it, 2 Chron. xxvi. 6.; but they retaking it under Ahaz, Hezekiah recovered it to Judah, 2 Kings xviii. 8. Since which time, it appears to have been of small note. About 750 years ago, Fulk, king of Jerusalem, built a castle on its ruins.

GATH, or GITTAH-HEPHER; a city of Galilee, noted as the birth-place of the prophet Jonah, Josh. xix. 13. 2 Kings xiv. 25. Jerome says, it was two miles from Sephoris or Diocesarea. There were two *Gathrimmons*; one in the lot of Dan,

and westward from Jerusalem, and another in the lot of the western half-tribe of Manasseh: both were given to the Levites of Kohath's family, Josh. xxi. 24, 25. In a country so full of vineyards as Canaan was, we need not wonder to find a variety of cities named Gath, or *wine-presses*.

GATHER; (1.) To bring or come together, Zeph. ii. 1. (2.) To collect for the poor, 1 Cor. xvi. 2. Christ *gathers lilies*, when he brings sinners into a state of grace; when he operates, and delights in their graces and good works; or when he transports them by death to his celestial garden above, Song vi. 2. He *gathers* his myrrh with his spices, and eats his honey-comb with his honey, and drinks his wine and milk, when he brings near to his people his promises and blessings, and takes delight in their exercise of faith thereon, Song v. 1. These *gather with Christ*, that promote the true interests of religion, and welfare of mens' souls, Matth. xii. 30. Luke xi. 23. The *gathering of the people* was to Judah, as, at the three solemn feasts, the Hebrew tribes went up to Jerusalem: and their *gathering* was and is to Shiloh, when multitudes attended his instructions; multitudes chiefly of Gentiles, believe on and walk in him, Gen. xlix. 10. The daily *gathering* of the manna on the mornings of the labouring-days, figured out our early and constant attendance on Christ's ordinances, and our receiving his person, righteousness, and benefits, for the portion of our soul; and all such as do so, have an equal interest in Christ, and his fulness, Exod. xvi. 26. 2 Cor. viii. 13, 14, 15. To have one's soul *gathered with sinners*, and his life with bloody men, is to be shut up to their company, share of their plagues, and be carried into hell with them, Psal. xxvi. 9.

GAZA: (1.) A city of the Ephraimites, whose true name perhaps was Adazzah, 1 Chron. vii. 28. (2.) GAZA; a city near the south-west point of Canaan, and about two miles and a half from the Mediterranean sea, 60 south-west of Jerusalem, and 157 north-west from Elath. It was anciently a city of the Philistines, but given to the tribe of Judah, who conquered it, and Askelon and Ekron, after the death of Joshua, Judg. i. 18. But the Philistines retook it, and kept possession of it till the reign of David. SAMSON carried the gates of it almost to Hebron, and afterward was imprisoned, and died in it, along with many of the inhabitants, called Gazites, or Gazathites, Judg. xvi. David reduced it. About 150 years after, the Gazites revolted: and during the disasters of Judah, they sold or betrayed many of the Jews to the Edomites. Whether Uzziah or Hezekiah retook it, is not certain; but it seems that Shalmaneser or Sennacherib kings of Assyria took it, and burnt part of it with fire, Amos i. 6, 7. Pharaoh-Necho, king of Egypt, seized it, Jer. xlvii. 1. Not long after, it fell into the hand of the Chaldeans, and after them the Persians. About A. M. 3670, Alexander took it, after a siege of two months; and, in the most barbarous manner, dragged the brave commander of the Persian troops around it alive, and destroyed the place, Zeph. ii. 4. Zech. ix. 5. Probably it was never after rebuilt, Acts viii. 26.

GAZE; to look upon a thing with curiosity, Exod. xix. 21. Persons are made a *gazing-stock*, when set up by men, or by the providence of God, as if to be looked upon with curiosity and contempt, Nah. iii. 6. Heb. x. 33.

GEBAL; the inhabitants of it were in the grand alliance againſt Jehoſhaphat king of Judah. There appears to have been a twofold Gebal, the one on the ſouth of Canaan, the ſame with the country of Amalek. The Chaldee and Samaritan verſion call mount Seir Gebla. Joſephus mentions the Gobelitis, or Gobolitis, and Stephanus Gebalene in theſe quarters. The other was a hill and city, perhaps the ſame as Byblus, in Phenicia. Pliny calls it Gabale; and it is now called Gibyle: This was the land of the Gibelites, Joſh. xiii. 5. From hence Solomon had his Tyrian ſtone-ſquarers, or Giblites, 1 Kings v. 18.

GEDALIAH, the ſon of Ahikam, a Jewiſh prince, who had gone over to the Chaldeans a little before the deſtruction of Jeruſalem. Nebuzaradan, the Chaldean general, made him governor of the poor people that were left in the land of Judah. Jeremiah and Baruch retired to him at weſtern Mizpah: numbers of Jews, who had fled into the land of Moab and Ammon, came and put themſelves under his protection: he aſſured them of ſafety, provided they lived peaceably. Iſhmael the ſon of Nethaniah, inſtigated by Baalis king of the Ammonites, came to murder him, and ſet up for himſelf. Gedaliah was informed of this horrid intention; but would not believe it: he generouſly entertained Iſhmael and his attendants. Scarce was the feaſt ended, when Iſhmael and his party murdered Gedaliah, and all that were preſent with him at that time, whether Jews or Chaldeans. The remnant of the Jews that were under protection, fearing that Nebuchadnezzar would impute to them the murder of his deputy, retired into Egypt, notwithſtanding all the prophet Jeremiah could ſay to hinder them, 2 Kings xxv. 22. Jer. xl.—xliii.

GEDER; probably the ſame with Gederah and Gedor. It ſeems, that near to it the Simeonites ſmote the Amalekites; and ſo it muſt have been a city about the ſouth-weſt point of Canaan, Joſh. xii. 13. and xv. 58. 1 Chron. iv. 39.

GEDEROTH, and GEDERAH, or GEDEROTHAIM; two cities of the tribe of Judah; the former of which, lying in the plain ſouth-weſt of Jeruſalem, was taken by the Philiſtines in the reign of Ahaz, Joſh. xv. 21, 36. 2 Chron. xxviii.

GEHAZI, had poſſibly been the ſervant of Elijah. It is certain he attended Eliſha for ſome time. He tried to recover the Shunamite's ſon, by laying his maſter's ſtaff on him: ſometime after, his deſire of money tempted him to run after Naaman the healed leper, whom his maſter had freely diſmiſſed, and demand ſome money and clothes of him in his maſter's name: he obtained more than he aſked; but Eliſha, highly diſpleaſed with his conduct, rebuked him; and by a ſolemn curſe, laid him and his poſterity under the leproſy. He was immediately infected, and left his ſervice. But it ſeems, that about five or ſix years after, he conferred with Jehoram king of Iſrael concerning Eliſha's miracles, 2 Kings iv. and v. and viii.

GENDER; (1.) To get with young, Lev. xix. 19. Job xxi. 10. (2.) To breed; bring forth, 2 Tim. ii. 23. Gal. iv. 24.

GENEALOGY; a liſt of anceſtors. That the Meſſiah's deſcent from Abraham, Judah, and David, according to the promiſe, might be clearly manifeſted, God inſtigated the Hebrews to a careful preſervation of their genealogies. Joſephus avers, that his nation had an uninterrupted ſucceſſion of prieſts for

about 2000 years; and that the priests in Judea, and even in Chaldea and Egypt, were, amidst all the ravage of war, or persecution, careful to preserve their genealogy. Such priests after the captivity, as could not produce their genealogies, were excluded from officiating. In the first part of the Chronicles, we have genealogies carried on for more than 3500 years, 1 Chron. i. and iii. and vi. Matthew gives us one of about 2000 from Abraham to Christ; and Luke one of 4000 from Adam to Christ. These two are different, as Matthew gives the genealogy of Joseph, Luke gives the genealogy of Mary. The variation found in genealogies is owing to several causes. Some persons had several names: different persons had the same name; fathers and sons-in-law, grandfathers and grandsons, and fathers and sons by adoption, are represented as if proper fathers and sons. When one raised up seed to his brother, the first-born child was the legal son of the one, and the natural son of the other. The ancient Gauls, the Arabs, ancient Scots, and many other nations, have been, or are not a little careful to preserve their genealogies. But since Jesus is come in the flesh, there is no reason to give heed to useless or endless registers of descent, Tit. iii. 9.

GENERAL; that which consists of, or respects many, or all of the kind, Heb. xiii. 23.

GENERATION, properly signifies the natural production of animals, &c. In scripture it signifies, (1.) Posterity; offspring, Gen. x. 1. (2.) Historical account of the formation, descent, posterity, or life of one. The *generations* of the heavens and the earth, are the history of their formation, Gen. ii. 4. The book of the *generation* of Jesus Christ, is a history of his descent, birth, life, and death, Matth. i. 1. The book of the *generations* of Adam, is the history of his creation and offspring, Gen. v. 1. (3.) A particular order of descent; and hence a race or class of persons alive at the same time; so there were 42 generations from Abraham to Christ, Matth. i. 2,—17. Joseph saw three *generations*; his own, his children, and his grandchildren. Abraham's seed came out of Egypt in the *fourth generation*, as Jochebed the daughter of Levi, or others of the 4th descent, might be still alive, Gen. l. 22. and xv. 16. This *generation shall not pass away, till all these things be fulfilled*; the people living at the time of Christ's death, were not all dead when Jerusalem, and the Jewish nation, were ruined by the Romans, Matth. xxiv. 34. In Christ's time, the Jews were a faithless, perverse, and untoward *generation*, Mark ix. 41. Acts ii. 42. The saints are a *chosen generation*, a *generation* dedicated to the Lord, and who seek his face, 1 Pet. ii. Psal. xxii. 31. and xxiv. 6. (4.) When the original for generation is DOR, it most probably signifies an age, as Exod. iii. 15. and xvii. 16. Psal. xc. 1. and xxxiii. 11. Who can declare *his generation?* Who can explain the manner of his divine generation by his Father's, or even of the Virgin's conception of him, and the union of his natures, or of his resurrection? Or rather, who can reckon the number converted to him, in consequence of his death and resurrection? Who can comprehend his duration as God, or his everlasting continuance as God-man? Who can express the dreadful wickedness of his age, and of the generation he lived among? Isa. liii. 8.

GENNESAR, or GENNESARETH; a country or city on the

weſt of the ſea of Tiberias, Matth. xiv. 34.

GENESIS. The Hebrews call it, and the other books of Moſes, from the firſt word or words; but the Greeks call it Geneſis, or *generation;* becauſe it relates the hiſtory of the creation, and of about 24 generations deſcended from Adam. It extends to 2369 years; informs us of God's making of the world; of man's happy ſtate and fall; of the propagation of mankind in the lines of Cain the murderer of Abel, and of Seth; of the riſe of religion, and general apoſtacy from it; of the flood, the ſalvation of Noah's family by an ark, and their repeopling the world; of the original of nations, and building of Babel; of the life, and death, and poſterity of Nahor, Lot, Abraham, Iſaac, Eſau, Jacob, and Joſeph. Moſes might have had an human certainty of the moſt of what he records in this book. By reaſon of their long lives, Adam might inform Methuſelah; he Shem; Shem Iſaac; Iſaac Levi, whoſe grandchild Moſes was. But not this, but the uttering inſpiration of the Holy Ghoſt, was the proper ground on which he proceeded, and for which we are to credit his account. No hiſtory but this affords any probable account of ancient things; and this has the concurrent teſtimony of almoſt every ſhred of ancient hiſtory we have; as of Abydenus, Beroſus, Megaſthenes, Polyhiſtor, Nicolaus, &c. Whether Moſes wrote this book while in Midian, or rather when he led the Hebrews through the deſert, is not agreed.

GENTILES; HEATHEN; all nations beſides the Jews. For many ages before Chriſt, theſe nations were deſtitute of the true religion, and gave up themſelves to the groſſeſt ignorance, or moſt abſurd idolatry, ſuperſtition, and horrid crimes. Their moſt learned men that pretended to wiſdom, were abſurd in the main, as well as others; and complied with, or promoted the abſurd cuſtoms they found among their countrymen. They were ſtrangers to the covenants of promiſe, without God, and without hope in the world; living in ſubjection to Satan, and in horrid, and oft unnatural luſt, Rom. i. 19,—32. 1 Cor. vi. 9, 10. Eph. ii. 2, 3, 12. and v. 8. 1 Pet. v. 8. It was, however, divinely foretold, that, in Abraham's ſeed, all nations ſhould be bleſſed; that to the Saviour they ſhould gather, and become his inheritance, and rejoice with his people; be enlightened, and ſaved by him, and ſeek to him, &c. Gen. xxii. 18. and xlix. 10. Pſal. ii. 8. Deut. xxxii. 43. Iſa. xlii. 6, 7. and xlix. 5,—8. and lx. and xi. 10. Nay, it was particularly predicted, that the Chaldeans, Aſſyrians, Arabians, Philiſtines, Egyptians, Ethiopians, Tyrians, inhabitants of the iſles, and ends of the earth, ſhould believe on him, Pſal. lxxxvii. 4. and lxxii. 8,—11. and lxviii. 31. and xlv. 12. Iſa. xix. 18,—25. and xxiii. 18. Iſa. lx. 5, 6, 7. and lxvi. 19. To prepare matters for the accompliſhment of theſe and like promiſes, vaſt numbers of the Jews, after the Chaldean captivity. were left ſcattered among the Heathen. The Old Teſtament was tranſlated into Greek, the moſt common language of the Heathen. A rumour of the Saviour's appearance in fleſh was ſpread far and wide among them. When Chriſt came, he preached chiefly in Galilee, where there were multitudes of Gentiles: he never extolled the faith of any but Gentiles; nor did he ever prohibit them to publiſh his fame. On the Greeks deſiring to ſee him, he hinted, that

after his death and resurrection, vast numbers of Gentiles should be brought into the church, Matth. iv. John xii. 20,—24. For 1700 years past, the Jews have been generally rejected, and the church of God has been composed of the Gentiles, as Peter was of the Jews, 1 Tim. ii. 7. Gal. ii. 7. As the nations were of old destitute of the knowledge and worship of the true God, the word *Heathen*, or *Gentile*, sometimes denotes such as are without the church, are ignorant, atheistical, idolatrous, &c. so excommunicated persons are to be held by us as *Heathen* men, and *publicans*: they must be secluded from the seals of the covenant, and we must keep at all possible distance from them as to civil converse, that they may be ashamed of their wickedness, Matth. xviii. 17.

GENTLE; quiet; meek; and easy to be intreated, 1 Thess. ii. 7. God's *gentleness* is his grace, goodness, and mercy, and favours proceeding therefrom, Psal. xviii. 35.

GERAH; the 20th part of a shekel. It was the least of the Jewish coins, Exod. xxx. 13.

GERAR; an ancient city of the Philistines, somewhere about the south-west of Canaan, between Kadesh and Shur, and not very far from Beersheba, nor from Gaza. Its territories extended into Arabia. It was governed by kings called ABIMELECH, whose herdsmen were very troublesome to Abraham and Isaac's servants, Gen. x. 19. and xx. and xxvi.

GERSHOM, or GERSHON, the eldest son of Levi. At the departure from Egypt, his family consisted of 7500 males, 2630 of them fit for service. They were stationed at the west end of the tabernacle in the wilderness, and governed by Eliasaph, the son of Lael. Their work was to carry the vails and curtains of the tabernacle, as Ithamar ordered them, Numb. iii. 21,—25. and iv. 24,—28. When they came to Canaan, they had 13 cities assigned them, viz. Golan and Beeshterah, from the eastern half-tribe of Manasseh; from Issachar, Kishon, Dabareh, Jarmuth, and Enganim; from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammoth-dor, and Kartan, with their suburbs, some of whose names were changed, or perhaps the cities exchanged for others, Josh. xxi. 17,—33. 1 Chron. vi. 71,—76. As the family of Gershon consisted of two branches, these of Laadan had for their heads, in the days of David, Jehiel, Zetham, Joel, Shelomith, Haziel, and Haran; and these of Shimei had Jahath, Zinah, Jeush, and Beriah, 1 Chron. xxiii. 7—11. Jehiel's sons, Zetham and Joel, were overseers of the treasures in the house of the Lord, 1 Chron. xxvi. 21, 22.

GESHUR; (1.) A city or county on the south of Damascus, and east of Jordan. Whether the Geshurites were Canaanites or Syrians, is not clear. Neither Moses nor Joshua expelled them; but Jair, a valiant Manassite, reduced them, Josh. xiii. 11, 12, 13. 1 Chron. ii. 23. Nevertheless, they and their neighbours, the Maachathites, had kings of their own in the days of David. Talmai then reigned in Geshur, whose daughter, Maachah, David took to wife, and had by her Absalom. The Geshurites were subject to Ishbosheth; and to Geshur Absalom fled, after he had murdered his brother, 2 Sam. xiii. 37. (2.) Geshur, or Geshuri, a place on the south-east of the land of the Philistines: the inhabitants of this place David and his warriors slew while

he dwelt at Ziglag, Josh. xiii. 2. 1 Sam. xxvii. 8.

GETHSEMANE, a small village in the mount of Olives, and where it seems there was an *oil-press*. Hither our Saviour sometimes retired from Jerusalem; and in a garden belonging to it he had his bitter agony, and was apprehended by Judas and his band, Matth. xxvi. 36,—50.

GEZER, GAZER; a city not far from Joppa, on the south-west corner of the lot of Ephraim; but the Canaanites kept possession of it for many ages, Judg. i. 29. There was another Gezer on the south-west of Canaan, the inhabitants of which David and his warriors smote, 1 Sam. xxvii. 8. Possibly these Gezrites might be a colony from north Gezer, and might have changed the name of Gerar into Gezer. Whether it was south, or rather north Gezer, that Pharaoh king of Egypt took from the Canaanites, and burnt with fire, and gave as a dowry with his daughter to Solomon, who repaired it, is not altogether certain, 1 Kings ix. 15, 16.

GHOST, a SPIRIT. See GOD.

GIANTS; persons far exceeding the common stature. The Hebrews called them Nephilim, because of their violent *falling on* and oppressing of others; and Rephaim, because their terror and strokes rendered men incurable, or dead. Sundry of the mixed posterity of Seth and Cain were *giants* before the flood; and it is possibly in allusion to these, that companions of whores and wanderers from God's way, are represented as going to, or remaining among the Rephaim or dead, *viz.* in hell, Prov. ii. 18. and ix. 18. and xxi. 16. Ham's posterity was distinguished for several families of giants. Eastward of Jordan were the Rephaims of Bashan, whom Chedorlaomer smote at Ashtaroth-Kirnaim. Og, king of Bashan, who gave battle to, and was entirely routed, and his kingdom seized by Moses, appears to have been the last remains of these: his iron bed-stead was 15 foot 4 inches and a half in length, and was long after preserved in Rabbah of the Ammonites, Deut. iii. 11. The Emims and Zamzummims were a *gigantic* people, that were cut off by the Moabites and Ammonites, and their land seized by them, Deut. ii. 9,—21. About the same time, there lived a number of giants about Hebron, Debir, and Anab, and in other hilly countries of Canaan. The most noted family seems to have been the Anakims, or children of Anak, of whom Arba the father, Anak the son, and his three sons, Ahiman, Sheshai, and Talmai, were the most noted. These giants were a terror to the Hebrew spies; but Joshua, Caleb, and Othniel, cut them off, Numb. xiii. 21, —33. Josh. xi. 21. and xiv. 15. and xv. 13,—17. Bochart thinks, that part of these *Beneanack* fled north to about Tyre, and gave the country the name *Phœnicia*. It is more certain, that there still remained giants in Gaza, Gath, and Ashdod; but whether these were of a Canaanitish or Philistine original, we know not, Josh. xi. 22. In David's time, we find a family of giants at Gath, *viz.* Goliath, Suph, or Sippai, Ishbi-benob, Lahmi, and another, who had six fingers on each hand, and as many toes on each foot: all these were cut off by the hand of David and his servants, in several battles, 2 Sam. xxi. 1 Chron. xx. After this, we hear no more of *giants* in Canaan.

GIBBETHON; a city of the tribe of Dan, given to the Levites, Josh. xxi. 23. It lay on the borders of the Philistines. It seems the Le-

vites forſook it, or were driven out of it by Jeroboam the ſon of Nebat. Soon after which, the Philiſtines ſeized on it. Both Nadab, the ſon of Jeroboam, and Elah, the ſon of Baaſha, attempted to wreſt it from them; but it is probable, that it remained in their hands till the reign of Jeroboam the ſecond, Joſh. xxi. 23. 1 Kings xv. 27. and xvi. 15.

GIBEAH, or GIBEATH; a city at firſt given to the tribe of Judah, but afterward to the Benjamites; or there were two or more cities of this name. It is certain there was a place called Gibeah, or the *Hill*, near Kirjath-jearim, Joſh. xv. 57. and xviii. 28. 1 Sam. vii. 1. with 2 Sam. vi. 3, 4. Gibeah, in the tribe of Benjamin, was about four or ſix miles north of Jeruſalem, upon an hill. Not long after the death of Joſhua, its inhabitants were become remarkably wicked. A Levite of mount Ephraim had gone to Bethlehem Judah to bring back his whoriſh concubine; her parents detained him ſome days; but having got off with his concubine, they did not chooſe to lodge with the Canaanites of Jebus, but puſhed forward to Gibeah. So inhoſpitable were its inhabitants, that no body offered them lodging. An old man from mount Ephraim, a ſojourner, at laſt invited them to his houſe. They had ſcarce ſupped, when the lewd inhabitants demanded the ſtranger, that they might abuſe his body. When no intreaty could prevail, the old man offered them his own daughter, a virgin, and the Levite's wife: the laſt was actually put out, and they abuſed her, till ſhe was at the point of death. Next morning, her huſband found her dead on the threſhold, carried her corpſe home with him; and dividing it into twelve pieces, ſent a piece by a meſſenger to each tribe, that they might be fired with a ſenſe of his wrong, and revenge the ſame. When they aſſembled at Mizpah, a city of Ephraim, about eight miles north of Gibeah, this Levite declared the affair of his treatment at Gibeah. As the Benjamites took the part of the wretches of Gibeah, that tribe was almoſt wholly deſtroyed, Judg. xix. and xx. The *days of Gibeah*, denote a time when the moſt horrible wickedneſs is committed and protected, Hoſ. ix. 9. and x. 9. Gibeah was then burnt, but rebuilt, and was the royal reſidence of king Saul: and here the Gibeonites hanged ſeven of his offspring, 1 Sam. x. 29. and xv. 34. 2 Sam. xxi. 6. The inhabitants of it fled for fear of Sennacherib's army, Iſa. x. 29. Hoſ. v. 8.

GIBEON; a city ſituated on a hill, about five miles north from Jeruſalem. Near to it, the Lord rained hailſtones, and caſt thunder-bolts on the Canaanites, while the ſun ſtood over it; and to commemorate this, there ſeems to have been a great ſtone erected, Joſh. x. 10. Iſa. xxviii. 21. 2 Sam. xx. 8. Near to it the troops of David and Iſhboſheth ſkirmiſhed, and Aſahel was ſlain, 2 Sam. ii. 13. and iii. 10. Here the tabernacle and altar of burnt-offering about that time and afterwards ſtood, 1 Chron. xxi. 29, 30. 1 Kings iii. 3, 4.: and long after, Iſhmael the ſon of Nethaniah was taken, and his captives recovered, Jer. xli. 12. Hananiah, the falſe prophet, was a native of it, Jer. xxviii. 1.

GIDEON, the ſon of Joaſh, of the weſtern half-tribe of Manaſſeh, and city of Oprah. After the Midianites and their allies had, from about A. M. 2752 to 2759, greatly oppreſſed the Hebrews, eating up their crop, and ſeizing their cattle, the Hebrews cried to the Lord. By his prophet he reproached them for

their ungrateful abuse of former deliverances; but appeared to Gideon, as he was threshing wheat in a secret place; and assured him, that however mean himself and family were, he should deliver Israel from their present servitude. To confirm his faith herein, he, with a touch of his rod, caused fire to come out of the rock and consume the slain kid, and unleavened cakes, all moistened with broth, which Gideon, at his command, had put thereon. When the Lord disappeared, Gideon was terribly apprehensive of immediate death, as he had seen an angel; but was assured of God, that he was in no danger. He immediately built an altar to the Lord, and called it JEHOVAH SHALOM, *i. e. the Lord shall perfect*, or *send peace*. That very night, God directed him to cut down the grove, and demolish the altar which his neighbours had erected for Baal, and build an altar to God on the rock where the miraculous fire had devoured his provision, and offer one of his father's bullocks on it. With the assistance of ten of his father's servants, he punctually executed these orders. Enraged hereat, his fellow citizens demanded his life; but Joash his father remonstrated, that it ill became the covenanted people of God to plead for Baal; and that it was more reasonable, that every one who did it should be slain; and that if Baal was truly a God, he ought to exert his power in punishing him who had broken down his altar: and he called his son Jerubbaal, *i. e.* let Baal contend with him. Understanding that the Midianites, to the number of almost 200,000, had crossed the Jordan westward, and were encamped in the valley of Jezreel, at no great distance, Gideon, filled with the Spirit of God, sounded a trumpet, and assembled his friends the Abiezrites: by messengers, he required the tribes of Manasseh, Asher, Zebulun, and Naphtali, to attend him, for attacking the Midianites. He had quickly an army of 32,000 men. By a double sign, of bedewing a fleece of wool, while the adjacent ground was dry; and again, bedewing the ground, while the fleece was dry, the Lord condescended to confirm his doubtful mind.

Thus assured of victory, Gideon marched his forces directly toward the Midianites. At the well of Harod, his faith was put to a double trial. God ordered him to warn his army, that every body, that was in the least timorous, should return home; 22,000 departed, and 10,000 remained. That it might be more fully evident the victory was wholly of God, he was further ordered to cause all his people to drink out of the river, without using any vessel. On this trial, only 300 lapped the water, putting their hand to their mouth. Only these were retained, and all the rest sent home. These 300 he ordered to provide victuals for some days, and each had a trumpet, and a lamp concealed in an empty pitcher. We hear nothing of arms. In the night, Gideon, directed of God, went into the Midianitish camp, along with Phurah his servant; there he heard one tell his fellow of his dream, that a barley-cake, rolling from the hill, had overturned their tent; which dream the other explained of Gideon's overthrowing the Midianites. Encouraged hereby, Gideon hasted back to his men; and ordering them to imitate himself, they, in three companies, attacked the camp of Midian on different sides. Gideon, all of a sudden, cried, "The sword of the Lord and of Gideon;" and breaking his pitcher, threw it and

his lamp on the ground, and blew his trumpet; all his 300 men immediately did the same. Filled with terror, the Midianites fled; and taking their friends for foes in the dark, they killed one another. The Manassites, Asherites, and Naphthalites, pursued the fugitives. Excited by Gideon's messengers, the Ephraimites took the fords of Jordan, and slew Oreb and Zeeb, two of the Midianitish kings. One hundred and twenty thousand Midianites were slain; 15,000 still remained in a body, and got over Jordan with Zeba and Zalmunna their kings. Gideon pursued them at the heels. His men being faint, he desired the elders of Penuel and Succoth, as he passed, to give them some victuals; but they, reckoning him a fool to pursue the Midianites with such an handful of men, refused his troops refreshment. He overtook the Midianites at Karkor, near the country of Ammon; took the kings prisoners, and cut their army to pieces. In his return westward, he chastised the two cities for their barbarity and insult. With thorns and briers he tore the flesh of the princes of Succoth; he killed the chief men of Penuel, and demolished their tower. After finding, that Zeba and Zalmunna had murdered some of his friends or relations at mount Tabor, he ordered his son Jether to kill them; but the young man fearing, he did it himself. With mild words he pacified the proud Ephraimites, who complained he had not more early invited their assistance. The Hebrews offered him and his posterity the government of their nation; but he piously declined it; and told them, that the Lord was their rightful Sovereign. At his desire, they gave him the ear-rings of their prey, which amounted to 1700 shekels of gold, or 2380l. sterling, with other ornaments. Of these Gideon made an ephod, and placed it in Ophrah. Whether he imagined his being ordered to offer sacrifice constituted him a priest; or, if he intended to consult God by this ephod; or, if he merely intended it as a memorial of his victory, we know not; but it proved an occasion of idolatry to Israel, and of ruin to his family. After judging Israel 40 years, he died, A. M. 2798, leaving behind him 70 sons, all of whom were basely murdered by his bastard ABIMELECH, Judg. vi. vii. and viii.

GIER-EAGLE. See EAGLE.

GIFT; (1.) What is given without any price or obligation. Thus Christ is the *unspeakable gift of God*: his excellency, usefulness, and fulness of office, righteousness, and salvation, cannot be conceived or expressed by any creature; and God freely gave him for us as our ransom, and gives him to us as our husband and portion, 2 Cor. ix. 15. His righteousness, and the benefits thereby purchased, are the *free gift*, and *gift of righteousness*, Rom. v. 15, 16, 17. The Holy Ghost, and his miraculous influences, are the *gift of God*, Acts viii. 20. Eternal life, offices in the church, and furniture, for the discharge thereof, and every saving blessing, are represented as *gifts*. Such of them as are necessarily connected with union to Christ, are gifts given to his children, never to be recalled; and such as are separable from real grace, are gifts given to servants to be recalled, Rom. vi. 23. Jam. i. 17. Psal. lxviii. 18. Eph. ii. 8. and iv. 8. Ezek. xlvi. 16, 17. Rom. xi. 29. 1 Cor. xii. 1, 4, 9, 28,—31. and xiv. 1, 12. Heb. vi. 4. (2.) A present between friends, whether given in mere friendship, or to repair an injury, obtain something

desired, or to reward a service. Thus the wise men gave Christ *gifts*, Matth. ii. 11.; Shechem offered Jacob and his sons *any gift* to obtain Dinah, Gen. xxxiv. 12.: Daniel had a *gift* offered him, for his service in reading and interpreting the hand-writing, Dan. v. 17. A *gift in the bosom*, is one secretly given, which strongly tends to appease anger, Prov. xxi. 14. (3.) Free-will offerings, or other noted services to God, or to idols, Psal. xx. Matth. v. 23, 24. Ezek. xx. 26, 31, 39. (4.) A bribe given to judges, to hire them to pervert judgment; or to others, to instigate them to wickedness, Eccl. vii. 7. Prov. xv. 27. and xxix. 1. Ezek. xvi. 33. and xxii. 12. And to *take a gift* out of the bosom, is to take it secretly, Prov. xvii. 23.

GIHON; (1.) One of the four heads or branches of the river that watered the garden of Eden, and compassed or ran along the whole land of CUSH. I am persuaded, that Bochart, Wells, &c. are right, who make it the eastern branch that runs along the west side of Cush, Susiana, or Chusistan, Gen. ii. 13. (2.) A noted fountain or stream, on the west side of Jerusalem, near to which Solomon was anointed, 1 Kings i. 33.; and whose upper or southmost branch or stream Hezekiah inclosed within the walls, or privately conveyed into the city, when he feared an Assyrian siege, 2 Chron. xxxii. 4, 30.

GILBOA; a mountain noted for the defeat of the Hebrews, and the slaughter of Saul and his three sons: it lay about 60 miles north from Jerusalem, and six westward from Bethshan, on the south of the valley of Jezreel. Though David, in his elegy, wished its wonted fertility turned into barrenness and drought, yet travellers assures us, that rain and dew fall on it as well as on other places, 1 Sam. xxviii. 4. and xxxi. 2. 2 Sam. i. 6, 21.

GILEAD; (1.) The son of Machir, and grandson of Manasseh. His sons were Jezer, Helek, Asriel, Shechem, Shemida, and Hepher, by whom he had a numerous posterity settled beyond Jordan, Numb. xxvi. 29, 30, 31. and xxxii. 40. (2.) The father of Jephthah, who also had a numerous family, and might be a descendant of the former, Judg. xi. 1, 2. (3.) A noted ridge of mountains, stretching almost all the way from Lebanon to the country of Moab, at some distance eastward from Jordan. Whether it had its name originally from Jacob's *Galeed*, or *heap of witness*; or from Gilead the son of Machir; it is certain that the whole country pertaining to the Hebrews, eastward of Jordan, and which contained Perea, Golan, Bashan, and Trachonitis, was sometimes called Gilead, and the people Gileadites, Numb. xxxii. 3, 26.; but the northern part of the hill-country was most properly called Gilead, Numb. xxxii. 1. Gilead was noted for the best of balm, Jer. viii. 21. and xlvi. 11. and li. 8.; and for the most excellent pasture; and hence a prosperous condition is likened to the pastures of Gilead, Song iv. 1. Mic. vii. 14. Zech. x. 10. Jer. l. 19. In the time of JEPHTHAH, it was terribly over-run by the Ammonites, who laid claim to a great part of it; and it seems they thought to revive their pretended claim in the days of SAUL. It was not till after the death of Ishbosheth that DAVID was king here. It was often terribly ravaged by the Syrians, under Benhadad and Hazael. When the Assyrians carried captive the Hebrews, it was generally seized by the Ammonites and Moabites. After the Chaldean captivity,

the Jews, with a mixture of Gentiles, dwelt in it, Judg. xi. 2 Sam. ii. 9. Pſal. lx. 7. Amos i. 3, 13 We remember of no noted perſon of this country, beſides Jair, Jephthah, Ibzan, and Elijah. (4.) A city called Ramoth-Gilead, and Ramoth-Mizpeh; a ſtrong city, near to where Jacob and Laban made their covenant, and which was an eaſt frontier to the tribe of Gad. It was a city of the Levites, and of refuge, Joſh. xx. 8. and xxi. 37. It ſeems to have been noted for idolatry, Hoſ. vi. 8. and xii. 11.; as it was for the judgments of God, being a chief bone of contention between the Syrians and Hebrews, in the days of AHAB and JEHU, &c. 1 Kings xxii. 2 Kings viii. and ix.

GILGAL; (1.) A famed place, about three miles weſtward of Jordan, and perhaps about as much from Jericho. Here Joſhua had his camp, for ſome time after he paſſed the Jordan; and by circumciſing the people, and *rolling* away their reproach, gave name to the ſpot. A city was here built. Here Saul had his kingdom confirmed to him, and his ejection from it intimated, and Agag king of Amalek hewed in pieces before his face, 1 Sam. xi. and xv. In the time of Samuel, there was an altar erected here, and ſacrifices offered thereon, 1 Sam. xi. 15. and xv. 33. Whether there was an idolatrous regard paid to the place, or any idol erected here in the time of Ehud, from whom perhaps Eglon thought he brought his meſſage, is not certain; but towards the decline of the kingdom of the ten tribes, there were idols worſhipped here, Judg. iii. 19. Hoſ. iv. 15. Amos iv. 4. and v. 5. (2.) A city or country, about ſix miles north from Antipatris, and whoſe ancient kingdom conſiſted of various nations or tribes, Joſh. xii. 23. There was a village called Galgulis about this ſpot, 400 years after Chriſt.

GIN. See SNARE.

GIRD; to faſten any thing firm and cloſe about one, 1 Kings xx. 11. As the Jews, and other eaſtern nations, wore a looſe kind of garments, they made much uſe of *girdles* to tuck up their clothes, and fit them for working or walking, John xiii. 4. 1 Kings xviii. 46.; and ſome of them were very coſtly and fine, Prov. xxxi. They were oft large and hollow, ſomewhat like the ſkin of a ſerpent or eel; and were uſed as their purſes, to bear their money, Matth. x. 9. In times of mourning, the Jews laid aſide their coſtly girdles, and uſed belts of ſackcloth, ropes, or the like, Iſa. iii. 24. and xxii. 12. Some prophets, as Elijah and John Baptiſt, that profeſſed continual mourning, wore girdles of coarſe leather, 2 Kings i. 8. Matth. iii. 4. Servants girdles, wherewith they tacked up their long robes, were probably coarſe, Luke xii. 37. and xvii. 8. The Hebrew ſoldiers belts, wherewith they girded on their arms, went not about their ſhoulders in the manner of the Greeks, but about their loins, and were ſuppoſed to ſtrengthen them, Neh. iv. 18. Ezek. xxiii. 15. They were generally valuable, eſpecially theſe of commanders; and hence Jonathan made a preſent of his to David, 1 Sam. xviii. 4.; and Joab repreſents a *girdle* as a valuable reward, 2 Sam. xviii. 11. The prieſt's girdle, at leaſt that of the high-prieſt, was of fine twined linen, embroidered with gold, blue, purple, and ſcarlet, Exod. xxviii. 4, 8.—God's *girding himſelf*, imports his giving noted diſplays of his almighty power, and his readineſs to act, Pſal. xciii. 1. and lxv. 6. His *girding* others with ſtrength, or

gladneſs, is his exciting and enabling them to do great exploits, and his filling their heart with joy and pleaſure, Pſal. xviii. 32, 39. and xxx. 11. He *girded* Cyrus; encouraged and enabled him to conquer the nations, Iſa. xlv. 5.: but he *looſes the bond* of kings, and *girds their loins with a girdle*, when he ſtrips them of their power and authority, and reduces them to the condition of ſervants, Job xii. 18. Chriſt's love, power, equity, and faithfulneſs, are the *girdle* of his breaſt or loins, whereby he is qualified for the diſcharge of his prieſtly and kingly office; and whereby we hold him by faith, Iſa. xi. 5. Dan. x. 5. Rev. i. 13. The Jews are likened to a *linen girdle*, hid in the bank of the river Euphrates, and *marred*: after God had cauſed them to cleave to him by covenant, by profeſſion, and receipt of ſpecial favours, he, for their ſins, marred them; and by the Chaldean troops, and in the Chaldean captivity, reduced them to a very low condition, Jer. xiii. 1,—14. The ſaints have their *loins girded*, when they are in conſtant readineſs to receive God's gracious favours, and obey his laws, Luke xii. 35. 1 Pet. i. 13. Their *loins are girt about with truth*, when they are thoroughly eſtabliſhed in the faith and experience of divine truth: are filled with inward candour and ſincerity; and pay an exact regard to their promiſes and vows: how excellently this qualifies them to fight the Lord's battles! Eph. vi. 14. The ſeven angels that pour out deſtructive vials on Antichriſt, are *girded with golden girdles*; they are fully furniſhed with ſtrength and courage, and are ready for, and zealous in their work, Rev. xv. 6.

GIRGASHITES; a tribe of the ancient Canaanites, Joſh. xxiv. 11. Perhaps the Gergeſenes on the eaſt of the ſea of Tiberias were the remains of them. See GADARA.

GITTITES: the inhabitants of Gath, Joſh. xiii. 3. Perhaps Obed-edom and Ittai, David's friends, were called Gittites, becauſe they reſorted to him at Gath; or becauſe they were natives of Gittaim, a city of Benjamin, to which the Beerothites fled after the death of Saul, and which was rebuilt after the captivity, 2 Sam. vi. 10, and xv. 19, and iv. 3. Neh. xi. 33.

GITTITH, in the title of Pſal. viii. lxxxi. and lxxxiv. is by ſome thought to be the name of a muſical inſtrument invented at Gath.

GIVE, properly ſignifies to beſtow a thing freely, as in alms, John iii. 16. But it is uſed, to ſignify the imparting or permitting of any thing good or bad, Pſal. xvi. 7. John xviii. 11. Pſal. xxviii. 4. See GRACE.

GLADNESS. See JOY.

GLASS. Anciently, looking-glaſſes were made of poliſhed braſs, tin, ſilver, braſs and ſilver mixed, &c. The brazen laver of the tabernacle was formed of looking-glaſſes which devout women had offered. According to Pliny and Tacitus, the Phenicians were the inventors of glaſs. According to Diodorus, the Ethiopians very anciently preſerved their dead bodies in large glaſſes. The word of God is compared to a glaſs, which repreſents to us our real character, as a glaſs does the natural face; and, this is one great internal evidence of the truth of Revelation, Jam. i. 23, 25. The law of Moſes is compared to a glaſs, in which the glory of the Lord was repreſented, in the various figurative ordinances of that law, 2 Cor. iii. 18. The New Jeruſalem is compared to tranſparent glaſs, for her purity and reſplendent

glory, Rev. xxi. 18, 21. The redeemed company are represented as standing on a sea of glass after obtaining their victory, through the boundless love of the Son of God, by which they are more than conquerors, Rev. iv. 6. and xv. 2.

To GLEAN, is properly to gather ears of corn, or grapes, left by reapers and grape-gatherers. Nor were the Hebrews allowed to glean their fields or vineyards, or to go over their trees a second time, but to leave the gleanings to the poor, fatherless, and widow, Lev. xxiii. 22. Ruth ii. 3. Lev. xix. 10. Deut. xxiv. 21. To *glean*, and *turn the hand into the basket*, figuratively signifies to kill, and take captive, such as had escaped the more general overthrow, Jer. vi. 9. Judg. xx. 45. and viii. 2.; and hence a small remnant left in a country are called *gleanings*, Isa. xvii. 6. Jer. xlix. 9. Obad. 5.

GLEDE; a fowl of the ravenous kind. It is called *daah*, from its swift flight; *raah*, from its quick sight. Through fear, it seldom attacks any but tame fowls, hens, &c. Deut. xiv. 13. It is called a *vulture*, Lev. xi. 14. Was this unclean bird an emblem of persecutors, destitute of courage, except to haras and destroy the saints?

GLOOMINESS; a darkening of the air with clouds, or with multitudes of locusts, Joel ii. 2. God's judgments are likened to *gloominess*: how terrible in their nature! and how ready to fall on transgressors! Zeph. i. 15.

GLORIFY. To make glorious. God the Father is glorified in the finished work of Jesus Christ, which all redounds to the glory of God the Father, John xvii. 4. The Father glorified the Son, when he received from him honour and glory on the holy mount, 2 Pet. i. 17. When he raised him from the dead, Rom. vi. 4. And when he crowned him with glory and honour at his own right hand, 1 Pet. i. 21. And all the followers of Jesus Christ will be eternally glorified with him in heaven, with what Paul calls "a far more exceeding and eternal weight of glory," Rom. viii. 18. See GLORY.

GLORY. The manifestation of excellency, 2 Cor. iii. 7.; and is applied in scripture in various points of view. The *glory* is eminently considered as the emblem of the divine presence, or rather the divine presence itself. The church expresses her hope, Psal. lxxxv. 9. "that glory would dwell in her land;" and John bears witness, that this glory was displayed tabernacling in flesh and blood, and they beheld it, the glory as of the only begotten of the Father, &c. John i. Before the days of Moses, there does not seem to have been any particular place where the manifestation of this glory was foreshewn; but no sooner was Israel redeemed out of Egypt, than the glory of the Lord descended, as the defence on this tabernacle of Zion, the pillar of cloud; and fire went before and conducted the ransomed host, Exod. xiii. 21. "The Lord went before them," &c. That same Lord, whose glory John says we beheld. What a glorious appearance did the hosts of Jacob make, marching triumphantly through the wilderness, with the glory of the Lord as their rereward? The ark of the covenant was called the glory of the Lord, because it represented *God manifest in flesh*; therefore, said the mother of Ichabod, when the ark was taken, "The glory is departed," 1 Sam. iv. 21. The ark seems also to be *the glory* referred to in Rom. ix. 4. Therefore, when the tabernacle was completed, the

Schechinah, or visible display of divine glory, filled the tent, and took up its residence upon the ark, between the cherubims, signifying that the divine glory should rest upon the man Christ Jesus; and hence, the worship of the Old Testament church was addressed to him who dwelt between the cherubims, Exod. xxix. 43. When Solomon had dedicated the temple, the cloud of divine glory so filled the house, that the priests could not stand to minister in it, 1 Kings viii. 11. This is the reason we find the prophets who prophesied after the glory was indeed departed, promising that the glory of the second house should be greater than the glory of the first, Hag. ii. 3, 7, 9.; and God promises to be a wall of fire round about, and the glory in the midst, Zech. ii. 5. Moses requested to see this glory, Exod. xxxiii. 18. but the time was not yet come when it could be displayed, so as guilty man could see and live. Isaiah foretold the days when the glory of the Lord should be revealed, Isa. xl. 5.; and when Jesus Christ appeared on earth, then *the brightness of the divine glory, and the express image of his person shone*, Heb. i. 3. When Israel, of old, were forbidden to make any image or similitude of God, they were directed to the figures we have mentioned, as the only representation of God; and, therefore, when they turned aside to idolatry, it is said, they changed their glory into the similitude of an ox that eateth grass, Psal. cvi. 20. Agreeably to all this, when Simeon took up his Infant-Lord in his arms, he calls him "the light who should lighten the Gentiles, and *the glory* of thy people Israel," Luke ii. 32. It may be asked, how the appearance of Jesus Christ corresponded with this title, THE GLORY? It was mean and despised; no form or comeliness that he should be desired; no splendor nor external mark of glory about him. He was manifested as glorious, because the glory of the only begotten of the Father shone in him. The glory was divine; the BRIGHTNESS of all the glorious appearances God had made of old; and the express IMAGE of all that had been typified under the law; insomuch that the glory of the Old Testament images had no glory, by reason of the glory that excelleth, viz. when the *brightness* of the divine glory appeared; and it was only turning these images or types to the EXPRESS IMAGE, that their meaning could be understood. The Father glorified his Son Jesus Christ on the holy mount; and he manifested forth his own glory by the miracles which he performed.

Mr. Brown gives the following definition of glory.

GLORY; the bright shining forth of excellency, 2 Cor. iii. 7, 9. The *glory of God*, is either, (1.) The cloud, or visible brightness, whence God spake to Moses or others, and which entered into the temple of Solomon, Exod. xvi. 7, 10. 1 Kings viii. 11.; or, (2.) The bright display of his perfections, his holiness, power, wisdom, goodness, &c. Lev. x. 3. Numb. xiv. 21. Thus the heavens declare his *glory*, Psal. xix. 1. Christ was raised from the dead *by the glory* of his Father, by his mighty power, and to the honour of all his perfections, of wisdom, equity, goodness, and truth, Rom. vi. 4. (3) His grace and mercy, Eph. iii. 16. Psal. c. 16. (4.) The *glory* ascribed or given to God, is the acknowledgment of his excellencies, by esteeming, loving, trusting in him, commending and praising him, and studying, in all we do, to aim at honouring him, and manifest his

perfections to men, Pſal. xxix. 1. 1 Sam. vi. 5. Joſh. vii. 19. 1 Cor. x. 31. (5.) The glorious ſtate of happineſs in heaven, which he prepares and beſtows, Rom. v. 2. Pſal. lxxiii. 24. (6.) An honourable repreſentation of him: thus the man is called the *glory of God*, as he repreſents him in his ſuperiority and dominion:—as the woman is alſo an honourable repreſentation of the man, 1 Cor. xi. 8. The *glory of God*, that mankind by ſin have come ſhort of, is likeneſs to him in ſpiritual knowledge, righteouſneſs, and holineſs; actual honouring of him in what they do; and the glorious privileges that had been conferred on them if they had not ſinned, Rom. iii. 23. God is the *glory* of his people; their relation to him is their great honour; their enjoyment of him is their true and everlaſting happineſs; and their fellowſhip with him, renders them honourable in the view of others; and in him do they boaſt themſelves, Jer. ii. 11. Iſa. lx. 19. Zech. ii. 5. It is *the glory of God* to conceal a thing; God ſees it often for his honour, for a while to conceal the reaſons of his providential conduct; and, to hide pride from men, does not qualify them to take up a matter ſo quickly or clearly as might be expected, Prov. xxv. 2.—Chriſt's *glory* is either the manifeſtation of his divine excellencies, and exalted offices, John i. 14. and ii. 11. and xvii. 5.; or the glorious ſtate of his exaltation, Matth. xix. 28. Heb. ii. 9. 1 Tim. iii. 16.; or his miniſters, who repreſent him, and publiſh his excellencies and uſefulneſs to men, 2 Cor. viii. 23. Chriſt, and the goſpel, and the ordinances thereof, are *the glory*, the honourable and exalting things that dwell in a land, Pſal. lxxxv. 9. Col. i. 27. Chriſt gave that *glory* to his apoſtles which the Father had given to him: he not only rendered them holy in nature, and heirs of eternal happineſs, but conſtituted them preachers and workers of miracles, John xvii. 22. Chriſt was *glorified* with his Father himſelf; and had that *glory* given unto him which he had before the world began; when by his Father's acceptance, and exaltation of him as man and Mediator, into his immediate preſence and throne, the brightneſs of his divine nature ſhone clearly through his manhood, and the high grandeur of that office, to which he was from eternity ſet apart, clearly appeared, John xvii. 5. The *glory of the Lord fills the whole earth*, when the excellencies of the perſon and office of Jeſus Chriſt, and of God in him, are clearly preached, and by the Holy Ghoſt, in his influences and fruits, diſcovered in Judea, and a multitude of nations, Iſa. xl. 5. and vi. 3. The church is called *the glory*; as ſhe is rendered honourable by her relation to Chriſt, by his ordinances, Spirit, ſaints, and their graces, and holy converſation, Iſa. iv. 4, 5.

Whatever tends to render a perſon or people honoured, is their *glory*, Prov. iii. 35. The ceremonial ark is called *glory*: it repreſented the glorious Redeemer; it was the honourable token of the Jews peculiar relation to God, 1 Sam. iv. 21. Rom. ix. 4. Saints are *the glory* of miniſters: their converſion and holy walk put great honour on them, as inſtrumental thereof; and their labour therein ſhall be rewarded in the eternal ſtate, 1 Theſſ. ii. 20. The Saints grace is *glory*; it renders them like God, and renders their nature and practice comely and honourable; and *from glory to glory*, is from one degree of grace to another, 2 Cor. iii. 18. The Epheſians perſeverance in the Chriſtian

faith and practice amidst trials, and Paul's enduring persecution for the gospel which they believed, was their *glory*, or honour, Eph. iii. 3.; and their state of eternal happiness is *glory*: Mens' tongue is their *glory*; when rightly used, it procures them honour; and with it they do, or ought to publish the praises of God, Psal. xvi. 9. and xxx. 12. and lvii. 8. and cviii. 1. Strength is the *glory*, or honour of young men, Prov. xx. 29. Fathers of a good character, are the *glory*, or honour of their children, Prov. xvii. 6. Rich clothing and shining ornaments were the *glory* of Solomon, Matth. vi. 29.—Wealth, authority, sumptuous buildings, shining apparel, and the like, are the *glory* of great men, Psal. xlix. 16. Riches, dominion, powerful armies, and fine cities, are the *glory* of a nation, and their kings, Dan. xi. 30. Isa. viii. 7. So Adullam, or Jerusalem, was the *glory* of Israel, Mic. i. 15.—Whatever is most excellent, or people pride themselves in, is called their *glory*. So the captains and best warriors of the Assyrian army are called *the glory* of Sennacherib's *forest*, Isa. x. 18.; and the Egyptians, on whom the Jews depended, and in whom they boasted, are called their glory, Isa. xx. 5. *Shew me thy glory*; more bright and full discoveries of thine excellency, power, wisdom, mercy, and goodness, Exod. xxxiii. 18. God set *glory in the land of the living*, when he restored the Jews to their own country from Babylon, and established his temple and ordinances among them; and when Christ appeared in the flesh, and the gospel-church was erected, Ezek. xxvi. 20. After *the glory* hath he sent me to the nations that spoiled you. After the Jews honourable return from Chaldea, and from their present dispersion, my prophecies of divine judgments on your enemies are uttered, or shall be fulfilled: or after the glorious incarnation of me the Messiah, shall I be manifested to the Gentiles, and cause them to unite into one gospel-church with the Jews, Zech. ii. 8. He hath called us *to*, or *by glory and virtue*: by the glorious exercise of his power and grace, he hath called us to a glorious state of fellowship with Christ, now and hereafter; and to an active abounding in holiness and good works, 2 Pet. i. 3. Thou shalt *see the glory of God*: see his power and kindness mightily displayed in raising thy brother, John xi. 40.

The ceremonial dispensation, though established in a glorious manner at Sinai, and had much outward pomp, yet it had *no glory*, *i. e.* very little comeliness, in comparison of the exalting *glory* of the gospel-dispensation, wherein Jesus and his fulness are revealed in a way more clear, powerful, and extensive, and more agreeable to the spiritual nature of the things, and of our souls, 2 Cor. iii. 7,—11.

To Glory. See Boast.

GNAT; a small troublesome insect, which often flutters about lighted candles till it burn itself. Such as are very zealous about trifles, or smaller matters, while they indulge themselves in things evidently sinful, are said to *strain at a gnat, and swallow a camel*, Matth. xxiii. 24.

GO: when one moves from a lower place to a higher, he is said to *go up*, as from Egypt to Canaan; from the country about, to Jerusalem; from earth to heaven, Gen. xiii. 1. Matth. xx. 18. Psal. xlvii. 5. When his motion is from an higher to a lower, he is said to *go* or come down; as from Canaan to Egypt;

from earth to the sea; or to hell, or the grave; or from heaven to earth, 2 Chron. vii. 1. Gen. xlvi. 3. Psal. cvii. 23. and lv. 11, and xxii. 29. When God is said to *go down* or *up*, it does not mean that he changes his place in respect of his essence; but that his knowledge or powerful operation, or the symbol of his presence, bear such relation to a particular place, Gen. xi. 5, 7. and xxxv. 13. His *goings* are the display of his perfections, and the acts of his providence towards the world, towards Jesus, or his church; and in respect of this, he may be said to come to, or go from one, Psal. lxviii. 24. Christ's *goings forth* from everlasting, may include his being begotten of the Father, and his appearing as our Surety in the council of peace from all eternity, Mic. v. 2. The *prince in the midst of them when they go in, shall go in; and when they go forth, shall go forth*, Jesus, who is among his people, in their heart, always present to assist them, shall go with them, when they go *in* to the throne of grace, that he may present their petitions, and render them accepted; when they go in to the house of God, he shall *go in* to feed them on good pasture: he shall *go out* with them to the world, to keep them from the evil; he shall go out of the world with them at death, to introduce them to eternal glory, Ezek. xlvi. 10. The saints *going out and in*, denotes their whole conversation, which is by Christ as the door; they have great liberty in him, and live by faith on him, Psal. xvii. 5. and cxxi. 8. John x. 9. Rulers *going out and in* before their subjects, denotes their government of them, and shewing them a proper example, Numb. xxvii. 17. 2 Chron. i. 10. To *go with one*, often signifies to be a companion of his, entered into close fellowship with him, Prov. xxii. 24. Zech. viii. 21, 23.

GOAD, a long staff, or wand, for driving cattle with, Judg. iii. 26. The words of the wise are as *goads*; they penetrate into mens' minds; and stir them up to their duty, Eccl. xii. 11.

GOAT; a four-footed animal, well known in most countries. Under the law, goats were ceremonially clean, and often used instead of a lamb; but they were especially used in the sin-offerings, Numb. vii. xxix.

Princes and great men are likened to *he-goats*, whose goings are very comely: their station requires them to go before and direct others in an orderly manner; but alas, how often are they wanton, polluted, disagreeable, and mischievous! Zech. x. 3. Jer. l. 8. The GREEKS, who were also called Ægeans, *i. e. goatish people*, are likened to an *he-goat* with one horn; that, without touching the earth, ran against, and trode down a pushing ram.—Under Alexander their sovereign, they, with incredible speed, marched into Asia, and overthrew the Persian empire, Dan. viii. 5. Devils and wicked men are likened to *goats*; how vile, hurtful, and disposed to climb in pride and self-conceit! Lev. xvii. † 7. 2 Chron. xi. † 15. Mat. xxv. 33.

GOB; a place on the border of the Philistines, where the Hebrews gave the Philistines two noted defeats, and killed two of their giants. Instead of Gob, we have Gezer in another text; which shews that Gob and north GEZER were not far distant, if they were not the same, 2 Sam. xxi. 18, 19. 1 Chron. xx. 4.

GOBLET; a small vessel for holding liquor.

GOD, The Supreme, Almighty,

and Eternal ONE, of whom are all things, and we in him. However ignorant of the character of the *true God*, all men, in all ages, have in one degree or another acknowledged the existence of a God. An atheist does not, cannot exist in the full extent of the word. The Eternal Power and Godhead are manifested to all men in two ways, independent of Revelation; 1. By the things that are made, Rom. i. 20. 2. By what we feel, Acts xvii. 27, 28.; therefore, even supposing man a stranger to Revelation, while he feels he *exists*, he must feel there is an author of that existence; while he looks around him, the works of creation demonstrate the Eternal Power and Godhead. When we add to these evidences, the testimony of conscience, (a witness not less convincing than either of the two former), we may boldly assert, that the pretender to atheism is a rank impostor. Thus it happens, that while some have erected their altars to the sun and heavenly host, and others, more honestly, to the unknown God, wherever man spoke truth, he confessed the existence of a Supreme Being, whose eternal wrath he merited, he dreaded. The searching out of the character of God, has employed the knowledge and learning of men in all ages: they found the subject to be important; though the task was far beyond their talents, however extensive, for who can find out the Almighty to perfection? Job. xi. 7. With no other rule to conduct them, but their own wisdom, the more they searched, the more they have been bewildered; becoming vain in their imaginations, their foolish hearts have been darkened; professing themselves to be wise, they have ended in downright folly. In the scriptures of truth, God has revealed himself in all the glory of his character, as DIVINE. That character so darkened and obscured by modern as well as heathen philosophers, shines in the word of God with unsullied lustre. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, yet not clearing the guilty," &c. Exod. xxxiv. 6. When this character of God was proclaimed to Moses, "he made haste, bowed his head, and WORSHIPPED;" verse 8th. Nor was God ever worshipped *acceptably*, but by those who were led to worship from a discovery of this character. But more particularly,

The names applied to the Godhead in scripture are, *El*, *Adonai*, *Jehovah*; and these have each their respective significations, applicable to the characters in which God has been pleased to reveal himself.

The leading discovery concerning the Godhead, which Revelation only could manifest, is the doctrine of the Trinity. From the word of God alone, we could learn, that, although the Godhead is *one*, (hear, O Israel, Jehovah, our Elohim, is one Jehovah), yet that one God is manifested in three distinct characters, the Father, Son, and Holy Spirit. Although this distinction in the Godhead chiefly respects the great work of man's redemption, yet it was visible in the works of creation, when the *Elohim* (the plural of *El*) appeared working, each in their distinct operations; to confirm which, it is only necessary to mention, that the words Jehovah, Elohim, occur more than once in the first chapter of Genesis, as the name of the Godhead. It has been unfairly urged, that Elohim is used in the plural, as great personages use the plural *we* or *our*, expressive

of their dignity. But, not to insist on what is however certain, that the language of scripture is in every other instance opposite to this suggestion, constantly using the singular, when either of the three persons in the Godhead speak distinctively; and generally using verbs and pronouns in the singular number with the plural Elohim; there are many cases in which it is impossible to wrest the words to this sense; *ex. gr.* "And Jehovah Elohim said, Behold, the man is become like one of us, to know good and evil," Gen. iii. 22.; *one* of *us*, necessarily and unavoidably, implies a plurality of persons. No reasoning can do away the force of this and many similar instances which might be adduced, did our limits admit; unanimously proving, that, in the earliest Revelations God made of himself to guilty man, the doctrine of the Trinity was clearly taught. Thus, in the text already quoted, the great commandment of the law is ushered in with this remarkable admonition, "Hear, O Israel, Jehovah, our Elohim, is one Jehovah;" the word Jehovah is confessed by all to be the proper name or term for expressing what may be called the *essence* of the Godhead; it is derived from the verb which signifies *to be*, and therefore imports, *Being*, *Existence*, ὁ ὤν, he who is, was, and is to come. —It knows no plural; therefore, there could be no occasion for the declaration that *Jehovah* is one; but that *Jehovah*, *Elohim*, viz. that Jehovah who appeared in three distinct characters as Elohim, was, notwithstanding, One Jehovah, is that truth which the scriptures *reveal*, infidelity *controverts*, and reason cannot comprehend.

A careful examination of scripture will shew, that the word *Jehovah* is that name of the Godhead, in which the Divine Three or Trinity are distinguished; and thus we read of the Name of Jehovah, the *Word* of Jehovah; and the *Angel* of Jehovah; referring to the distinct operation of our God and Saviour, who, in the great work of redeeming the guilty, appeared as the Name, Word, and Angel, while he thought it no robbery to add Jehovah to these his offices. In like manner, the Old Testament, in many texts, mentions a third character, with attributes of action as a distinct person, under the name or title of, the Spirit * of Jehovah. Nor is the plurality of the one Godhead to be found in such instances as these now mentioned only; (consult the article *Angel*) we shall however only detain our readers with mentioning here, the second, and hundred and tenth Psalms, where the Sonship of Jesus Christ is mentioned, and that in a manner abundantly evidencing, that the Old Testament worshippers were no strangers to this important doctrine; nay, a Heathen king is found exclaiming with surprise, *the form of the fourth is like the Son of God.*

This view of the doctrine of the Trinity, as uniformly upheld in the Old Testament scriptures, furnishes us with the most satisfying reasons, for the manner in which Christ and his apostles speak of the *Father*, *Son*, and *Holy* Spirit, as distinct Persons in the Godhead, as a thing well known and understood; and it is a remarkable circumstance, that al-

* In compliance with the present translation, we have inserted the *of* in these appellations, which, however, are not sanctioned by the original; and it would have tended much to elucidate the doctrine of the Trinity, had our translators literally adopted the Hebrew words, the Name Jehovah (my name is in him, Jehovah says to Moses, Exod. xxiii. 20. 21.); the Word Jehovah; the Angel Jehovah; the Spirit Jehovah.

though the apoſtles met with ſuch oppoſition to their doctrines, and all the learning of the Jewiſh Sanhedrim employed to controvert them, we do not find one inſtance of their pretending to oppoſe the doctrine of the Trinity, which was ſo obviouſly the foundation-ſtone of all they taught. We find them ſtrenuouſly denying, nay perſecuting to the death, all who aſſerted that Jeſus, who was put to death at Jeruſalem, was THE CHRIST, or a DIVINE PERSON; but we never find them alledging, that there was no diſtinction of perſons in the Godhead, which, could they have done, would at once have overthrown all the apoſtles ſaid. In like manner, when Chriſt himſelf was examined by the rulers, they were not at all ſtartled at the doctrine which mentioned *the Son of God*, though they always acknowledged this was making himſelf *God*, but the high-prieſt's interrogatories conſtantly ran, Did he pretend to this character? To thoſe who have ſtudied the ſource of Heathen worſhip, which, in almoſt every ſhape it has appeared, has been a corruption of Chriſtian, it will not be conſidered an uſeleſs obſervation, that the firſt ſeeds of idolatry acknowledged a plurality in the Godhead. Rachel ſtole, not an *image* of God, but *images*. The houſehold deity was not a *Teraph*, but *Teraphim*; hence the multiplicity of Gods in the Pagan mythology; nor is it foreign to our purpoſe to add, that Jupiter, the prince of them, was evidently at firſt *Jovis Pater*, or a corruption of *Jehovah*.

Some apology ſhould be made for occupying ſo much of theſe confined pages on any one ſubject—we have but one to offer, its importance. With the doctrine of the Trinity, all revelation ſtands or falls; and, therefore, it may now be proper to conſider the conſequences of this doctrine, by examining the reaſons given us in ſcripture for this great myſtery of godlineſs. "It became Him, for whom are all things, and by whom are all things, in bringing many ſons into glory, to make the Captain of their ſalvation perfect through ſufferings." For the execution of that glorious plan, purpoſed in divine grace before the world began, that the glory of the Godhead ſhould be manifeſted in the Father, Son, and Holy Spirit;—that, in the fulneſs of time, God ſhould ſend forth his Son, made of a woman, made, for a little, lower than the angels; that he ſhould take hold of the ſeed of Abraham, and taſte of death in the room of guilty ſinners; that after he had by himſelf purged our ſins, he ſhould riſe again the third day, and be crowned with glory and honour at the Father's right hand, as Head over all things to his church; that there he ſhould reign before his ancients gloriouſly, till he ſhould put down all rule, conquer every enemy, execute that office for which he took part in fleſh and blood, and give up the kingdom perfected to God, even the Father, that God ſhould be all in all. To co-operate in the execution of this great work, the Holy Spirit prepared the body for our Lord in the womb of the Virgin; ſupported and conducted him in all the buſineſs the Father gave him to do.

Theſe great truths of revelation have long been fooliſhneſs to the wiſe. This account of the Godhead, human wiſdom could not have diſcovered, nay, cannot now ſubmit to, becauſe it is beyond the limited reach of her feeble powers.

We muſt refer our readers to the reſpective words for a more particu-

lar account of such expressions as the God of *glory*, of *hope*, of *peace*, &c. He is called the *God* of *gods*, as above all that are called *gods*, and worshipped: the *living* and *true* God, in opposition to all idols, &c. He takes to himself the title of *the God of Abraham, Isaac, and Jacob*, and also the God of Israel, because of the peculiar connexion he formed with them as to his covenant, (see the word COVENANT.) Sometimes, to express the dignity or excellency of things, they are represented as *of God*; hence Moses is said to be *fair to God*, Acts vii. † 20. Stately cedars are called *trees of the Lord*, Psal. civ. 16. A great trembling is called a *trembling of God*, 1 Sam. xiv. † 15. To assist our weak minds in conceiving of God, and to keep them always impressed with his presence and nature, affections innumerable belonging to creatures, especially men, are ascribed to God; to understand which, we must alway remember he is a most pure Spirit, and that these affections must represent what, in his spiritual nature or his work, corresponds thereto. Thus, as *eyes* in men are instrumental in discerning objects, and in marking love, pity, pleasure, or anger, we must consider them, when ascribed to God, as denoting his knowledge, wisdom, favour, or wrath. As *hands* are the instruments of action, of kind support, affectionate embracement, or giving angry blows, these, ascribed to God, must denote his power, and the kind or wrathful exercise thereof, &c. &c.

Angels are called *gods*, for their excellent nature, and their declaring God's mind, and executing his work as his deputies: and they are required to worship Christ, when the Heathen idols were destroyed, Psal. xcvii. 7. Heb. i. 6. Magistrates are called *gods*; they ought signally to resemble God in wisdom and equity; and as his deputies they rule over others, Exod. xxii. 28. Psal. lxxxii. 1, 6. John x. 34. Moses is called a *god*, because God's deputy in delivering the Israelites, Exod. iv. 16. and vii. 1. Satan is called the *god of this world*: he is believed, obeyed, and adored, under various forms, by most of the inhabitants of it, 2 Cor. iv. 4. Idols are called *gods*, because adored, worshipped, and trusted in by their votaries, 1 Kings xi. 33. They are *strange*, or *other gods*: the Hebrews were not originally in covenant with them, Deut. xxxii. 16. Judg. ii. 12.; and the most pious among them, out of detestation, declined pronouncing their names, and hence substitute *Bosheth* or *Besheth*, i. e. *shame*, instead of *Baal*, in naming some persons; thus for Eshbaal, Meribaal, and Jerubbaal, they pronounced Ishbosheth, Mephibosheth, and Jerubbesheth; and sometimes called them Elilim, *nothings*, or *not-gods*; and often Gilulim, *rolling excrements*, Ezek. xxx. 13, &c. Mens' belly is their god, when they are chiefly careful to provide for and please it, Phil. iii. 19.

GODDESS; a she-god; the Heathens had many of them, as Ashtoreth, the moon, Diana, Juno, Venus, &c. 1 Kings xi. 5. Acts xix. 27.

GODHEAD, the nature or essence of God, Col. ii. 9. Rom. i. 20. Acts xvii. 29.

GODLINESS may be considered as comprehending the whole revelation, as briefly hinted at in the preceding article; thus, Paul says, "Great is the mystery of godliness," 1 Tim. iii. 16. In other texts it is used as synonymous with GODLY, that which proceeds from God; thus, *godly sorrow*, is the sorrow which God only can produce, and worketh repent-

ance, 2 Cor. i. 12. *Godly fear*, is that fear of God which is the beginning of wisdom; and a *godly man* is he who loves God from a sense of much forgiveness.

GOG and MAGOG. Gog may signify the governor; and Magog, when joined with it, may denote the people. Magog was the second son of Japheth, and gave name to his seed; his posterity seem to have peopled Tartary, a large country on the north of Asia, and part of Europe, reaching, in length, from west to east, about 5000 miles; and in breadth, from north to south, about 2700; most of which at present pertains to the Russian empire. The ancient Tartars called themselves Mogli, or Magogli, or Mungli, or Mungugli, the children of Magog. A Tartar empire in the East Indies is called the Mogul empire, and the country Moguliſtan, or the country of the Moguls. A tribe of eastern Tartars are still called Munguls, or Moungals. Many names of places in ancient Tartary retain vestiges of Gog and Magog. The Arabian geographer calls north Tartary, now Siberia, the land of Giug, or Magiug; and says it is separated by dreadful mountains from the rest of the world;—I suppose he means the Verchaturian hills, which, for most of the year, are often covered with snow several fathoms deep. Perhaps mount Caucasus was originally Goghasen, the *fortress of Gog*; and the Palus Meotis, on the north of the Euxine sea, Magotis. These descendents of Magog, under the various names of Scythians, Goths, Huns, Tartars, Moguls, and Turks, have made terrible work in the earth.

About A. M. 3400, the Scythians made a terrible irruption into western Asia, over-running it, till the king of Egypt, by presents and flattery, diverted them from entering his kingdom. Vast numbers of them continued in Media for about 28 years, till most of them, at least their chiefs, were massacred. Much about the same time, they seem to have conquered part of China.—About A. M. 3500, they carried on a war with Darius Hystaspis. About 3670, they poured the utmost contempt on Alexander the Great.—Some time before our Saviour's birth, the Dacians began to ravage the north-east part of the Roman empire; but were reduced by Trajan, about A. D. 110. The Samaritans began their ravages on Germany, &c. about A. D. 69; and were reduced partly by the Huns about 450, and the rest by the Goths about 500. The Alans began their ravage of Media, about A. D. 70, and of Europe 120, and at last settled in Spain 409. After the Vandals, who began in A. D. 166, had ravaged from Germany to the west of Spain, they crossed the Mediterranean sea, and established a powerful kingdom on the north of Africa; and issuing from thence they ravaged Sicily; and in 455, took and pillaged Rome; but about 536 were reduced by the emperor Justinian, if not before. About A. D. 269, the Gepidæ began their ravages; and about 572, were reduced by the Lombards, a branch of themselves, who began their ravages about 500; and about 68 years after established a kingdom in Italy, which was reduced by Charles the Great, 774. About A. D. 85, the Suevi began their ravages, settled in Spain 409, and were reduced by the Goths 585. About 215, or rather more early, the Getæ, or Goths, began their ravages. In 410, they took Rome; and about the same time settled themselves in Italy, Spain, &c. About 250, the Franks be-

gan their ravage; and about 420 settled in Gaul, now called France. About 275, the Burgundi began their ravages, and were reduced by the Franks about 534. The Heruli began their ravage about 256, and ruined the Roman empire 476; but within an hundred years after were reduced by Justinian and the Goths. Whether the Saxons that made so terrible wars in Germany, and partly entered Britain, and murdering the inhabitants, settled in their stead, were altogether of a Tartar original, we know not. From A. D. 376 to 560, the Huns committed terrible ravages, and at last settled in Hungary: about the same time, another tribe of them fearfully harassed the kingdom of Persia. From about 485 to 1396, the Bulgars oft repeated their ravages on the eastern part of the Roman empire, till at last they were reduced by the Ottoman Turks. While these savage multitudes left their native countries almost desolate, they, by a series of murders, rendered the whole west of Europe a perfect shambles of bloodshed, and comparative desert; introduced their own language, feudal system, inhuman diversions, trials, &c. About A. D. 1000, Mahmud, with a number of Tartars, established the empire of the Gaznevides in East India, which, for some ages, continued powerful and flourishing. Toward the decline of the empire of the Arabs or Saracens, prodigious numbers of Turks poured themselves into Armenia, Persia, and Mesopotamia. In the last part of the 11th century, the Seljukian Turks erected four kingdoms near the Euphrates, *viz.* of Bagdad in 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080; but that of Bagdad founded by Tangro-lipix, or Tongrul Beg, and extending over Persia, was the most noted. The mutual broils of these kingdoms, and the marches and wars of the Europeans, for the recovery of Canaan from the Mahometans, disabled them from extending their power in the 12th and 13th centuries. About 1260, Jenghiz Kan, and his sons, and their eastern Tartars, from small beginnings, over-ran and conquered the most of Asia, and the east of Europe, as far as the borders of Germany, and erected three powerful empires, those of China and Persia in Asia, and that of Kipjack in Europe, besides lesser sovereignties in India, &c.; but none of these continued above nine or ten successions in any degree of glory. About these times, the Turkmans established a kingdom in Armenia, which for some ages was noted; and just before its ruin was very powerful. To shun the ravaging Tartars, Soliman Shah, one of the Gaz, or baser Turks, with his three sons, attempted to pass the Euphrates to the westward, but was drowned; and his two elder sons returned and submitted to the enemy. Ortogrul the younger, with his three sons, Condoz, Sarubani, and Othman, some time after passed the river, and having obtained a settlement on the west of Armenia from the sultan of Iconium, numbers of the subjects of the four Turkish kingdoms joined him; by the assistance of which, he gained several victories over the straggling Tartars, and over the Christians. These Turks, now called Ottomans, began their ravages on the Christians, on the west of the Euphrates, about 1281, or, according to others, in 1302. They gradually increased to prodigious numbers, especially of horsemen, sometimes to near a million at once: their livery and colours were of blue, scarlet, or yellow; they were terribly desperate,

furious, cruel, and bloody; and monſtrous were the fire-arms which they early uſed in beſieging of cities. For 391, or 396 years, in prophetic ſtile, *a year, a month, a day, and an hour*, they, for the moſt part, exceedingly prevailed, eſpecially againſt the Chriſtians; and made themſelves maſters of the weſtern parts of Aſia, the north parts of Africa, and the ſouth eaſt parts of Europe, with a multitude of the iſles in the Mediterranean ſea; and by their murder and oppreſſion, have rendered theſe once fertile and populous countries, for the moſt part, a comparative deſert. Inſtead of thouſands of populous cities in their extenſive empire, now only Conſtantinople in Europe, Smyrna, Bagdad, Aleppo, and Scanderoon in Aſia, and Cairo in Egypt, deſerve much notice. Since 1672, they have made no new conqueſts; and ſince the peace of Carlowitz, in 1698, they have not much attempted it. About the beginning of the Millennium, tidings from the north and eaſt, perhaps of Ruſſian or Perſian invaſions, ſhall give them great uneaſineſs. Scarce ſhall the Jews be reſettled in Canaan, when, as we expect, the Turks, aſſiſted by the Ruſſians, or other Tartar allies, and by the Perſians, Arabs, and Africans, ſhall attempt to diſlodge them; but, by mutual broils, and the ſignal vengeance of God, they ſhall periſh in the attempt, and leave their carcaſes to be buried, and their ſpoils to be enjoyed by the Jews. About the end of the Millennium, they, and their partizans, or men of like temper, ſhall make a terrible effort againſt the church, but miſerably periſh therein.

About A. D. 1400, Tamerlane, with a prodigious army of Tartars, over-ran weſtern Aſia, was a terrible ſcourge to the Ottoman Turks, and founded two empires of Perſia and Moguliſtan; the laſt of which is governed by his deſcendants to this day. About A. D. 1640, the eaſtern Tartars, in the time of a civil war, made themſelves maſters of China, and continue ſo ſtill: ſo that the deſcendants of Magog have almoſt all Aſia, and a great part of Europe in their hands at preſent. Multitudes of theſe Tartars have already been turned to the Lord; and in the Millennium, we hope, their converſion will be much more general, Gen. ix. 27. Zech. vi. 7. Rev. ix. 12,—21. Dan. xi. 40,—44. Ezek. xxxviii. and xxxix. Rev. xx. 7,—10. Iſa. xliii. 6.

GOLAN, or GAULAN; a famed city on the eaſt of the ſea of Tiberias which pertained to Manaſſeh, was given to the Levites, and was a city of refuge, and gave name to the territory of Golan or Gaulanitis, which extended from Perea on the ſouth, to Lebanon on the north, Deut. iv. 43. Joſh. xxi. 27. About 300 years after Chriſt it was a conſiderable place.

GOLD; a precious metal. Gold is the moſt ductile of all metals, an ounce of it having been drawn into a wire or thread of 210,433 fathoms, or 240 miles long. It is incapable of ruſt; nor can the melting of it in common fire diminiſh its weight. Anciently, gold ſeems to have been very plentiful: the ſacred ark, table of ſhew-bread, altar of incenſe, and pillars and croſs-boards of the tabernacle, were overlaid with pure gold: the mercy-ſeat and cherubims fixed on it, the ſacred candleſtick, &c. were entirely of pure gold. All Solomon's drinking veſſels were of the ſame: ornamental chains, bracelets, crowns, ſtatues, and medals, were of gold. Prodigious quantities of it belonged to David and Solomon, and went to the building of the temple, &c.

Gold is often made an emblem of what is divine, pure, precious, ſolid, uſeful, incorruptible, or laſting, and glorious. The gold of the temple and tabernacle, might repreſent the divine excellencies of Chriſt, and the precious and incorruptible ordinances of his church. His head is as *moſt fine gold*, his hands *like gold-rings* ſet with the beryl; he is *gold tried* in the fire; his girdle, cenſer, his crown, are of *fine gold*. How divine, precious, ſolid, pure, and incorruptible, are his Godhead and government, power and work, perſon and fulneſs! and his preparation for, and readineſs to execute his office! how valuable and glorious his everlaſting reward! Song v. 11, 14. Dan. x. 5. Rev. iii. 18. and viii. 3. and xiv. 14. God is likened to *gold*; what a pure, precious, enriching, and everlaſting portion is he to his people, Job xxii. † 25. God's word is compared to moſt fine gold, becauſe every word of the Lord is pure, and its value beyond rubies; it contains the pearl of great price, Pſal. xix. 10. The *vials* of God's wrath are *golden*; divine, pure, and unmixed with partiality or paſſion. Rev. xv. 7. What is wealthy, pompous, and enticing, is called *golden*; ſo Babylon is called a golden *city*, *head*, or CUP, Iſa. xiv. 4. Dan. ii. 32, 38. Jer. li. 7.

GOLGOTHA. See CALVARY.

GOLIATH, a famous giant of Gath, whoſe height was ſix cubits and a ſpan, or 11 feet four inches. His brazen helmet weighed about 15 pounds avoirdupois; his target, or collar affixed between his ſhoulders to defend his neck, about 30; his ſpear was about 26 feet long, and its head about 38 pounds; his ſword 4; his greaves on his legs 30; and his coat of mail 156; and ſo the whole armour 273 pounds weight. At Ephes-dammim he, for 40 days, went out from the camp of the Philiſtines, and haughtily defied the Hebrews to produce a man that durſt engage him in a ſingle combat. The Hebrews were terrified at the ſight of him; but DAVID, coming to the camp, dared to attack him with a ſtaff, a ſling, and a few ſmall ſtones. With diſdain, Goliah curſed him by his idols, and bid him come on, and he would give his fleſh to the fowls of the air: meanwhile David flung a ſtone, which penetrating by the hole made for the giant's eye, or while he was toſſing up his forehead, and leaving it bare, in contempt of his puny antagoniſt, ſunk into his head, and brought him to the ground, flat on his face. David then, with his own ſword, cut off his head; and perhaps, on occaſion of this victory, compoſed the 9th and 144th pſalms, 1 Sam. xvii. Four of his brethren were afterwards ſlain by David's warriors, 2 Sam. xxi. 2 Chron. xx.

GOMER, the eldeſt ſon of Japheth. He was no doubt the father of the Gomerians, Gomares, Cimmerians or Cimbri, who anciently inhabited Galatia, Phrygia, &c. and here, in the name Aſcanius, the Aſcanian bay, and the Aſkanian or Euxine ſea, we find traces of his ſon Aſkenaz. After they had dwelt for ſome time about Phrygia and Georgia, they, either by the eaſt end of the Euxine ſea, or by croſſing the Helleſpont, penetrated into Europe, and peopled the countries now called Poland, Hungary, Germany, Switzerlaad, France, Spain, Portugal, and Britain, if not alſo part of Scandinavia. Theſe Gomerians were diſtinguiſhed into the tribes of Celtæ or Gauls, Belgæ, Germans, Sacæ, Titans, &c.; and according to Pezron, did very early, about the time of Iſaac, and afterward, compoſe a large and flouriſh-

ing empire, whose kings were Man or Maneus, Acmon, Uranus, Saturn, Jupiter, and Theutat or Mercury, who introduced traffic among them. After him, the empire was broken to pieces; but the Gauls who inhabited Switzerland and France were long a terror to the Romans; and even sometimes made terrible irruptions into Greece and Asia. At last the conquests of the Romans, and descendants of Magog, swallowed up most of the Gomerians; but it seems a part of them will assist the Turks, in opposing the Jews, about the beginning of the Millennium, Gen. x. 2, 3. Ezek. xxxviii. 6.

(2.) GOMER, an harlot. See HOSEA.

GOMORRAH. See SODOM.

GOOD; (1.) What is agreeable, and answers its proper end; so all things at first were *good* one by one; and *very good* in connection, Gen. i. We ought to depart from evil, and do *good*, Psal. xxxiv. 14. Barnabas was a *good* man, Acts xi. 24. (3.) Bountiful, merciful; for such a *good* man one would dare to die, Rom. v. 7. The *good* hand of God is on men, when he deals kindly with them, Neh. ii. 8. (4.) Christian liberty is *good*, when we do not, by abusing it, make it evil spoken of, Rom. xiv. 16. There is none *good* but God; none but he is infinitely, independently, and unchangeably good; he is kind to his creatures, and altogether holy and unspeakably pleasant to such as enjoy him, Matth. xix. 17. Psal. cxix. 68. Christ, and the fulness and salvation of God in him, are the *good things* we should seek, and that can never be taken from us, Amos v. 14. Mic. vi. 8. Luke x. 42. GOODLY, is, (1.) What is valuable, Numb. xxxi. 10.: and so Christ in derision calls the 30 shekels that he was sold for, a *goodly* price, Zech. xi. 13. (2.) Beautiful, lovely, Gen. xxxix. 6. (3.) Big and strong, 2 Sam. xxiii. 21. God's *goodness*, is the delightful excellency, and the grace, mercy, and bounty of his nature, and the favours to creatures flowing therefrom, Psal. lii. 1. Men's *goodness* is their holy, useful, kind, and agreeable dispositions and conduct, Rom. xv. 14. Eph. v. 9.

GOPHER-WOOD. Whether it be cedar, box-tree, pine, fir, turpentine-tree, Indian plane-tree, or rather cypress, is not agreed. It is certain Noah built his ark of it; and that cypress is a durable wood, very proper for shipping; and it was so plentiful about Babylon, that Alexander built a whole navy of it, Gen. vi. 14.

GORGEOUS; gay, fine, bright, and shining, Luke xxiii. 11. and vii. 25.

GOSHEN; (1.) A very fertile province on the north-east part of Egypt, and mostly, if not wholly, eastward of the Nile. Here the Hebrews resided above 200 years, Gen. xlvii. 6. (2.) A country that lay near Gibeon, which perhaps was fertile, like that in Egypt, Josh. x. 41. Here possibly stood the city of Goshen, that belonged to the tribe of Judah. Josh. xv. 51.

GOSPEL, signifies *good news*; and THE GOSPEL, eminently so called, are the glad tidings of great joy, that there was born, in the city of David, a Saviour, Christ the Lord. *The gospel* is a gracious declaration from heaven, of salvation from the wrath to come. The word is expressive of the way in which the door of mercy is opened to the guilty, by *good news* being brought to his ears; for the faith which is to the saving of the soul, comes by *hearing*. And therefore, although the gospel is peculiarly applied to the word which the Lord himself gave,

and a great multitude spread abroad, Acts x. 37. yet it was, in fact, the same good news which were brought to the ears of all the Old Testament saints, and in faith of which they died, Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1.; and we are told, that the scripture preached *before* the gospel to Abraham, Gal. iii. 8. as the divine curse extended to all the race of Adam, and comes to the conscience with the authority of God; it requires equal authority to relieve man's guilty mind: Therefore, when the gospel was preached to the Old Testament saints, Heb. iv. 2. it was either immediately revealed from the Lord himself, or by the mouths of his prophets, whose warrant was, *Thus sayeth the Lord.* The gospel under the Old Testament was the word of promise; under the New, the declaration, that the good thing promised to the fathers was now fulfilled. The great office of the Apostle and High Priest of our profession, Christ Jesus, was to preach the *good tidings* of the acceptable year of the Lord, agreeable to the Old Testament prophecies, Isa. lxi. 6. Luke iv. 18. For executing this office, he appeared as the righteous servant of the Father, with the spirit, Jehovah, upon him. His employment was, to preach the gospel, to the poor; to heal the broken hearted; to preach deliverance to the captives; recovering of sight to the blind; to set at liberty them that are bruised, &c. This is the gospel of Jesus Christ, in preaching which, he went about doing good, and giving earnests of the blessed effects of it, in healing all manner of sickness among the people. He discovered the nature of that gospel, for he came to the lost sheep of the house of Israel. He manifested the sovereignty of it, for he filled *the hungry* with the good things of his gospel, and he sent *the rich* empty away.

The following texts may be consulted, as setting before us, in the clearest manner, 1. What the gospel is; and 2. What was the apostolic manner of preaching the gospel, Acts ii. 14,—40. iii. 13,—26. iv. 9,—12. vii. 1,—53. x. 34,—44. xiii. 17,—44, &c. To these we refer, in place of inserting the systematic rules of schoolmen for preaching the gospel. When the Lord opened the hearts of any to attend to the gospel as preached by the apostles, "it wrought effectually, turning from darkness to light, and from the power of Satan to the living God;" and it either proved the Savour of life unto life, or of death unto death. Peter calls it, "the word of the Lord, which liveth and abideth for ever:" We accordingly find, that the Lord gave testimony to his gospel, as preached by the apostles in various ways. Before he left them, he promised, that these signs should follow: "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; they shall lay hands on the sick and they shall recover," Mark xvi. 17, 18. Now these extraordinary gifts, which accompanied the preaching of the gospel by the apostles and first Christians, answered a twofold purpose. 1. They were *miracles*, proving, that the power of God was with the gospel; and the apostles were at great pains to prevent any, who were witnesses of these miracles, from supposing that, "by their own power or holiness, they wrought them; the faith of Jesus Christ, or the gospel, was that truth which the power of God accompanied, Acts iii. 12, —16. 2. They were *signs*; because they pointed out the blessed effects

of the gospel. Did the casting out of devils follow with the gospel? It *signified*, that, by the gospel, the prince of devils himself should be cast out, and all his works destroyed, Rev. xii. 7,—13. Were the sick healed? It was a sure sign, that, by the gospel, guilty sinners would be healed of their great sickness: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men, Psal. cvii. 8. Lastly, Were the dead raised? Yes, and a certain pledge was given, that the doctrine of the resurrection of the dead was the great doctrine of the gospel! Well might the apostles say to the unbelieving Jews, who rejected the gospel they preached, "Since you judge yourselves unworthy of ETERNAL LIFE, Lo, we turn to the Gentiles," Acts xiii. 46.

Did this glorious GOSPEL fall to the ground with the lives of the apostles? No; he who said to them, "Preach the gospel to every creature," said also, "Lo, I am with you always to the end of the world." Nor shall all the combined power of the gates of hell prevail against this gospel. THE GOSPEL shall defy all its enemies, till, at the last, fire shall proceed from its mouth and destroy them: and blessed is he whosoever shall not be offended in ME. That same Almighty hand, which traced the ten words on the tables of stone; conducted the apostles, evangelists, and penmen of the scriptures, in committing to writing *the words of this life*: that keeper of Israel, who preserved the law of Moses, his judgments and statutes, amidst all the *overturnings* which took place in the Old Testament church, has protected the scriptures of the Old and New Testament to this day; so that, "even now, when the wicked walk on every side, and vile men are exalted, thou, Lord, shalt preserve them from this generation for ever," Psal. xii. 7, 8. In the present hour, when the authenticity of the scriptures is so much questioned, their being preserved, as we now have them in our hands, is a standing miracle of heaven. There is nothing of more importance to guilty man than the pure uncorrupted gospel: It is not easily determined, whether divine power has been most remarkably displayed in preserving this gospel from the violent fangs of infidels, or the insidious corruptions of pretended friends; of whom we may well say, we have been often warned: they are the enemies of the cross of Christ. *The gospel*, or what are good tidings to the guilty, is that blessed truth, "that Christ Jesus died for our sins, according to the scriptures, and was raised again the third day for our justification." There is nothing else but the divine righteousness of Jesus Christ in any degree connected with the justification of the ungodly; as the apostles testified of the lame man whom they healed. "Faith in Jesus Christ gives the guilty perfect soundness in the presence of God;" and they who attempt to connect or intermingle any thing whatever with this truth, "preach not another gospel, but they would trouble us by perverting the gospel of Christ." Concerning all such doctrines, as the apostle said before, we may now repeat, that, if an angel from heaven preach any other gospel, let him be accursed.

The gospel is always connected with a walk and conversation becoming it; it teaches all who know it to live soberly, righteously, and godly in this present evil world; and to look for the blessed hope and glorious appearance of our God and Saviour. It will always be productive of, what Paul calls, *a separation to*

the gospel of Christ. All who find rest in Christ will take his yoke upon them, Matth. xi. 28, 29. But this part of the subject will be best illustrated by considering sundry expressions used in scripture, as descriptive of the gospel.

It is called the *gospel of the kingdom*, because it is the rod or sceptre by which Jesus Christ erected, rules, and will conduct the matters of his kingdom to the end. The kingdom of Christ consists of the general assembly in heaven, and his willing people on earth; now, the gospel is peculiar to that kingdom. Wherever the gospel is believed in the heart, it works there, as the word of a king against which there is no rising up; therefore, the king of the kingdom says, the kingdom of God cometh not with observation, it is *within* you: so, wherever the gospel is, there is the kingdom, or the rule and authority of Christ. When Christ gave his apostles their commission to preach the gospel, he adds, *teaching them to observe all things whatsoever I have commanded you*; so that wherever the gospel dwells, there dwells the authority of Jesus Christ. It is also called *the gospel of God*, Rom. i. 1. because it proceeds from, and is the great manifestation of the love of God to guilty man. *The gospel of the grace of God*, because *grace* is the great subject of the gospel; see GRACE. *The gospel of Christ*, because, as Paul says, the gospel of God concerns his Son, Jesus Christ, our Lord. *The gospel of salvation*, for it is the only channel in which God's great salvation flows to the guilty.

Gospel is also used to express the historical relation of all that Jesus began both to do and teach, until the day in which he was taken up into heaven: in this sense, such expressions, as *the beginning of the gospel of Jesus Christ*, are to be understood, The gospel according to Matthew, &c.

GOURD. It is hard to say what was the *kikayon*, *gourd*, that covered Jonah's head at Nineveh. Jerome says, it was a small shrub, which, in the sandy places of Canaan, grows up in few days to a considerable height, and, with its large leaves, forms an agreeable shade. It is now generally thought to be the Palma Christi, which the Egyptians call *kiki*. It is somewhat like a lily, with large smooth and black spotted leaves. Dioscorides mentions a kind of it that grows to the height of a fig-tree, and whose branches and trunk are hollow as a reed, Jon. iv. 6.

GOZAN; the name of a river, and of the country adjacent, which the Assyrians conquered, and whither they transported a part of the ten tribes of Israel, Isa. xxxvii. 11. 2 Kings xvii. 6.

GRACE. There is not a more important article comes under our considerarion than that on which we now enter.

The first necessary inquiry on this subject is, what is implied in the word *grace?* The plain simple explication of the term, whether as used in common life, or in the scriptures, is *free favour*, *unmerited kindness*. The scriptures, in adopting this word, selected an expression simple and universally understood; yet, as if aware of the abuse it was to undergo, Paul is at great pains in his writing to guard and protect this genuine sense of it. "Now to him that worketh, the reward is not reckoned of *grace*, but of *debt*: Therefore it is of faith, that it might be by *grace*; for by *grace* are ye saved; not of works, lest any man should boast, who hath saved us, not according to our *works*, but

according to his own purpose and *grace*." As the word *mercy*, in its primary signification, respects a state of *suffering*; so *grace* unavoidably presupposes *unworthiness* in its object. Here, whenever any thing valuable is communicated, it can be of *grace* only in as far as the object on whom it is conferred is *unworthy* in the eye of the giver; for so far as any degree of worth or desert is admitted, *grace* ceases, and *equity* takes its place. *Grace* and *worth*, or merit of any kind, name, or degree, cannot possibly subsist together. East and west, light and darkness, are not more widely distinct than *grace* and *worth*: for, as Paul forcibly reasons, "If by *grace*, then it is no more of *works*; otherwise, grace is no more grace." Again, "If it be of *works*, then it is no more *grace*; otherwise, work is no more work."

It is of the highest importance that this scriptural definition of *grace* be kept steadily in view; for the salvation of guilty man, from first to last, is all of *grace*.

Pages might be filled with passages, tending to establish the great truth, that all who share in the kingdom and glory of Jesus Christ were made partakers of that unspeakable bliss, by *sovereign grace*. If the scriptures are to be depended upon in testifyfying, that "the heart of man is deceitful above all things, and desperately wicked;" "that every imagination of the heart is evil, and that continually;" that when the gospel of the grace of God comes home upon the conscience, its first work is to abase "these high imaginations which exalt themselves against God:" then the more a man knows of himself, the less ground he will find to value himself; he will find no real cause to think, that He who searches the hearts can find any thing about him entitling him to the kingdom of heaven; "Therefore it is of grace, lest any man should boast." Now the *grace* which first planned, completes the work of man's redemption: and, therefore, we may consider the glorious manifestation of that grace, in giving the Son of God to die for all guilty sinners: The grace of our Lord Jesus Christ, who, though he was rich, for our sakes became exceeding poor. This was the wonderful channel in which it was in Christ Christ Jesus, that grace should flow —should reign—by the Prince of life becoming obedient unto death, even the death of the cross. There can be no proper view of *grace* but what is discovered at the cross of Christ. Presumptuous man may dream of some imagined excellency in him, by which he feels himself entitled to various instances of divine mercy, which he is daily enjoying; but upon what foundation stand his pretensions to the kindness and love of God manifested at such expence —the suffering and death of the ETERNAL GOD. To form such conceptions of grace, we must think of the Fountain of all bliss enduring the most dreadful agony, under the billows of divine wrath; "For he hath made Him *sin* for us, who knew no *sin*, that we might be made the righteousness of God in him;" see the Lord of heaven and earth on the cross! hear him denied the smallest abatement of his sufferings, "If it be possible, let this cup pass from me!" and then let us judge how wonderful a matter *the grace* of God is!

The word *grace* is applied in scripture in several senses subordinate to, but by no means subversive of the view just given. It is opposed to the works of the law, as a ground of acceptance before God; "Ye are not

under *the law*, but under *grace*," Rom. xi. 14. Grace is sometimes to be considered as the effect of grace; "See that ye abound in this *grace* also," 2 Cor. viii. 7. Paul considered his appointment to the apostleship as an instance of divine grace toward him; "Unto me, who am less than the least of all saints, is this *grace* given," Eph. iii. 8. The noted text, Phil. i. 7. "Ye are all partakers of my grace," should be read, "Ye are all partakers of grace with me." Finding grace in one's sight, is an expression of favour.

GRACIOUS; full of free favour, and disposed to give free gifts, Exod. xxii. 27. and xxxiv. 6. Gen. xliii. 29. Christ's words were *gracious*; they marked the grace that was in him, related to the precious and honourable truths of God; and tended to the edification of others, Luke iv. 22. How *gracious shalt thou be, when pains come upon thee!* How comely, how religiously disposed, when the Chaldeans come and murder, or carry you away captive! Jer. xxii. 23.

To GRAFF; INGRAFT; to put a branch into a root or stump, that it may grow. God *graffed in the Gentiles*, when he brought them into his church, and united them to Jesus Christ, as their spiritual and fructifying root, Rom. xi. 17,—24. God's word is *ingrafted*, as it is put into, and planted in our heart, that it may bring forth the fruit of good works in our life, James i. 21.

GRAIN of corn, or sand, 1 Cor. xv. 37. The least *grain* shall not fall to the earth; the weakest saint shall not be hurt, or ruined, amidst sifting and trying providences, Amos ix. 9.

GRAPES. See VINE.

GRASS. That well-known vegetable upon which flocks, herds, &c. feed, and which decks our fields, and refresheth our sight with its green colour, and every pile of which is, in the marvellous providence of God, diversified, Psal. civ. 14. Men are like *grass*; how often they flourish in multitude and prosperity! and yet how quickly withered by affliction and sorrow; or cut down by calamity and death! 2 Kings xix. 26. Isa. xl. 6, 7.—Wicked men are like *grass on house-tops*; they make a pompous and flourishing appearance for a short time, and yet when the least blast of calamity comes, how wretched their condition! and of how little use are they! Psal. cxxix. 6. Under the first trumpet, the *green grass was burnt up*; flourishing multitudes of the common people in the Roman empire were impoverished and ruined by the Goths, &c. Multitudes of professed Christians were infected with the Arian heresy, and rendered useless to the honour of God, or edification of others, Rev. viii. 7. The *grass*, *green things*, and *trees*, not hurt by the locusts of the fifth trumpet, may be godly professors and ministers marvellously preserved from the ravaging Saracens, and from the seduction and persecution of Antichristian clergy, Rev. ix. 4.

GRASSHOPPER; an insect of the locust kind, but small. Its antennæ are bristly, its outer wings skinny, narrow, and much like these of the common fly. Multitudes of them destroy the fruits of the earth, Amos vii. 1. Men are likened to *grasshoppers*, to signify their smallness, weakness, unworthiness; or their multitude, destructive influence, and being easily and quickly destroyed, Numb. xiii. 33. Isa. xl. 22. Judg. vi. 5. Nah. iii. 17.—*The grasshopper is a burden* to the old dying man: the smallest annoyance is heavy and tormenting to him; Eccl. xii. 5.

GRATE; a broad plate of braſs full of holes in the manner of a ſieve, that was fixed below the fire of the altar; and through which the aſhes fell down. This might hint at the perfect purity of Jeſus's ſacrifice, Exod. xxvii. 4.

GRAVE; ſober and modeſt; apparently impreſſed with the fear of God, Tit. ii. 2. 1 Tim. iii. 8.

A GRAVE, or ſepulchre, for burying in. The Hebrews were generally very careful about their graves, and the Jews are ſo to this day. Abraham, Sarah, Iſaac, and Rebekah, and ſome others of the patriarchs, and of the kings of Iſrael and Judah, and other great men, were buried in hollow places, formed by nature, or dug into rocks. Moſes, Aaron, Eleazar, and Joſhua, were buried in mountains. Deborah, the nurſe of Rebekah, under a tree; and Samuel in his own houſe. It ſeems ſome of their kings were buried in the mount upon which the temple ſtood, Ezek. xliii. 9. Sometimes they buried in gardens; but generally their burying-places were without the city. It ſeems that the common place of interment at Jeruſalem was in the valley of Kidron, eaſtward of the city. It does not appear that, in ordinary caſes, they marked their graves with any inſcriptions; but that of the man of God, who propheſied the deſtruction of the altar at Beth-el, ſeems to have had one, 2 Kings xxiii. 17. When they were dug into rocks, and even into the earth, a hewn ſtone was generally put over them; and ſomething to warn paſſengers to avoid touching them, and ſo polluting themſelves. On the 15th day of Adar, it is ſaid, they uſed to whiten their ſepulchres; and by building or whitening the ſepulcres of the prophets, they profeſſed their great reſpect to them, Matth. xxiii. 29. The *ſepulchre of Moſes* was divinely concealed. The ſepulchre of David, and other kings of Judah, not only remained till our Saviour's aſcenſion, Acts ii. 29.; but continues ſtill, tho' very much decayed. In it, firſt, you enter a court of about 26 feet ſquare, cut out into a marble rock: on the left hand is a gallery with its ſupporting pillars cut out in the ſame manner: at the end of this, you creep through into a chamber of about 24 feet ſquare. Around this are other ſmaller chambers, whoſe doors, poſts, and hinges, have all been cut out of the rock. In theſe little chambers are the niches cut out in the rock, wherein they placed the dead bodies of the kings. It is ſaid that Solomon depoſited vaſt treaſures in the ſepulchre of his father, and that Hircanus and Herod pillaged it; but whoever conſiders how oft Jeruſalem had, ere that time, been taken by enemies, will be incapable to believe any treaſure could have continued there for 900 or 1000 years. Our Saviour's ſepulchre, now ſhewed to travellers, is a ſmall chamber about 16 feet long, 6 broad, and 8 high. Its entrance is four feet high, and two feet four inches wide. It hath a ſtone-door, cut out of the ſame rock. This ſtone the Jews ſealed; but the angel rolled it away, and ſat on it. The place where his body is ſaid to have lain, is a ſtone raiſed two feet and four inches from the floor.

The grave is ſaid to ſwallow up men; nor is it ever filled or ſatisfied, Prov. i. 12. and xxx. 16. Chriſt is the deſtruction of it. By lying in it for his people, he delivered them from the impriſoning power of it, and made it a bed of reſt to them, Hoſ. xiii. 14. It is ſometimes put for death, Job iii. 22.; or for the dead in the grave, Iſa. xxxviii. 18.

Hypocrites are likened to *whited sepulchres*, and also to *graves which appear not*; while they have an outward show of holiness, their heart and secret practice are full of filthiness and corruption, Matth. xxii. 27. Luke xi. 44. Sinners throats are an *open sepulchre*; they pour forth the most abominable stench of corrupt words, that defile and infect others, Rom. iii. 15. The Chaldeans quiver was an *open sepulchre*; their arrows spread havock and death all around them, Jer. v. 16.

GRAVEL; a mixture of sand and small stones. To have offspring as *the gravel*, is to have them in great number, Isa. xlviii. 10. Grievous troubles are likened to *gravel* in the mouth, they are quite disagreeable and vexing, Prov. xx. 17. Lam. iii. 16.

GREASE; to have the heart *fat as grease*, is to have it puffed up with prosperity, and inattentive to any thing good, Psal. cxix. 70.

GREAT; wealthy; powerful; large; famous. God is *great*; is infinite in excellency, and a sovereign disposer of all things, Job xxxvi. 26. The Hebrews, or Abraham's seed in general, were a *great nation*: numerous, wealthy, powerful, and famous, Gen. xii. 2. The king of Assyria was a *great king*; had much wealth, many subjects, and extensive fame and influence, 2 Kings xviii. 19. Moses was *very great* in the land of Egypt; much famed as an extraordinary person, Exod. xi. 3. Naaman was a *great man* with his master; highly esteemed; and had much power and honour, 2 Kings v. 1. A *great evil*, is wickedness or affliction more than common, Jer. xliv. 7. and xxxii. 42.

GREAVES; a kind of harness for the legs of warriors, 1 Sam. xvii. 16.

GREECE, GRECIA; in Hebrew JAVAN; a country on the south-east of Europe. Going from the south-west to the north-east, it, when largely taken, contained the Peleponnesus, or Morea, Achaia, Thessaly, Macedonia, if not also Epirus on the west of Macedonia, &c.; but, more strictly taken, it contained the three former. It lay between the 36th and 43d degree of latitude, and between the 19th and 27th degree of east longitude; and is about 400 miles from south to north, and 356 from east to west. It was probably peopled soon after the flood. At the time of the Trojan war, which we reckon about 900 years before Christ, it was considerably populous, and divided into a prodigious number of small states, similar to these of the Canaanites, in the time of Joshua. In after times, we find about 48 provinces in it, all which Philip king of Macedon, and Alexander his son, reduced into one. The kingdoms or states of Sicyon, Argos, Attica, or Athens, Bœotia, Arcadia, Thessaly, Phocis, Corinth, Lacedemon, Elis, Ætolia, Locris, Doris, Achaia, and Macedonia, were the most noted.

The father of the GREEKS was JAVAN, the fourth son of Japheth: his sons were Elisha, Tarshish, Chittim, and Dodanim: his posterity were anciently called Joanes, or Jones: they first seem to have settled on the west of Lesser Asia, where part of them still continued; and to which others in after times returned from Greece, and formed Greek states in Lesser Asia of their various tribes, Ionians, Æolians, and Dorians.—Numbers, in very early times, passed into Europe, perhaps by crossing the Hellespont, and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterward and settled among them: they, notwith-

ſtanding a multitude of inteſtine wars, multiplied exceedingly, and ſpread themſelves into almoſt every iſle and coaſt of the Mediterranean ſea: part of them took up their reſidence in the eaſt of Italy; others at Marſeilles in the ſouth of France: part of them ſettled in Cyrene and Egypt, in Africa.

After they had long lived in barbarity, the ſtudy of philoſophy began among them, about ſix or ſeven hundred years before the birth of our Saviour: they made conſiderable advances therein, chiefly in their own ſelf-conceit: but though their manners were leſs ſavage, their morals were, on the whole, ſcarce a whit bettered. It is ſaid, they had about 30,000 idols. They traded with the Tyrians, and ſometimes bought of them Jews to be ſlaves, Ezek. xxvii. 6, 7, 13. Joel iii. 6.

After long and oft repeated wars between the Lacedemonians and Athenians, their principal tribes, and the war of the Phocians, and Bœotians, &c. and their looſeneſs of manners, had exceedingly weakened theſe in the ſouth parts of Greece, the Macedonians ſubdued them, A. M. 3666. But their foreign wars were ſtill more remarkable.—About A. M. 3100, they, after a war of ten years, ruined the powerful kingdom of Troy. About 400 years after, the Ionians in Leſſer Aſia revolted from the Perſians;—and the Greeks in Europe, particularly the Athenians and Lacedemonians, on different occaſions, and ſometimes conjunctly, took part with them. Provoked herewith, Darius Hyſtaſpis, and Xerxes his ſon, with a prodigious army, thought to ruin them entirely; not a little of Greece was ravaged, and Athens was twice burnt. For almoſt 200 years, partly by aſſiſting the Egyptians, and partly by haraſſing the Perſian territories in Aſia, the Greeks attempted to reſent this uſage.

No ſooner had Philip king of Macedon, and his ſon Alexander, rendered themſelves maſters of Greece, than it was reſolved to overturn the empire of Perſia. About A. M. 3670, Alexander marched an army of 35,000 Greeks into Aſia. With theſe, in the three great battles of Granicus, Iſſus, and Arbela, he, with almoſt no loſs, overthrew the Perſian armies, which it ſeems were, in the two firſt battles, about five or ſix hundred thouſand; and in the laſt, ten or eleven hundred thouſand. In ſix years, he made himſelf maſter of the Perſian empire, and part of India; and died, leaving an empire about 4000 miles in length. None of his relations, or poſterity, had any peaceable poſſeſſion of any part of it; and, in about 15 years, they were all murdered. Roxana, one of his wives, murdered Statira, the daughter of Darius, another of them, and caſt her body into a well. Olympias his mother, murdered Aridæus his baſtard-brother, and Eurydice his wife: and not long after, was, in revenge hereof, murdered by Caſſander's ſoldiery. Roxana, and Alexander Ægus her ſon, who had borne the title of king about 14 years, and had been ſupported by Eumenes, that miracle of bravery and conduct, were privately murdered by Caſſander; who, about a year after, murdered Hercules, another of Alexander's ſons, and his mother Barſine. The royal family thus extinct, and Antigonus reduced, the empire was parcelled out into four parts. Lyſimachus had Bithynia, Thrace, and the northern; Caſſander had Greece, and the weſtern parts; Ptolemy had Egypt, and the ſouthern countries; and Seleucus Nicator

had Syria, and the eaſtern. That which belonged to Lyſimachus was taken from him in a few years, and there remained but three diviſions. The monarchy of Greece, after a variety of wars, was, not long after, ſplit into the ſtates of Macedonia, Achaia, Ætolia, &c. and the moſt of it was ſubdued by the Romans, about 148 years before the birth of our Saviour.

The *two thighs* of this once belly-like empire had a longer duration. Ptolemy Lagus, the firſt Grecian king of Egypt, on the ſouth, was very powerful. He had under him Egypt, Canaan, Phenicia, Caria, Hollow Syria, part of Arabia, all Cyprus, and ſundry of the Ægean iſles. Seleucus Nicator, the firſt Greek king of Syria, on the north, was ſtill more powerful: he was ſovereign of all the countries from the Helleſpont to beyond the river Indus; and after the death of Lyſimachus, ruled over Thrace and Macedonia. Antiochus Soter, his ſon, ſucceeded him, whoſe war with the Gauls, Bithynians, and king of Pergamus, weakened his kingdom. After Ptolemy Philadelphus in Egypt, and Antiochus Theos in Syria, were wearied of their long war with one another, a method of peace was agreed on:—Philadelphus carried his daughter Bernice along with him to Syria, and perſuaded Antiochus to divorce his wife Laodice, and marry her, and ſettle the Syrian crown on her children. No ſooner was Philadelphus dead, than Antiochus divorced Bernice, and recalled Laodice, and ſettled the crown on her ſon Seleucus Callinicus. To prevent her huſband from changing his mind, Laodice got him quickly poiſoned. Seleucus ſucceeded him about A. M. 3758. Bernice, and her child, and the Egyptians who attended her, were all murdered, before the troops of Leſſer Aſia could come up to aſſiſt her. To revenge her death, Ptolemy Euergetes king of Egypt, her brother, invaded the kingdom of Syria, reduced the moſt of it, killed Laodice, took much ſpoil, and recovered about 2500 of the Egyptian idols, which Cambyſes and other Perſians had carried from Egypt, and he placed them in their temples. In his return through Canaan, he offered a ſolemn ſacrifice of thankſgiving to the God of the Jews at Jeruſalem. As a ſedition at home had obliged Ptolemy to leave Syria, he made a truce with Seleucus:—but that unhappy prince was haraſſed by his brother Hierax, and by Attalus and Eumenes of Pergamus; and at laſt was taken captive by the Parthians. Seleucus, Ceraunus, and Antiochus the Great, his ſons, formed a reſolution to be revenged on Ptolemy, and to recover the provinces he had wreſted from their father. Ceraunus died before he did any thing worthy of notice:—Antiochus ſucceeded him A. M. 3781. With difficulty, he reduced the troops of Molon the rebel. Ptolemy Philopator of Egypt gave him a terrible defeat at Raphia, near the north-eaſt corner of Egypt, and obliged him to deliver up Canaan and Hollow Syria. When Ptolemy viewed the ſtate of theſe provinces, he offered ſacrifices at Jeruſalem; but reſtrained by the Jews, or terrified by God from entering the holy of holies, he conceived a terrible rage againſt the Jews, and cauſed about forty or ſixty thouſand of theſe in Egypt to be inhumanly murdered. He had ſo eaſily granted a peace to Antiochus, that he might have time to wallow in his lewdneſs with Agathoclea, and her brother Agathocles. Offended with his baſeneſs, a number of his ſubjects revolted; and he ſoon died of

his debauchery. His ſon Ptolemy Epiphanes, a child of four or five years old ſucceeded him. Antiochus the Great, having reduced Achæus the rebel, agreed with Philip king of Macedonia to conquer young Ptolemy's dominions, and part them betwixt them. Meanwhile, the Egyptians, highly offended that their young ſovereign was under the guardianſhip of Agathocles, were ready to revolt; various ſeditions actually happened. The Alexandrians roſe in arms, and put Agathocles, Agathoclea, and their mother, and aſſociates, to death. Many of the Jews revolted to Antiochus; but Scopas, the Egyptian general, quickly chaſtiſed them; and reduced Canaan and Hollow Syria to their wonted ſubjection. Antiochus, with a great army, met him at the ſprings of Jordan, defeated the Egyptians; and, notwithſtanding all that Scopas, and three freſh armies ſent to aſſiſt him, could do, reduced Phenicia, Canaan, and Hollow Syria. The Jews gladly ſubmitted, and aſſiſted him with proviſions; and he honoured them and their religion with very diſtinguiſhed favours. Taking a number of them along with him, he bent his march towards Egypt, with a deſign to conquer it; but fearing this might provoke the Romans, now guardians of young Ptolemy; or inclining to make war on ſome of the Roman allies in Aſia, he reſolved to gain Egypt by fraud. After bribing his beautiful daughter Cleopatra to betray her huſband, he married her to Ptolemy, and aſſigned Phenicia, Canaan, and Hollow Syria, for her dowry; though, it ſeems, he never actually gave them up: but his deſigns on Egypt were diſappointed. Ptolemy's generals ſuſpected him, and were on their guard; and Cleopatra faithfully ſupported the intereſt of her huſband. Enraged with this diſappointment, Antiochus fitted out 300 ſhips, and a formidable army, with which he rendered himſelf maſter of a number of places on the coaſts of Leſſer Aſia, Thrace, and Greece; and took Samos, Eubœa, and many other iſlands in the Mediterranean ſea. Hearing of the death of Ptolemy, he prepared to ſeize on the kingdom of Egypt; but a terrible ſtorm, and the death of Scopas the traitor, prevented him. Inſtigated by Hannibal, he, and ſome Greeks in Europe, commenced a war on the Romans. To revenge this affront, and the injury he had done to their allies, they attacked him. Acilius routed his army in Greece, and drove him quite out of Europe: Livius and Æmilius, at different times, defeated him by ſea. Lucius Scipio, with 30,000 forces, routed his army at Magneſia, killed 54,000 of them, ſtripped him of all his territory in Leſſer Aſia, on this ſide mount Taurus; and condemned him to pay 12,000 talents of ſilver, to defray the expence of the Romans in making war on him. Covered with ſhame, he retired to the innermoſt parts of his kingdom; and attempting to rob the temple of Jupiter at Elymais, for money to pay the Romans, he was killed by the enraged mob.

The ſhort reign of Seleucus Philopator his ſon, was notable for nothing but raiſing of taxes, and an attempt by Heliodorus his miniſter, to pillage the temple of Jeruſalem, for money to pay the Roman debt. He was cut off, not in the ſedition of ſubjects, or in open war with his foes, but poiſoned by Heliodorus his infamous agent. Nor did Demetrius his ſon ſucceed him; but Antiochus his brother, who had long been hoſtage at Rome, for ſecuring the payment of the debt due to the

senate; and one of the most base, frantic, and wicked persons that ever breathed. By flattering the Romans to favour him, by flattering Eumenes, king of Pergamus, to assist him, and by flattering the Syrian subjects, he peaceably obtained the crown. He quickly defeated the forces of Heliodorus the usurper; of Demetrius the true heir; and of Ptolemy the young king of Egypt, whose guardians claimed the kingdom of Syria in right of his mother; and by his excessive distribution of presents, he gained the hearts of his people. Eulæus and Lenæus, administrators for young Ptolemy Philometor, justly demanded for him the provinces which had been assigned for his mother's dowry. Piqued herewith, Antiochus, after viewing and repairing the fortifications of these places, marched a moderate army towards Egypt; and on the north-east border of that country defeated the Egyptian generals: but as the victory was not complete, he returned back to his own kingdom. Next year he invaded, and, except Alexandria, ravaged the most part of Egypt; and had Cyprus treacherously betrayed to him by Macron. Ptolemy, whose education had been so effeminate, could do almost nothing in this time of distress. Perhaps he was taken prisoner by the Syrians. It is certain that he and Antiochus, who was his uncle, had an interview, and feasted together. While neither intended performance, they entered into a mutual league; and were both disappointed of their designs. In his return home, Antiochus committed the most terrible murder and sacrilege at Jerusalem, and 40,000 were slain, and 40,000 made slaves. Meanwhile, the Alexandrians, seeing Philometer their king entirely at the beck of Antiochus, made his brother Ptolemy Physcon king in his stead. Under pretence of restoring Philometor, Antiochus again invaded Egypt; but not being able to reduce the Alexandrians, he left the country, expecting that the two brothers would exhaust its strength by their civil wars, and so render the whole an easy prey for him. They, suspecting his designs, agreed to reign jointly. Provoked herewith, he again invaded Egypt, and ravaged a great part of it: but Popilius, and other ambassadors from Rome, arriving in Macedonian ships, charged him to desist, as he tendered the favour of their state. Stung with rage at this disappointment, and provoked with the peculiarity of the Jewish religion, and some affronts which they had done him, he made terrible work in Judea. He had before turned out their high-priests at pleasure, and sold the office to the highest bidder; he now stopt the daily sacrifice, rendered the temple a scene of idolatry and lewdness, compelled the Jews to eat swine's flesh; and seemed intent to cut off every copy of the scriptures, and every worshipper of God. Meanwhile the Armenians, Persians, and others of his subjects, revolted. The first were easily reduced, but the Persian mob gave him a repulse, as he attempted to plunder their temple. Hearing, in his return towards Babylon, that the Jews had defeated Lysias his general and troops, he vowed to rout them wholly out from the earth. He was almost immediately struck with a terrible distemper: his flesh crawled with worms, rotted, and fell off in pieces. Convinced that his persecution of the Jews was the cause, he made solemn vows to grant them redress and favour, and to restore their religion; but all was in vain;

the torment and ſtench put an end to his life.

For about 100 years more, the kingdom of the Greeks ſubſiſted in Syria, amidſt contention and wretchedneſs to the higheſt degree, and was ſeized by the Romans about A. M. 3939. The Egyptian kingdom lingered out about 35 years longer, and then fell into the ſame hands. When the Roman empire came to be divided into the eaſtern and weſtern, about A. D. 338, the moſt part of what the Greeks had ever poſſeſſed, except Parthia, and ſome other countries on the ſouth-eaſt, fell to the ſhare of the emperor of the eaſt, who generally reſided at Conſtantinople. The Saracens ſeized a great part of what once belonged to the Greeks. The Ottoman Turks are at preſent maſters of almoſt the whole of it; but vaſt numbers of the Greeks ſtill live among them, in a condition ſufficiently wretched, Gen. ix. 27. Zech. iii. 3, 6. Dan. ii. 32, 39. Dan. vii. 6. and viii. 5,—25. and x. 20. and xi. 2,—35. Zech. ix. 13. Dan. vii. 7, 12.

Long before our Saviour's incarnation, a part, if not the whole of the then received oracles of God, was tranſlated into the Greek tongue, and not long after his death, ſo much counted fooliſhneſs by their philoſophic pretenders to wiſdom. Chriſtian churches were planted almoſt every where in the Grecian territories. Multitudes of them ſtill retain the Chriſtian name, (ſee CHURCH), Iſa. lx. 19. 1 Cor. i. 24. All the Gentiles are ſometimes called *Greeks*, Rom. x. 12. Gal. iii. 28.: and the Jews, who uſed the Septuagint, or Greek tranſlation of the Old Teſtament, are called *Grecians*, or *Helleniſts*, Acts vi. 1.

GREEDY; to work uncleanneſs *with greedineſs*, is to commit it with an increaſing deſire, and delight in it; or a ſtriving who ſhall exceed in it, Eph. iv. 19.

GREEN. As *greenneſs* is the colour of the flouriſhing graſs, it is uſed as an emblem of pleaſantneſs, proſperity, fulneſs of wealth, grace, or comfort. Jeſus Chriſt is called a *green* tree, to mark his unbounded and never-failing fulneſs of grace, and fructifying virtue, Luke xxiii. 31. Hoſ. xiv. 8. Saints are *green* trees, or *green* things; they retain the Spirit of grace, and grow in grace and good works; and are delightful to behold, Pſal. lii. 8. Rev. ix. 4. Men abounding in proſperity, honour and wealth, are called *green* trees, Ezek. xvii. 24. and xx. 47. See BED.

GREET. See SALUTE.

GREY; perhaps what we render GREYHOUND, an animal comely in going, ought to be rendered a *riding* or *war-horſe*, Prov. xxx. 31.

GRIEF; SORROW; 1. Inward pain and vexation of mind, on account of ſomething ſinful or diſtreſſing; it contracts the heart, ſinks the ſpirits, and often mars the health of the body. It is natural, occaſioned by the death or departure of friends, or any other ſore trouble, Acts xx. 38. Job ii. 13. We are to beware of an immoderate degree of it; and are not to mourn hopeleſsly, ſince there is a future reſurrection of the dead to eternal life, 1 Theſſ. iv. 13. Sorrow or grief alſo ſignifies the cauſe of grief, and trouble of mind; ſo Job's trouble is called his *grief*; and Eſau's Canaanitiſh wives were a *grief* to Iſaac and Rebekah, Job vi. 2. and ix. 28. Gen. xxvi. 35.

To *grieve*, is to fill with vexation and grief, 1 Sam. ii. 33. God is *grieved*, when he is highly offended with mens' ſinning, and provoked to execute his judgments on them,

Gen. vi. 6. Heb. iii. 10. Men *grieve the Holy Ghoſt*, when they reſiſt his influence, and abuſe his gifts or grace, Eph. iv. 30. To SORROW, is to be grieved and mourn, Jer. xxxi. 12. A land is ſaid to *ſorrow*, when its inhabitants are filled with grief, and mourn exceedingly; and the face of the country is ruined and deſolate, Jer. li. 29. GRIEVOUS; what is great cauſe of grief; (1.) What is very offenſive; ſo ſin is *grievous*, when it is very great and aggravated, Lam. i. 8, 20. Ezek. xiv. 13.; and men are *grievous revolters*, when they ſin exceedingly, Jer. vi. 28. (2.) What is very ill-natured, outrageous, and provoking; ſo *grievous* words ſtir up anger, Prov. xv. 1. (3.) What is very afflicting, and hard to be borne; and ſo war, viſions, &c. are ſaid to be *grievous*, Iſa. xxi. 15. Matth. xxiii. 4. (4.) What is very hurtful and deſtructive; ſo wolves, or falſe teachers, are called *grievous*, Acts xx. 29.

GRIND; to bruiſe ſmall, as meal is bruiſed in a mill. Anciently they had only hand-mills for grinding their meal: women and ſlaves, ſuch as Samſon was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Perſians, were uſually the grinders; and it ſeems they ſat behind the mill, Matth. xxiv. 41. Judg. xvi. 21. Lam. v. 13. Iſa. xlvii. 2. None of the two millſtones were ever to be taken in pledge, as the want thereof hindered from grinding the daily proviſion of the family, Deut. xxiv. 6. The Romans had their mills driven by aſſes or ſlaves. Nor is it much above 600 years ſince wind mills were firſt brought from Aſia into Europe. Both the millſtones were hard, and it ſeems eſpecially the nethermoſt, which was fixed; and ſo the heart of the leviathan is likened to a piece of it, to repreſent his undaunted courage and obſtinacy, Job xli. 24. The ceaſing of the *ſound of the millſtones*, imported the place's being turned into a deſolation, Jer. xxv. 10. Rev. xviii. 22. Chriſt's falling on men, and *grinding them to powder*, denotes his rendering them utterly miſerable for their contempt of him: thus he did grind the Jewiſh nation, when their city and temple were utterly ruined, and multitudes were ſlain and enſlaved in the moſt wretched manner, Matth. xxiv. 44. To *grind the face of the poor*, is to oppreſs and afflict them, Iſa. iii. 15. Let *my wife grind to another*; let her become a ſlave to work at the mill; or let her be defiled by another, Job xxxi. 10. Our jaw-teeth which chew our food are called our *grinders*; and their ſound is brought low, when they are loſt by old age, and we have hardly any ſtumps left to chew our victuals, Eccl. xii. 3, 4.

GRIN. See SNARL.

GRIZZLED; having many white ſpots like hailſtones, Zech. vi. 3.

GROANING, is expreſſive of great trouble felt; and of a vehement deſire of relief, Exod. ii. 24. The ſaints *groan earneſtly*, and with *groanings* that cannot be uttered; they have a deep and heart-burdening ſenſe of their ſins and afflictions, and, with ardent deſire, long and cry for deliverance, 2 Cor. v. 2, 4. Rom. viii. 26. The whole creation *groaneth and travaileth in pain!* the irrational part of it, in our earth and air, ſuffer much abuſe and diſtreſs on account of man's ſin; and will never be happy, till at the laſt day they be delivered from man's ſinful abuſe, and from the diſtreſsful judgments of God: but others underſtand it, that the Gentile word, though anxiouſly ſeeking after happineſs, never hit on it, till

the gospel revealed to them true rest and satisfaction in Christ, Rom. viii. 22.

To GROPE, signifies to be deprived of seeing; or reduced to great perplexity and uncertainty what to think or do, Deut. xxviii. 29. Isa. lix. 10.

GROSS darkness, is what is very thick, Exod. x. 21, 22, 23. Isa. lx. 2. Man's heart is *gross*, when it is sensual, stupid, and obdurate, Matt. xii. 15.

GROVE, a plot of growing trees. Abraham planted a *grove* in Beersheba, around his altar, that he might worship God with more privacy. In after times, the Heathens generally erected altars, and worshipped their idols in *groves*. God therefore prohibited the Hebrews to plant any trees near his altar; and commanded them to cut down all the *groves* of the Canaanites, Deut. xii. 3. and xvi. 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in *groves*, Judg. iii. 7. and vi. 25. 1 Kings xiv. xv. &c. Sometimes *groves* may denote the idols there worshipped, 1 Kings xviii. 19.

GROUND. Men and things are said to be brought to, or cast on the ground, when they are destroyed, or rendered contemptible, Judg. xx. 21. Psal. lxxiv. 7. and lxxxix. 39. Dan. viii. 7, 10, 12. *Fallow ground*, a field that has rested from bearing crops of corn; *to break up our fallow ground*, and not sow among thorns, is seriously to consider our ways, break off our wickedness, and turn our spiritual barrenness into an active bringing forth of good works, Jer. iv. 3. Hos. x. 10. *Way side ground*, denotes careless hearers of the gospel, who never are much impressed with it, and soon lose what impression they have had. *Stony ground*, denotes such as, with considerable affection, receive the gospel, and are, for a while, reformed in their life by means of it, but never have it deep-rooted in their heart, and so quickly fall away before temptation. *Thorny-ground*, denotes hearers who are for a considerable time impressed with the power of gospel-truth, but at last worldly cares prevail, and render it evident that their heart was never changed. The *good-ground*, bringing forth 30, 40, 60, or 100 fold, is heart-renewed hearers of the gospel, who, in an upright manner, and in different degrees, bring forth fruit unto God, Matth. xiii. 4—8, 19, —23. Mark iv. Luke viii. To be *grounded and settled* in faith, is to have a real habit or principle of faith implanted in the heart, to be well established in the knowledge of God's truths, Col. i. 23. See ROOTED.

GROW; INCREASE; (1.) To spring up: wax bigger, Gen. ii. 5. (2.) To increase or flourish in honour, grace, fruit, multitude, Isa. liii. 2. Mal. iv. 2. Acts xii. 24. and vii. 17. Christ *increased*, when he became famous and esteemed, John iii. 30. Faith is *increased*, when it is strong, lively, and fruitful in good works, Luke xvii. 5. And the *growth* of grace is called the increase of God, Col. ii. 19. The word of God *increaseth*, when it is clearly and extensively preached, Acts vi. 7.—The young brood of animals, or the fruit of seed sown in the earth, and the good effects of the gospel, are called *increase*, Deut. vii. 13. and xiv. 22. 1 Cor. iii. 6; 7.

GUEST; one bidden to eat at our table, or lodge in our house, 1 Kings i. 41, 49. Gospel-hearers are likened to *guests*: at Jesus's invitation, by his ministers or others, they come to his ordinances, professing

to feed with him on his fulneſs, Matth. xxii. 10, 11. The Chaldeans were *gueſts* bidden to the Lord's ſacrifice: he raiſed them up, and enabled them to execute his vengeance, Zeph. i. 7.

GUIDE; a leader; director; adviſer, Acts i. 16. God is a *guide*; he directs the motions of his creatures, Job xxxviii. 22.; and by his word, Spirit, and providence, he directs his people in their proper courſe, and comforts them under their troubles, Iſa. xlix. 10. A firſt huſband is called a *guide of youth*, Prov. ii. 17.; ſo God was to the Hebrews, Jer. iii. 4.

GUILE. See DECEIT.

GUILTY; chargeable with crimes that expoſe to puniſhment, Gen. xlii. 21. He that offends in one point, is *guilty of all*; of breaking all the commandments of God: he tramples on the authority which eſtabliſhes, and fails of that love which fulfils the whole law, Jam. ii. 10. An unworthy partaker of the Lord's ſupper, is *guilty of the body and blood* of the Lord: he is chargeable with the horrid crime of crucifying Chriſt afreſh, and offering the higheſt indignity to his perſon and righteouſneſs, repreſented by the ſymbols of that ordinance, 1 Cor. xi. 27. To be *guilty of death*, is to be chargeable with a crime, which deſerves death by the hand of the civil magiſtrate, Matth. xxvi. 66.

GULF; a large breaking in of the ſea into the dry land; or a great rent in the earth. The *great gulf fixed* between Abraham and the rich man, may denote the great diſtance between heaven and hell, and the hindrances of coming from the one to the other, Luke xvi. 26.

GURBAAL; a place in Arabia the Stony, ſouth of Canaan, and perhaps the ſame with Petra, the Arabian capital. The inhabitants of it were defeated by the troops of Uzziah, 2 Chron. xxvi. 7.

GUTTER; dams or troughs for watering flocks or herds, Gen. xxx. 38, 41. But the *gutter* thro' which one might enter the city of Jeruſalem, was perhaps ſome privy entrance, by which the filth of the city ran out, 2 Sam. v. 8.

H

HAB

HA, HA, is expreſſive of courage and joyful contempt, Job xxxviii. 25.

HABAKKUK, the prophet, is ſaid to have been of the tribe of Simeon. He propheſied during the reign of Manaſſeh, or rather was cotemporary with Jeremiah. In his firſt chapter, he foretels the deſtruction of Judea, and the countries about, by the Chaldeans: in the ſecond, he foretels the overthrow of the Chaldeans, for their oppreſſion and murder of others; and encourages the Jews patiently to wait for it: in the third, he, in a moſt lofty manner, celebrates God's former appearances for Iſrael, in bringing them through the Red ſea; in giving his law to them; and in caſting out the Canaanites before them: he profeſſes his terrible apprehenſion of the Chaldean invaſion; begs the Lord would at leaſt mitigate the ſtroke; and concludes, rejoicing in God his Saviour.

HABERGEON; (1.) A corſelet or coat of mail, Exod. xxviii. 32. (2.) A javelin or hand-dart, Job xli. 26.

HABITATION; a houſe or dwelling. This word is frequently uſed as a ſettled dwelling, or place of reſt, in diſtinction from a *taber-*

nacle, or temporary houſe. The church is called *a habitation of God*, Eph. ii. 22.; in the ſame manner as the old temple, 2 Chron. vi. 2.: and therefore Moſes, in his ſong, by the ſpirit of prophecy, foretold that a habitation would be prepared for God, i. e. he would eſtabliſh them as his church, Exod. xv. 2. A habitation is alſo expreſſive of a place of ſafety; thus, "Thou haſt made the Moſt High thy habitation," Pſal. xci. 5.; ſee alſo Pſal. cvii. 7. The divine reſt in Jeſus Chriſt is conſidered as the houſe of habitation for the mighty God of Jacob, Pſal. cxxxii. 5. From the ſame idea of *ſtability*, "Juſtice and judgment are ſaid to be the *habitation* or *eſtabliſhment* of God's throne, while mercy and truth go before his face," Pſal. lxxxix. 14. The kingdom of Jeſus Chriſt is eſtabliſhed on that juſtice and judgment which were manifeſted in his obedience to the death, which opened the door for mercy and truth to viſit the guilty. The land of Canaan, the city of Jeruſalem, the tabernacle and temple, heaven, and the heart of the ſaints, are repreſented as the *habitation* of God; there he did, or doth ſignally ſhew himſelf preſent, work by his power, or beſtow his favour and influence, Jer. xxv. 30. Ezra vii. 15. Exod. xv. 2. Pſal. cxxxii. 5, 13. Eph. ii. 22. Eternity is repreſented as his *habitation*: he is eternal in a manner no other is; nor does his duration increaſe as that of angels and men, Iſa. lvii. 15. He *inhabited* the praiſes of Iſrael; he dwelt in the temple where they praiſed; he owns, deſerves, is the object of, and kindly accepts the praiſes of his people, Pſal. xxii. 3. A body, ſoul, or family, exerciſed in holineſs, is called an *habitation of righteouſneſs*, Job viii. 6. The ſtate of heavenly glory is everlaſting *habitations*, Luke xvi. 9. The firmament is the *habitation* of the ſun and moon, Hab. iii. 11.

HACHILAH; a hill in the ſouth-eaſt part of Judea, ſouthward of Jeſhimon, which was about 10 miles ſouth of Jericho. Here David for a while hid himſelf from Saul, 1 Sam. xxiii. 19.

HADAD; three kings of Edom had this name; the laſt was the ſon of that king whom David conquered; his friends carried him off from the deſtructive ravage of Joab, and committed him to the protection of Pharaoh king of Egypt. When he grew up, Pharaoh gave him Tahpenes his ſiſter to wife, who bare him a ſon called Genubath. Informed of king David's death, he took a ſtrong fancy to return to his native country, and recover his kingdom. With reluctance Pharaoh conſented to part with. He ſet up for king in ſome remote corner of Idumea; or perhaps Pharaoh procured him Solomon's allowance to govern Edom as his deputy. It is certain that, towards the end of Solomon's reign, he did what miſchief he could to the Hebrews, 1 Kings xi. 14,—25. 1 Chron. i. 46,—51.

HADADEZER, Hadarezer, ſon of Rehob, was a powerful king of Zobah in Syria: and appears to have been very troubleſome to his neighbours, particularly to Toi, or Tou, king of Hamath. David intending to extend the boundaries of the Hebrew dominion to the Euphrates, as God had promiſed to give them, he defeated Hadadezer's hoſt, and took 20,000 of them priſoners, and 700 horſe, and 1000 chariots. The Syrians of Damaſcus came to Hadadezer's aſſiſtance, but were defeated with the loſs of 22,000. David ordered the arms of the Syrians, with a prodigious ſpoil, particularly an immenſe ſtore of braſs,

which he found in the cities of Beten, or Tibhath, and Berothai or Chun, to be carried to Jerusalem. Glad of the ruin of his rival, Toi sent Hadoram, or Joram his son, with his grateful compliments; and large presents to king David. About seven years after, Hadadezer, and three other Syrian princes, assisted the Ammonites. Joab and Abishai gave them a terrible defeat. Hadadezer, intent on resistance, or ruin to the Hebrews, drew together a large body of Syrians from the east of the Euphrates. These the Hebrews routed at Helam, a place about the south-east of Syria, if the name might not perhaps be as well rendered *to them*, and killed 40,000 of them, with Shobach, or Shopach, their general. Hereon all the kingdoms tributary to Hadadezer became David's servants, and forbore to assist the Ammonites, 2 Sam. viii. and x. 1 Chron. xviii. and xix.

HADADRIMMON; a city in the valley of Megiddo, near to which Josiah was slain, and his army routed by Pharaoh-Necho, which occasioned a terrible mourning and consternation in these parts, Zech. xii. 11. 2 Chron. xxxv. 22, 24.

HADORAM. See HADADEZER, and REHOBOAM.

HADRACH; a city or county near Damascus; perhaps Hollow Syria, or Adra, a city of it, about 25 miles north of Bostra: but whether the *burden* of the Lord on it imports that it would early, and for many ages, be the *rest* or residence of a Christian church; or rather, that it would be terribly distressed by the Greeks, Romans, Saracens, and Turks, in their turns, is not agreed, Zech. ix. 1.

HAGAR; an Egyptian handmaid of Abraham. Perhaps he was complimented with her by Pharaoh. Sarah, finding herself to conceive the promised offspring, advised Abraham to take Hagar to his bed. Hagar had no sooner conceived, than she contemned her barren mistress. On Sarah's insinuation, that Abraham encouraged her in it, he allowed her to do with Hagar what she pleased. Hagar was ill used, and fled off, intending to return home to Egypt. The Lord appeared to her in the wilderness of Shur, directed her to return to her mistress, and humble herself under her hand; and told her she should have a son, called *Ishmael*, whose numerous posterity should dwell in the presence of, or on the south of Abraham's other posterity; and be remarkable for wildness and freedom. Deeply affected with this, she called the name of the adjacent well *Beer-lahai-roi, the well of him that liveth and seeth me;* and, all obedient, she returned and submitted herself to Sarah. About 16 or 17 years after, her son Ishmael having marked some hatred or contempt of young Isaac, Sarah begged that he and his mother might be expelled from the family. After God had directed Abraham, and assured him that he would multiply Ishmael's posterity exceedingly, into twelve different tribes, Abraham sent off Hagar and her son with a small portion of bread, and a bottle of water. Thus he was chastised for his taking her to his bed, and she for her haughtiness. He perhaps intended to send more provision after her, and she missed it. In going towards Egypt, she lost her way in the wilderness of Beersheba. Her water failed, and her son became faint. Unwilling to see him breathe out his last, she left him under a tree, whose shadow might be refreshful, withdrew to the distance of a bow-shot, and sat down and wept. The Lord called to her

from heaven, comforted her, and shewed her a well of water for their refreshment.—After they had drunk to satisfaction, she filled her bottle, and they went on, till they took up their residence in the desert of Paran, where she procured one of her country-women for a wife to her son, Gen. xvi. and xxi.

HAGGAI; the first of the three Jewish prophets that flourished after the captivity. He was probably born in Chaldea; and in the sixth month of the second year of Darius Hystaspis, he began his public work of prophesying, about 17 years after the return from Babylon. He, together with Zechariah, mightily excited and encouraged their brethren to finish the building of the temple. He remonstrated how improper it was for the temple to lie in ruins, while their own houses were so fine: and that their neglect of God's house and honour had provoked him to blast their outward enjoyments. He assured them, that after terrible convulsions of the nations, the Messiah should appear in the flesh, teach in the courts of the second temple, and render it more glorious than the first, Ezra v. 1, 2. Hag. i. and ii.

HAIL; (1. It appears to be formed of rain-drops, frozen in their descent through the middle region of the air. It often attends thunder and lightning: and sometimes hail-stones have sulphurous matter inclosed in them. Terrible hail was part of an Egyptian plague, Exod. ix. 24.; and by terrible hailstones did God discomfit the allied army of the Canaanitish kings, Josh. x. 11. God's judgments on nations are likened to a *hail-storm*: how oft, sudden, and dreadful! and by the direction of Heaven, they easily destroy men's persons and properties, Isa. xxviii. 2. Rev. viii. 7. and xi. 17. and xvi. 21. (2.) HAIL, as a word of salutation, imports a wish of prosperity and comfort to one, Mark xv. 18. Luke i. 28.

HAIR: the Hebrews were not allowed to cut their hair, nor make themselves bald in the manner of the Heathen, Deut. xiv. 1.; but it is said, the priests, while they served at the temple, cut off the hair of their beard with sciffars once every fortnight. Nazarites were never to cut their hair during the time of their vow. Samson having broken his vow, by suffering his hair to be cut, God deprived him of his extraordinary strength, Numb. vi. 5, —9. Judg. xvi.; but, at the expiration of the vow, Nazarites shaved it off, Numb. vi. 18, 19. Acts xviii. 18. Black HAIR was an emblem of beauty and vigour, Song v. 11. *White hair*, or *hair like pure wool*, an emblem of gravity, antiquity, wisdom, Rev. i. 14. Dan. vii. 9. *Gray hairs* here and there on Ephraim, imported the decaying condition of the kingdom of the ten tribes; that, by consuming corruptions, intestine commotions, and the Assyrian ravages, it was fast hastening to ruin, Hos. vii. 9. The *hair* on the church's head like *purple*, is saints weak in themselves, but rooted and grounded in Christ; washed in his blood, and in honour to him, Song iv. 1. and vii. 5. The locusts of the fifth trumpet had *hair like women*: the Arabs put up their hair in the manner of women; and the Antichristian clergy were effeminate to an uncommon degree, Rev. ix. 8. By the *cutting off hair*, is sometimes denoted God's destroying a people small or great, Isa. vii. 20. Ezek. v.

HALE; to draw by force.

HALF one's days, is a short time, Psal. lv. 23. Perhaps *half the valley* should be read, *from the middle of the river*, viz. Arnon, Deut. iii. 16.

HALLOW; (1.) To set apart to an holy use, Exod. xxviii. 30. (2.) To use and improve holily, in holy exercises, Jer. xvii. 22. God's name is *hallowed*, when his glory is advanced by himself; and when men exert themselves to glorify and honour him, Matth. vi. 19.

HALT; cripple. *Halting*, denotes falling into snares and trouble, Psal. xxxviii. 17. Jer. xx. 10; or continuing in doubt which to choose, 1 Kings xviii. 21. *Her that halteth*, is Jews weak and unresolved to return to their own land, Mic. iv. 6. Zeph. iii. 9.

HAM, the youngest son of NOAH, who mocked at his father's shame, and had his posterity cursed on that account. He had four sons, viz. Cush, Mizraim, Phut, and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally most wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called Chemia, or land of Ham. Part of Ham's race dwelt anciently on the south borders of the tribe of Simeon, 1 Chron. iv. 40.

HAMAN, the son of Hammedatha, a descendant from Agag the Amalekite. When he was promoted by Ahasuerus, and made prime minister of the Persian empire, and the servants of the court were ordered to bow to him, all but Mordecai the Jew obeyed. Haman thought it below him to revenge this affront on Mordecai alone: he resolved to cut off the whole nation of the Jews that were in the Persian empire. He cast lots for the luckiest day to accomplish his design. The lot, directed of God, fell on the 13th day of the 12th month; and so the execution was put back almost a whole year, that providence might gradually counteract it. Meanwhile, Haman represented the Jews to king Ahasuerus as a nuisance and burden to the kingdom on account of their different laws and customs, and begged they might be extirpated, and he would pay 10,000 talents of silver to the exchequer, as a full balance for the loss of their tribute. Ahasuerus replied, that he freely allowed him to extirpate that people. Haman immediately dispatched letters in the king's name, to all the provinces of the empire, to massacre the Jews among them on the day appointed, and to take their wealth for a prey. He mightily rejoiced in his success and wealth; and the more, that queen Esther had invited him only along with the king to her banquet; but signified, that it galled his spirit to see Mordecai the Jew sitting at the king's gate. Zeresh his wife, and other friends, advised him to erect a gallows immediately, and get the king's consent to hang Mordecai thereon. A gallows was erected, about 75 or 90 feet high: and he went in next morning to ask the king's leave to hang Mordecai on it: but the king prevented his request, by ordering him to array Mordecai in the royal apparel, and, as his page, lead his horse through the city of Shushan, and proclaim that he was one of the king's chief favourites. Stung with grief, he posted home as soon as his task was finished, and told his wife and friends what had happened. They told him, that his fall before Mordecai was a sad omen of the fatal consequences of his project against the Jews. That very day, Esther accused him as the intended murderer of her and her nation; and begged the king would interpose for their lives. Ahasuerus having got out in a rage, Haman fell at the queen's feet, to implore her intercession for his life: the king, re-

turning, reproached him as attempting to ſtain the honour of his bed. Glad of Haman's downfal, the ſervants covered his face; and Harbonah the chamberlain told the king, that Haman had prepared a gallows to hang Mordecai, the preſerver of the king's life: Ahaſuerus ordered him to be hanged up on it directly. Not long after, his ten ſons ſhared the ſame fate, Eſth. iii. v. vi. vii. and ix. See FEAST of Purim.

HAMATH; Canaan had a ſon of this name, who was the father of the Hamathites, 1 Chron. i. 16. Gen. x. 18.; and from whom, it is poſſible, the places called Hamath, or Hammath, derived their name. There appears to have been a variety of Hamaths: (1.) Hamath, a country where Solomon built ſtore-cities, which perhaps was about Hammon, or Hammath-dor in Galilee, where the crops were exceeding plentiful; if it was not the ſame with *Hamath-Zobah* on the ſouth-eaſt of Syria near Tadmor, and which was the only city that Solomon appears to have warred againſt, 2 Chron. viii. 3, 4. (2.) Hamath, a city of Naphtali, near the entrance into Hollow Syria, Joſh. xiii. 5. and xix. 35. Which of theſe two Hamaths Jeroboam reſtored to Iſrael we know not, though we are moſt apt to ſuſpect it was Hamath-Zobah. (3.) Hamath the Great, which ſeems to be the ſame as Epiphania, or Emeſa, cities pretty far northward in Syria, Amos vi. 2.: nor know we whether it was this or Hamath-Zobah that Toi was king of.

HAMMER: God's word is like a *hammer*; therewith he breaks our heart, and faſtens the nails of his divine influence therein, Jer. xxiii. 29. Babylon was the *hammer of the whole earth*; the Chaldean armies brake in pieces, and ſubdued a multitude of nations, Jer. l. 23. Nah. i. 2.

HAMONAH; the name which Ezekiel gives to a city, and *Hamon-Gog*, the name he aſſigns to a valley, imports, that multitudes of Gog, or the Turks, ſhall be killed in ſome place of Canaan, Ezek. xxxix. 11, 16.

HAMOR, or EMMOR. See JACOB, SHECHEM.

HANANI. See ASA.

HANANIAH. See SHADRACH, JEREMIAH, NEHEMIAH.

HAND, eſpecially the right, being a member ſo much uſed in buſineſs, it is much uſed in metaphoric language. *Pouring water on one's hands*, imported ſerving of him, 2 Kings iii. 11. *Waſhing of hands*, imported profeſſion of innocence, Deut. xxi. 6. Matth. xxvii. 4. *Kiſſing of the hand* to a thing, imported adoration of it, Job. xxxi. 27. The conſecration of the prieſts was called a *filling of their hands*, becauſe part of the conſecratory offerings was put into their hands, 1 Kings xiii. 33. *Heb. Leaning on one's hand*, imported the familiarity of a ſuperior with his inferior, 2 Kings v. 18. and vii. 17. *Striking of hands*, imports undertaking, as ſurety for one's debt or good behaviour, Prov. xvii. 18. and xxii. 26. *Putting the hand* under the thigh, was an ancient form of ſwearing, Gen. xxiv. 2. and xlvii. 29. *Giving of the hand*, imports making a covenant with one; or ſerving him, 2 Kings x. 15. Lam. v. 6. 1 Chron. xxix. 20. *Stretching out the hand* to God, imports earneſt prayer for his favours, and ſolemn dedication of ourſelves to him, Pſal. lxviii. 31. and cxliii. 6. *Lifting up the hand* in affirmation, imported ſwearing of the point, Gen. xiv. 22. *Lifting up the hands* in prayer, or in the prieſt's bleſſings, imported ſolemn

wiſhing of bleſſings to come from God, Lev. ix. 22.: but to *lift up* the *hand* againſt a ſuperior, is to rebel againſt him, 2 Sam. xx. 21. *To put forth the hand* againſt one, is to kill him, 1 Sam. xxiv. 10. To *put our hand to* our neighbour's goods, is to ſteal them, Exod. xxii. 8, 11. To *lay the hand* on the mouth, imports ſilence, Job xl. 4. Mic. vii. 16. To *lay hands* angrily on perſons, is to apprehend and ſmite them, Exod. xxiv. 11.; or ſeize on their country, Iſa. xi. 14. Witneſſes *laid their hands on the head* of the perſon accuſed; importing their ſolemn charging him with guilt, or their readineſs to be the firſt in ſtoning him, Deut. xiii. 9. and xvii. 7. The Hebrews *laying their hands* on their ſacrifices before they were ſlain, imported their ſolemn confeſſion of their ſin, and their deſerving to die; their ceremonial tranſlation of their guilt on the victim, and profeſſion to truſt in Jeſus, the great ſacrifice for their atonement, Lev. i. 4. and xvi. 21. *Laying on of hands*, was uſed in ſetting apart men to an office: ſo Moſes marked his ſetting apart Joſhua to his office of governorſhip, Numb. xxvii. 18. So the Levites under the Old Teſtament, and miniſters under the New, are ſet apart to their office, by laying on of hands, Numb. viii. 10. Acts xiii. 3. 1 Tim. iv. 14. It was alſo uſed in bleſſing of perſons: ſo Jacob bleſſed Joſeph's children, Gen. xlviii. 14.; and ſo Jeſus bleſſed the little children brought to him, Mark x. 16. The miraculous gifts of the Holy Ghoſt were conferred by laying on of the apoſtles hands, Acts viii. 17. and xix. 6. *Hiding the hand* in the boſom, denotes a great inactivity, or ſluggiſh averſion to do or receive any thing, Prov. xix. 24. *Clapping of hands*, denotes great joy and rejoicing, Pſal. xlvii. 1. With reſpect to ſtation, one on the right hand was honourable, one on the left not ſo much, Matth. xx. 21. God's *ſtanding at mens' right hand*, imports his regard to them, and readineſs to plead their cauſe, and aſſiſt and comfort them, Pſal. xvi. 8. and cix. 31. Satan's *ſtanding at men's right hand*, imports his accuſing of them, hindering them from their work; and his readineſs to torment them, Zech. iii. 1. Pſal. cix. 6. In giving alms, we are not to let our left hand know what our right doth; *i. e.* are to beſtow them with all proper ſecrecy, and with no proud oſtentation, Matth. vi. 3. Though *hand join in hand*; *i. e.* though all men ſhould uſe their moſt vigorous and concurrent effects to protect a wicked man, he ſhall not go unpuniſhed, Prov. xi. 21. To *be in the hand* of perſons, is to be in their poſſeſſion, or under their management; or under their power and dominion, Job xii. 6. Gen. xxxix. 6. 2 Kings xxi. 14. Pſal. xxxi. 15. To have one's life or ſoul *in* his *hand*, is to be in extreme hazard of death, 1 Sam. xix. 5. Job xiii. 14. Pſal. cxix. 109. As hands are the inſtruments of action, doing, or receiving, they are oft the emblems of power and work. God's *hand*, or *right hand*, ſignifies his power, and the exertion thereof, either in a way of mercy or wrath, Pſal. lxiii. 8. Deut. xxxii. 4. So his powerful influence to inſtruct, or ſupport a prophet, is called his *hand* being on or with him, 1 Kings xviii. 46. Ezek. i. 3. and iii. 14. His judgments executed, are called his *heavy hand*, 1 Sam. v. 11. His *ſtretching out his hand*, imports his exertion of his power to protect and deliver his friends, or terribly puniſh his foes, Exod. iii. 20. He will not *ſtretch out his hand* to the grave, though they cry in his deſtruction. Let friends mourn ever ſo bitterly,

HANGING.

STONING.

J. Ford Sc.

JEWISH PUNISHMENTS.

God will not, by his power, bring me, or any other dead man, to life again: nor will he purſue me further than the grave with his judgments, Job xxx. 24. Chriſt ſits at God's *right hand*; he is inſtated in his higheſt favour, and in the higheſt honour and authority, Rom. viii. 34. His *ſtretching out his hands* to men in the goſpel, denotes his earneſt calling of them, his readineſs to receive them, and ſupply them out of his fulneſs, Iſa. lxv. 2. Prov. i. 24. Length of days is in his, or wiſdom's *right hand*, and in *his left* riches and honour. *Hands weak*, or *hanging down*, denote perſons diſpirited, and unfit for action, Job iv. 3. Heb. xii. 12. *Clean* and *holy hands*, denote a blameleſs and holy practice, Pſal. xxiv. 3. 1 Tim. ii. 8. *Hands defiled* and *bloody*, denote a practice corrupt and murderous, Ezek. xxiii. 37. Iſa. i. 15. *Slack hands*, import a careleſs, inactive practice, Prov. x. 4. To do a thing *by the hand* of others, is to do it by their miniſtry and ſervice, Exod. iv. 13. Lev. viii. 36. and x. 11. and xxvi. 46, &c.; and ſo wicked men are called the *hand of God*; as by them he executes much of his providential work on earth, particularly in correcting his people, Pſal. xvii. 14.

Handbreadth was a meaſure of about four inches. Our days are as an *handbreadth*; they are very ſhort, and their ſhortneſs ought to be ever before us, Pſal. xxxix. 5. *Handmaid*, a woman-ſervant: ſo women in general are called, in the language of humility, Ruth iii. 9. Pſal. cxvi. 16. The ceremonial law is called an *hand-writing* againſt us; its rites witneſſed guilt, and deſert of death; and it was a means of barring the Gentiles from the church of God, Col. ii. 14. Darts caſt by the hand, are called *hand-ſtaves*? Ezek. xxxix. 9.

HANES. See TAHPANHES.

HANG. God *hangeth* the earth upon nothing; by mere power he preſerves it in its proper place, a ball ſurrounded, at immenſe diſtance, by the viſible heavens, Job xxvi. 7. On the two commandments, of loving God and our neighbour, *hang* all the law and the prophets: every duty pointed out in the law and prophets is comprehended in theſe two things; and every hiſtory, doctrine, promiſe, and threatening, tends to promote this love, Matth. xxii. 40. *Hanging* was an ancient PUNISHMENT, Gen. xl. 22. Joſh. viii. 29. The *hanged* malefactors of Iſrael were not to remain on the tree all night. They were emblems of Chriſt's being curſed and crucified for us, and of his ſatisfying the penalty of the broken law by his death, and thereby removing the iniquity of a land in one day, Deut. xxi. 23. Gal. iii. 13.; for crucifixion is called *hanging*, Luke xxiii. 39. Acts v. 30.

HANNAH. Her huſband Elkanah was a Levite of mount Ephraim, the 17th in deſcent from Kohath the ſon of Levi; and had two wives, Hannah and Peninnah. The former was exceeding pious, and the darling of her huſband; but the latter had children, and upbraided Hannah with her want of them. As Elkanah and his whole family attended one of the ſolemn feaſts at Shiloh, of his ſhare of his ſacrifices, he, at their feaſt, gave Peninnah and her children their ſeveral portions; but to Hannah he gave the beſt part of the peace-offering that fell to his ſhare, or beſt part of the paſſover-lamb. At theſe entertainments, it was Peninnah's common practice to reproach Hannah with her barrenneſs. Hannah at laſt took it ſo ill,

that she could not eat. To comfort her, Elkanah told her, that his distinguished regard to her was better than ten children. After eating a little, Hannah retired to the court of the tabernacle, prayed with great fervour for a child, and vowed to surrender him, as a Nazarite for life, to the service of God. Eli the high priest, observing her lips move, but not hearing her words, upbraided her, as if she had been drunk. She told him her case, and he wished the Lord might grant her request. Divinely impressed that he would grant it, she went home cheerful. She had scarce returned to Ramah, the place of their abode, when she conceived; and, in due time, bare him, and called him *Samuel*, because she had *asked* him of, and *lent* him to the Lord. After she had weaned him, and he was three years old, she carried him to Shiloh; and, with an oblation of three bullocks, an ephah of flour, and bottle of wine, presented him before the Lord, and put him under Eli's tuition; representing, that, as she had obtained him by prayer, so she had given him up for life to the service of God. On this occasion she composed an hymn, celebrating the holiness, greatness, wisdom, power, and mercy of God. At an after-feast, as she gave Eli a coat for her son, he blessed her, and wished her more children. She bare other three sons and two daughters, while, it seems, Peninnah's children died, 1 Sam. i. and ii.

HANUN; the son and successor of Nahash king of the Ammonites. Persuaded by evil counsellors, he used David's ambassadors, sent to him with compliments of condolance after his father's death, as if they had come to spy the country, where it might be most easily attacked; he ordered their beards to be shaved, and cut off their clothes by their middle. He immediately thought this would be taken ill, and prepared for a war with the Hebrews. Once and again he procured an assistant army from the Syrians: but all his forces being defeated in sundry battles, and the Syrians giving up with him, his whole kingdom was taken, and Rabbath his capital, after a siege of some months, destroyed: his crown, weighing (or worth) a talent of gold, and all he had, being seized by David, it is probable himself was slain, and his brother Shobi, who brought victuals to David at Mahanaim, made deputy-governor of the kingdom under David, 2 Sam. x. xi. xii. and xvii. 27,—29.

HAPPY. This word is chiefly applied in scripture to that comfort, peace, and joy, which are the consequences of the gospel. Israel of old was deemed happy, because of the divine blessing, presence, and protection, Deut. xxiii. 29. The people whose God is the Lord, or the church blessed with his presence, is called *happy*, Psalm cxliv. 15. The man who is chastened is *happy*, because chastisement is an evidence of the care of heaven, Job v. 17. James v. 11. 1 Pet. iii. 14. and iv. 14.

HARAN, the eldest son of Terah, and brother of Abraham, and father of Lot, and of two daughters, viz. Milcah and Iscah. As he died young, it seems his two brothers married his two daughters, Abraham Iscah or Sarah, and NAHOR Milcah. Out of respect to his memory, it is probable that his father called the place of their future abode, HARAN, HARA, or CHARRAN, Gen. xi. 27,—32. Acts vii. 2. Here Terah died; and Jacob dwelt with his uncle Laban, Gen. xxvii. 45. and xxix. It seems

to have been situated between the rivers Chebar and Euphrates, considerably northward of the place where they meet. The people of it carried on a trade with the Tyrians, Ezek. xxvii. 23.

HARD. Beside its natural signification of the hardness of matter, it signifies, (1.) Powerful; having much influence; thus the sons of Zeruiah were *too hard* for David to get any of them punished, 2 Sam. iii. 39. (2.) Difficult; what can scarcely be got done, or understood; hence we read of *hard* causes, questions, and language, Exod. xviii. 26. 1 Kings x. 1. Ezek. iii. 5. (3.) What is cruel, unsupportable, troublesome, and unmerciful: hence we read of *hard* bondage, a *hard* saying, a *hard* man, Exod. i. 14. John vi. 60. Matth. xxv. 24. *Hardness* of spirit, expresses great inward sorrow and trouble, 1 Sam. i. † 15. *Hardness* of heart, imports stupidity and obstinacy in sinning, Ezek. iii. 7. Manifold troubles are called *hardness*, because difficult to be borne, 2 Tim. ii. 3. God's *hardening* men, imports his just withholding of his gracious influences from them while they continue impenitent; and his permitting Satan, sinful companions, and their own lusts, to draw them into one sin after another, and render them bold and obstinate in wickedness, Exod. iv. 21. and vii. 3. and xiv. 4, 17. and ix. 12. and x. 1, 10, 27. Men *harden* their heart, face, or neck, when they grow obstinate in wickedness, and refuse to be reclaimed, 1 Sam. vi. 6. Jer. v. 3. Prov. xxix. 1. To *harden one's self in sorrow*, is with bravery to endure violent pains from an eager desire of death, Job vi. 10.

HARE; a well-known animal, which was unclean under the law, as it did not divide the hoof, Lev. xi. 6. Deut. xiv. 7.

HARLOT. See WHORE.

HARNESS; the furniture of a horse, to render him fit for work or war, Jer. xlvi. 4.: but it is more frequently taken for a set of defensive armour, as a coat of mail, brigantine, and habergeon, 1 Kings xxii. 34. The children of Israel went up out of Egypt *harnessed*, girded as for war: but the word may be rendered, by *five in a rank*, Exod. xiii. 18. He that *puts on his harness* ought not to boast as he that puts it off; he that only prepares for battle ought not to boast as if he had got the victory, 1 Kings xx. 11.

HAROD; a place in the valley of Jezreel, near the foot of mount Gilboa, and seems to have had its name from the *trembling* of the Hebrews, or Midianites, near to it. Here Gideon mustered his army, Judg. vii. 1.; and here Elikah and Shammah, two of David's mighty men, seem to have been born, 2 Sam. xxiii. 25. 1 Chron. ii. 27.

HAROSHETH of the Gentiles; a city of Galilee, near the lake of Merom, whereabout many Heathens dwelt, and where Sisera resided, and to the very gates of which his routed army were pursued, Judg. iv. 2, 16.

HARP. That kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. From Isaiah's saying, that his bowels sounded in mourning as a harp, and from other evidences, it appears that its sound was of a grave and querulous kind; nay, its very name KINNOR, signifies what is sad and lamentable.—Solomon's harps were of wood, 1 Kings x. 12. Harps were used both in sacred and civil music, 1 Sam. xvi. 16, 23. During the captivity in Babylon, the Levitical singers hanged their harps, as useless, on the willow-trees on the banks of the Euphrates, and other rivers in Chaldea, Psal. cxxxvii. 2. *Playing on the harp*, often denotes grave and

cheerful praise of, and thanksgiving to God, Psal. xxxiii. 2. and xliii. 4. and cxlix. 3. The saints are likened to *harpers*, because with gravity, cheerfulness, and holy skill, they praise the Lord for his goodness, Rev. v. 8. and xiv. 2.

HART. See DEER.

HARVEST. The harvest, or time of cutting down and gathering in corns, is different according to the soil and warmth of countries. In Canaan it began in March, and was finished about the middle of May. As the harvest is a time of great importance for laying up provision, any time of gainful labour is called *harvest*; hence a sleeper in *harvest* causeth shame to himself and his friends, Prov. x. 5. A time of God's destructive judgments, whereby he cuts down many, and carries them into the eternal state, is likened to an harvest; hence we read of an *harvest* on Babylon and Judah, Jer. li. 33. Hos. vi. 11. A people ripened by sin for destruction, are likened to a *harvest*, or crop ready for the sickle of God's vengeance, Isa. xviii. 5. Joel iii. 13. Rev. xiv. 15. A remarkable time of success of the gospel is called harvest, Matth. ix. 36, 37. John iv. 36, 37. The day of judgment is likened to a *harvest*; the saints shall be gathered into Jesus's barn, his heavenly mansions, and the wicked into hell-fire, Matth. xiii. 30, 39, —42. The Assyrians were like *harvest*-men; they destroyed the nations, cut them down, and even *gleaned*, cutting off the remnant that were left at first, Isa. xvii. 6.

HASTE; HASTEN. To *hasten* righteousness, is to execute judgment and justice with all proper speed, Isa. xvi. 5. To *hasten* to the coming of the day of God, is earnestly to long after, and prepare for the last judgment, 2 Pet. iii. 12. HASTY persons, are such as are rash and inconsiderate, Prov. xiv. 29. The suddenly-approaching judgments of God are likened to it, Isa. xxviii. 4.

HATE. To *hate*, is not always to be understood rigorously. It frequently signifies no more than a lesser degree of love, Deut. xxi. 15. "Thus our Saviour says, that he who would follow him, *must hate father and mother*; that is, should love them less than Christ, less than his own salvation. Solomon says, "that he that spareth his rod, hateth his son," Prov. xiii. 24. There is a malicious hatred of the persons of men, not of their sins; thus Ahab hated the Lord's prophet Micaiah, 1 Kings xxii. 8. And wicked men do thus *hate* the righteous, Psal. xxxiv. 21. "They that hate the righteous shall be desolate." There is also an hatred of the sins of men, not of their persons, thus the righteous *hate* even the garment spotted with corruption, Jude 23. "What I hate, that do I," Rom. vii. 15. The godly *hate* sin, because it is a breach of God's law.

HAVEN; a sea-port, where ships lie at rest. Zebulun was a *haven for ships*; they had convenient harbours in their part of the coast of the Mediterranean sea, Gen. xlix. 13. A place on the east end of Crete was called *the fair*, or beautiful *haven*, Acts xxvii. 8.

HAVILAH; (1.) The second son of Cush, and grandchild of Ham. It is probable that he and his posterity peopled, and gave name to the land of Havilah, on the north-west of the Persian gulf, and which was the east border of the Ishmaelites and Amalekites, Gen. x. 7. and xxv. 18. 1 Sam. xv. 7. (2.) The twelfth son of JOKTAN, whose posterity were probably the Chaloteans or Avalites, that dwelt near the Sabeans, on the Avalitic bay, southward of the former Havilah, Gen. x. 27.

HAVOCK. See RUIN; WASTE.

HAVOTH-JAIR, the *villages* or *hamlets of Jair*, I think, lay on the north or north-east of mount Gilead, Numb. xxxiii. 41.

HAURAN, or AURANITIS; a country on the north-east of Canaan, near Damascus. Since, according to Luke, Philip ruled over Iturea Trachonitis, and according to Josephus, over Batanea or Bashan, Auranitis, and Trachonitis, one is tempted to think, Iturea is the same with Auranitis. Jerome mentions Haurine as a city in the wilderness of Damascus: but Abulfeda, an Arabic prince, informs us, that Bozrah or Bostra was the capital of Hauran, Ezek. xlvii. 18.

HAWK: a well-known fowl. Hawks are quick-sighted, swift-winged, ravenous, and very courageous. Men often use them to catch fowl, hares, &c. In the winter they go off to warmer climates, Deut. xiv. 15.

HAZAEL. It is probable he was the Syrian general after Naaman, who possibly gave up his post, rather than lead armies against the Israelites. Elijah had been divinely ordered to anoint him king over Syria. Elisha, about eleven years after Elijah's translation, went north to Syria. Benhadad the king being sick, sent Hazael to the prophet to ask if he should recover. Elisha replied, that though his disease was not mortal, he would never recover. He also with tears told Hazael, that he foresaw the horrid barbarities which he would exercise on the Israelites. Hazael replied, that he had neither power nor inclination to do these horrid things. Elisha told him that he would become king of Syria, and then do them. Hazael returned to his master, and said, he would certainly recover; but next day he stifled him with a wet cloth; and, by his influence in the army, seized the throne. Immediately after, when Jehu gave up the siege or care of Ramoth-Gilead to fix himself on the throne of Israel, Hazael took the opportunity to ravage almost all the country of Reuben, Gad, and Manasseh, beyond Jordan. He burnt their cities; dashed their children to pieces, and ripped up their women with child, 2 Kings viii. 7,—13. and x. 32, 33. After the death of Jehu, he ravaged the kingdom of the ten tribes westward of Jordan, and reduced the country to an almost desert, 2 Kings xiii. 3, 7, 22. About the 44th year of his reign, he took Gath from the Philistines, and marched to lay siege to Jerusalem; but Joash, by large presents, diverted him; but the very next year, a small army of Syrians invaded Judah, and defeated Joash's mighty host, slew his princes, and carried off a great spoil, 2 Kings xii. 17, 18. 2 Chron. xxiv. 23, 24, 25. After Hazael had reigned about 50 years, he was succeeded by Benhadad his son, about A. M. 3170.

HAZARMAVETH, the third son of Joktan, and father of the Adramytæ, Chatramotitæ, or Chatramonitæ, in Arabia-Felix. There is still a place in the south parts of that country, called Hadramaut, which is nothing else than the Arabic pronunciation of Hazarmaveth, Gen. x. 26.

HAZOR; (1.) A strong city on the west side of the lake of Merom, and the capital of the principal kingdom of the Canaanites in these quarters. Joshua having routed Jabin the king of it and his allies, burnt it, and afterwards gave it to the tribe of Naphtali, Josh. xi. 10. and xix. 36.; but the Canaanites again erected a kingdom in it, and Jabin governed it, Judg. iv. 2. Possibly Barak burnt it a second time. So-

lomon seems to have repaired it, 1 Kings ix. 15. Tiglath-pileser took it, and transported the inhabitants to his eastern territories, 2 Kings xv. 29. (2.) A noted city and capital of a kingdom of Arabia the Rocky. Some think it was the same with Petra; but it is far more certain, that the Chaldeans took and demolished it, Jer. xlix. 28,—33.

HEAD. This being the uppermost, and a chief part of the body, is often put for the whole man; so blessings come on the *head*, the whole person of the just, Prov. x. 6.; and men have their way recompensed on their *head*, Ezek. ix. 10.: and to endanger one's head, is to expose his life, Dan. i. 10. To *lift up one's own head*, is to rejoice, Luke xxi. 28.; or to grow proud, rebel against God, in a bold and daring manner, Psal. lxxxiii. 2. To *lift up the head* of another, is to exalt him to honour, Gen. xl. 13. Jer. lii. 31. *Shaking* or *wagging* of the *head* at one, implies contempt, mockery, insult, Psal. xxii. 7. The anointing of the *head* imports joy and prosperity, Eccl. ix. 8. Psal. xxiii. 5. and xcii. 10. Matth. vi. 17. Luke vii. 46. Iniquities going *over our head*, imports that our guilt is very great, and our apprehension of it, and our affliction for it like to sink us, Psal. xxxviii. 4. Men *riding* over our *heads*, imports great oppression, and slavery, Psal. lxvi. 12.

Whatever is more excellent, or hath power over, or gives influence and direction to others, is called the *head*. God is the *head* of Christ, he sets him up in his mediatorial office, and gives him his power and authority, 1 Cor. xi. 3. Christ is the *head* of the corner, and *head* of his church, excelling in dignity, governing her, and communicating light, life, provision, and comfort to her; and he is the head of all things to her, as he rules and governs them for her advantage, Col. i. 18. Eph. i. 22. The church's *head* upon her, like Carmel, is the Christian hope, Song vii. 5. Having her crown of twelve stars *on her head*, imports her bold and open profession of divine truths, preached by the twelve apostles, Rev. xii. 1. The *head* of the serpent which Christ bruises, is his power, authority, and chief interest, Gen. iii. 15. The *head of the leviathan*, which God brake in the waters, is the king of Egypt, and his mighty host, drowned in the Red sea, Psal. lxxiv. 13, 14. Isa. li. 9. A husband is the *head* of a wife, to protect, rule, and direct her, 1 Cor. xi. 3. Kings and great men are the *heads* of a nation, who excel the rest in power and dignity, and rule and protect them, Exod. xviii. 25. Mic. iii. 1. Isa. i. 5. Capital cities are the *head* of a kingdom, Isa. vii. 8. The seven *heads* of the Romish beast are the seven forms of government at Rome, by kings, consuls, tribunes, dictators, decemvirs, emperors, and popes, and also the seven hills on which Rome is built, Rev. xiii. 1. and xvii. 9. The hurtful *heads* of the Turkish cavalry, like *lions heads*, denotes their terrible force, fierceness, and cruelty, Rev. ix. 17, 19. The *whole head* is sick, and the *whole heart* is faint:—there is nothing but wounds and bruises:—men of power, of wisdom, of professed piety, and the more poor and naughty, are all corrupted, and every man is thoroughly tainted in all his powers with sin, Isa. i. 5, 6.

To HEAL; (1.) To cure the ailments of one's body, Matth. iv. 24. (2.) To cure the maladies of mens' soul, by forgiving their sin, turning them from it to God, and filling them with spiritual comfort, Rev. xxii. 2. Psal. vi. 2. God's

faving health is his falvation, or his Son in his faving offices, Pfal. lxvii. 2.; and he is the *health* of his people's countenance; he chears and exhilarates them, Pfal xlii. 11. (3.) To heal nations and churches, is to redrefs their grievances, purge out their corruptions, and reduce them to a fixed or regular ftate, Jer. xiv. 19.; and their *health and cure* is their civil and religious profperity, Jer. xxx. 17. and viii. 22. and li. 8, 9. Falfe prophets *heal* by flattering men in their fins, and encouraging them in falfe hopes of deliverance and profperity, Jer. vi. 14. and viii. 11.

HEAP; much water, earth, or ftones ftanding up, &c. Exod. xv. 8. Ruth iii. 7. Zech. ix. 3. Hab. iii. 15. 2 Sam. xviii. 17. *Heaps on heaps* denote great multitudes, Judg. xv. 16. Cities are reduced to *heaps* of rubbifh, when utterly deftroyed, Ifa. xvii. 1. and xxv. 2. Mic. i. 6. Jerufalem was built on *her own heap*, when rebuilt on the hills on which it ftood.

HEAR, HEARKEN; *give ear.* God's *hearing* or *hearkening* denotes his perfect knowledge and obfervation of things, Pfal. lxxviii. 21, 59. Jer. viii. 6. Exod. ii. 22.: his *hearing* of prayers, or *hearkening* to them, denotes his gracious acceptance of, and anfwer of them, by granting what is requefted, Job ix. 13. Chrift fpeaks the things which he has *heard* of the Father, which, as God, he knows as well as the Father; or rather, which his manhood hath learned from, or concerning the Father, and which the Father has given him a commiffion to publifh to men, John viii. 26, 40. Men *hear*, when they perceive what is pointed out, and ponder it, receive it into their heart by faith, and obey or put it in practice: they *hear* God and Chrift, when they receive the truth into their heart, with a cordial purpofe to obey it, Ifa. lv. 3. Matth. xvii. 5. John x. 27.: they *hear* his rod, when they ponder the nature of it, and the defign of it, and ftudy to act anfwerably thereto, Mic. vi. 9. Falfe teachers are *heard*, when their doctrines are regarded, and obeyed, 1 John iv. 5. Men *hear*, but underftand not, *fee*, but perceive not, when, amid their inftruction and natural apprehenfion of divine truth, they have no fpiritual and faving view thereof, Ifa. vi. 9, 10. Judges *hear* caufes, when they examine and determine in them, 2 Sam. xv. 3. To *hear in the* ear, is to hear fecretly, as it were from a whifper, Matth. x. 27. *Caufe me*, thy Redeemer, *to hear* thy voice of prayer or praife: or *caufe me to be heard*; commend and fpeak of me to others, Song viii. 13. *Hearing* fometimes denotes the thing heard; fo *hearing* of faith is the doctrine believed, Gal. iii. 2, 5.

HEART. The human *heart* is that fubject with which we are moft familiar, yet of which we are moft ignorant. Although it is the feat of the affections and paffions, in the fenfe in which it is ufed in fcripture, and therefore we are accuftomed to its operations on every occafion, yet God only knows it, Jer. xvii. 10. The Lord Jefus Chrift, who demonftrated his Godhead on many occafions, by exercifing that attribute of the true God fearching the heart, declares, that from the heart of man proceeds every evil, Matth. xv. 18. No fooner did unbelief enter the heart of man, than the heart became *evil*; and every thing which it has produced fince, has been the fruit of this evil; that bitter root, from whence all the corruption and luft that has fince reigned within man has fprung. It was early teftified that the heart, and every ima-

gination of it, was only evil, Gen. vi. 5. *The heart is deceitful above all things, and desperately wicked.* We observe natural temper, education, and different circumstances, producing great diversity of character among the human race; but that the great fountain, the heart, is equally and completely contaminated and defiled in all the human race, is *the truth of God*, let man say what he will. This subject merits some attention. It is very observable, that as the great evil which, in the human heart, corrupts and defiles it is unbelief; so the only purifier of the heart mentioned in the scripture, is *the faith of the gospel*, Acts xv. 9. The gospel comes to man's heart or conscience; it speaks there; nay, so forcible is its language, that when resisted, it is called hardening the heart. Thus the Lord himself reproved the disciples going to Emmaus; "O fools, *and slow of heart to believe*, &c. ought not Christ to have suffered these things, and to have entered into his glory," Luke xxiv. 25. With the heart man believeth unto righteousness, because the truth concerning Christ, that he died for our sins and rose again for our justification, gives the answer of a good conscience towards God. Where this truth is believed, it is received in an honest and good heart. Now although, while in this body, the same corrupt principles remain in the heart, yet if the heart be established on the grace of the gospel, it will teach to mortify the deeds of the body; and to live soberly, righteously, and godly. The effect of the gospel on the heart will be evident, for the statutes of the Lord's righteousness *rejoice the heart*, Psal. xix. 8.; it teaches to cleave to the Lord with purpose of heart; and this is what Ezekiel calls giving a heart of flesh for the stony heart, Ezek. xxxvi. 26. He whose heart is made merry by the gospel hath a continual feast, Prov. xv. 15. *To want heart*, sometimes denotes to want understanding and prudence, Hos. vii. 11. Ephraim is like a silly dove *without heart*; they call to Egypt, they go to Assyria. They have no judgment or understanding of the right way to free themselves from their troubles, which is seen in their seeking to Egypt and Assyria. *O fools and slow of heart*, ignorant men, without insight and understanding, Luke xxiv. 25. "This people's heart is waxed gross; lest they should understand with their heart," Matth. xiii. 15. Their heart is stupified, so as to be destitute of understanding; they resist the light, and reject all impressions of truth. "The prophets prophesy out of their own hearts," Ezek. xiii. 2. They prophesy according to their own inclinations and affections, and what their own imaginations suggest to them, without any warrant from God. "To lay any thing to heart, to set one's heart on any thing," that is, to remember it, to apply one's self to it, to have it at heart. "No man layeth it to heart," no one concerns himself about it, Jer. xii. 11. The heart dilates with joy, contracts with sadness, breaks with sorrow, grows fat and hardens in prosperity; it resists truth; God opens it, prepares and turns it as he pleases. "To steal one's heart," is an expression in Gen. xxxi. † 20. Jacob stole away the *heart* of Laban; that is, he went away without his knowledge and consent. The *heart melts* under discouragement; *the heart forsakes one* under terror; the *heart is desolate* in amazement; the *heart is fluctuating* in doubt. To *speak one's heart*, to comfort him, to say pleasing and affecting things to him.

By the *heart* likewise the middle of

any thing is meant: Tyre is in the *heart of the seas*, in the midst of the seas, Ezek. xxvii. 4. "We will not fear though the mountains be carried into the heart, or midst of the sea," Psal. xlvi. 2. "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth," in the grave, Matth. xii. 40.

HEARTH. The bones of sore afflicted persons are likened to an *hearth*. The governors of Judah, the Maccabees, and others, were, or shall be, as an *hearth* or chimney full of fire among wood; they marvellously did, or shall cut off and consume their enemies round about, Zech. xii. 6.

HEAT. See HOT.

HEATH; a well-known shrub that grows in barren moors: it *knows not when good cometh;* doth not flourish in the spring, but towards the end of summer. Men are likened to it, as they are contemptible, and do not profit in true godliness amidst the merciful providences of God, Jer. xvii. 6. It likewise represents men in a destitute and concealed condition, Jer. xlviii. 6.

HEATHEN. See GENTILES.

HEAVE; to lift up towards heaven, Numb. xv. 20

HEAVEN; (1.) That region where God especially displays his glory, amidst holy angels and glorified saints; this is called the *third heaven*, and *heaven of heavens*, because more glorious and distant than the other, 2 Cor. xii. 3. 1 Kings viii. 27. (2.) The region in which the sun, moon, stars, and comets are placed, Psal. xix. 1. The ancients imagined it a solid extended vault: but from the equality of the motion of the planets from time to time, without diminution, it seems to be really void of matter, and the luminaries keep their respective places by virtue of their own attraction and gravitation, subordinated to the preserving power and direction of God. From the long absence of comets, and the late appearance of new stars, it is plain, that the extent of this region is inconceivable to mortals. (3.) The atmosphere, or region of AIR, that surrounds our earth, and where birds fly, and clouds move, &c. Matth. vi. 26. When a thing goes far up in this, it is said to be *to be up to heaven;* so the flames from Sinai burnt into the *midst of heaven*, Deut. iv. 11.; and the cities of Canaan are said to be *walled up to heaven*; Deut. i. 28. God, angels, and saints, are called *heaven*, because they dwell in it: *i. e.* God, when it is said, the *Heavens* do rule, and that men sin against *Heaven*, Dan. iv. 26. Luke xv. 21.; or a doctrine to be *from Heaven*, Luke xx. 4.; the angels and glorified saints, when it is said, the *heavens* are not clean in his sight, and the *heavens* are called to rejoice, Job xv. 15. Rev. xviii. 20. The *new heavens and new earth*, are the renewed state of nature after the last judgment, Rev. xxi. Isa. lxv. 17. and lxvi. 22. 2 Pet. iii. 13. A civil state is likened to the *visible heavens*; and the sun, moon, and stars of it, are its king, councils, and great men; these fall from heaven, or become black, when it is overturned and ruined, Isa. xiv. 12. Matth. xxiv. 29. Rev. vi. 13. and viii. 12. God's wonders, righteousness, &c. are *declared by the heavens*, when saints and angels celebrate the same; or when they are shown in the most evident and open manner, Psalm lxxxix. 5. and l. 6. God's mercy and faithfulness are *in*, or *established in the heavens*; are very great, visible, firm, and cannot be withstood, Psal. xxxvi. 5. and lxxxix. 2. Sins

grow up to the heavens, when they are great, and boldly committed, Ezra ix. 6. Gen. xviii. 20, 21. Sometimes the prophets addreſs the *heavens* and *earth*, in ſpeaking of mens' ſin, to ſignify the dreadful nature of it; as if ſufficient to terrify the very heavens and earth, Iſa. i. 2. Jer. ii. 12. Deut. xxxii. 1.

HEAVENLY, is what dwells in, belongs to, or comes from heaven, Matth. vi. 14. John iii. 12. Heb. vi. 4.

HEAVY. Whatever is burdenſome or afflicting to body or mind, is called *heavy*; as the hand or judgments of God, 1 Sam. v. 6.; an oppreſſive tax, Neh. v. 18. 1 Kings xii. 4.; bad news, 1 Kings xiv. 6.; and the outrageous wrath of a fooliſh man, Prov. xxvii. 3. An heart is *heavy*, when it is ſad, 1 Kings xxi. 4. Eyes are *heavy*, when they can ſcarce look up for drowſineſs, Matt. xxvi. 43. Ears are *heavy*, when men are dull and inattentive, Iſa. vi. 10. Hands are *heavy*, when one is wearied with holding them up, Exod. xvii. 12. Chriſt was very *heavy*, when his ſpirit was oppreſſed and filled with ſorrow under the unſpeakable preſſure of his Father's wrath, Matth. xxvi. 37. *Heavineſs*; great grief and trouble of mind, Ezra ix. 6. Rom. ix. 2.

HEBER, EBER, the ſon of Shelah, and great grandchild of Shem. He had two ſons, Peleg and Joktan, whoſe poſterity afterward peopled Meſopotamia, and weſtward of it, and part of Arabia-Felix, Gen. x. 24,—30. and xi. 14,—26. 1 Chron. i. 18,—42. *The children of Eber* afflicted by ſhips from Chittim, may ſignify the Meſopotamians afflicted by the Greeks under Alexander and his ſucceſſors; and the Jews haraſſed by the Romans under Pompey, Veſpaſian, Titus, Trajan, Adrian, &c. Numb. xxiv. 24.

HEBREWS; ſo Abraham, Iſaac, Jacob, and his deſcendants are called. We cannot believe they received this name only from HEBER: for why ſhould this branch bear his name rather than any other of his family, unleſs that they retained his religion? Nor is Abraham ever called an Hebrew, till he had paſſed the Euphrates to the weſtward. An *Hebrew of the Hebrews*, is one who is deſcended from Hebrew parents, both father and mother, Phil. iii. 5. Sometimes only theſe Jews were called Hebrews who ſpoke the Hebrew language, in contradiſtinction to the Jews who ſpake the Greek, Acts vi. 1. God had promiſed to Abraham, that he would render his ſeed extremely numerous. It was long, however, before the promiſed ſeed made any remarkable appearance. Abraham's ſeed by Iſhmael, and the ſons of Keturah, indeed mightily increaſed; but neither theſe, nor the poſterity of Eſau, were the promiſed offſpring. In Jacob's twelve ſons it firſt began to increaſe; and in after times they were called *Iſrael*, or *Jacob*, from their progenitor; and in times ſtill later were called *Jews*, ſuch of them as were known, from the name of JUDAH. In about 210 or 215 years, they increaſed in Egypt, from 70, to between two and three millions, men, women, and children. While Joſeph lived, who had preſerved the Egyptian nation amidſt a terrible famine, they were kindly uſed by the Egyptian monarch; but ſoon after were terribly oppreſſed. From a ſuſpicion that they might, in proceſs of time, become too ſtrong for the natives, they were condemned to labour in the moſt ſlaviſh employments. The more they were oppreſſed, the more they multiplied. The midwives, and others, were therefore ordered to murder every male-infant at the

time of birth; but the midwives ſhifted the horrible taſk. Every body was therefore ordered to kill the Hebrew male-children wherever they were found: the females they intended to incorporate with the Egyptians. After they had been thus miſerably oppreſſed for about an hundred years, and on the very day that finiſhed the 430th year from God's firſt promiſe of a ſeed to Abraham, and about 400 years after the birth of Iſaac, God, by terrible plagues on the Egyptians, obliged them to let the Hebrews go, under the direction of MOSES and AARON. As the Hebrews due wages had been denied them, God, the ſupreme judge and proprietor of all, ordered them to aſk a vaſt deal of precious things from the Egyptians, and carry them off. Thus they departed peaceably, and with great wealth, and without ſo much as one of their number weak or ſickly; and a mixed multitude of Heathens attending them, and who were afterward a ſnare to them, Gen. xv. and xvii. and xxii. with Exod. i.—xiii. Acts vii. Neh. ix. God directed the Hebrew march by a cloud, which in the day was duſky, and ſcreened them from the heat, and in the night was fiery, and gave them light. He directed them not by the near way to Canaan, leſt their early encounters with the Philiſtines ſhould tempt them to return back into Egypt; but cauſed them to march towards the ſouth-eaſt, and into the ſtreights of Pihahiroth, where there were mountains on each ſide, and the Red Sea before them. Pharaoh, expecting they were now entangled, purſued them with a mighty army, to bring them back. The Lord opened a paſſage through the Red ſea for the Hebrews; but the Egyptians, attempting to follow them, were drowned. The Hebrews were now in a dry and barren deſert; nor had they brought proviſion for the journey. God ſupplied them with water from a flinty rock, and with manna from heaven. Moreover, he regaled them with quails in the deſert of Sin. By means of Moſes's prayers, and Joſhua's bravery, he enabled them to rout the Amalekites, who barbarouſly fell on their rear. Having got officers of thouſands, hundreds, fifties, and tens, ſet over them, they marched ſouthward along the eaſt ſide of the weſtern gulf of the Red ſea, and came to mount Sinai, about fifty days after their departure from Egypt. Their God, in a moſt tremendous manner, from the midſt of a terrible fire on the top of the mount, and after the moſt fearful thundering, avouched them for his peculiar people, intimated to them his laws, and confirmed the authority of Moſes as their leader. While Moſes tarried in the mount, they ſo far loſt the impreſſion of every thing they had ſeen and heard, that they formed and worſhipped a golden calf. This being deſtroyed, and 3000 of the principal idolaters cut off by the ſword of the zealous Levites, God, at the interceſſion of Moſes, ſpared them; renewed to them the tables of his law; and his tabernacle was erected among them; and Aaron and his ſons conſecrated to the prieſthood. The numbers of their fighting men were taken, and arranged in four great diviſions, three tribes in each; and the manner of their marching and encampment was appointed: the tabernacle was dedicated, by the oblations of their chief princes, on 12 ſeveral days; and the Levites were conſecrated to the ſacred ſervice of it, in room of the Hebrews firſt born; and the paſſover was again obſerved in the firſt month of the ſecond year,

after they had come out of Egypt, Exod. xiv.—xl. Lev. i.—xxvii. Numb. i.—x. Neh. ix. Pſal. lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ezek. xx. and xvi. 4,—14.

After they had continued a year at the foot of Sinai, they marched northward, loathed the manna, and were puniſhed with a month's eating of fleſh, till a plague broke out among them. About this time 70 or 72 elders were ſet over them. They quickly arrived on the ſouth borders of Canaan at Kadeſh-barnea; but, for their raſh belief of the ten wicked ſpies, and their contempt of the promiſed land, God had entirely deſtroyed them, had not Moſes's prayers prevented it. They were actually condemned to wander in the deſert till the end of 40 years, till that whole generation, except Caleb and Joſhua, ſhould be cut off by death. During this period, God frequently puniſhed them for their repeated rebellion, murmuring, or loathing of manna. The Canaanites made terrible havock of them at Hormah, when they attempted to enter Canaan, contrary to the will of their God. Above 14,000 of them periſhed in the matter of Korah; or for their murmuring at his and his accomplices death. Multitudes of them were bitten by fiery ſerpents. Twenty-four thouſand of them were cut off for their idolatry, and whoredom with the Midianitiſh women. But God's marvellous favours were ſtill continued: his cloudy pillar conducted and protected them; his manna from heaven ſupplied them with meat; the ſtreams iſſuing from the rock at Meribah, followed their camp about 39 years, whether their way was aſcending or not. Their cloaths never waxed old. At Kadeſh, and at Beer, God anew ſupplied them with water. The intended curſe of Balaam was turned into a bleſſing in their favours. During this period, the cloud conducted them from Kadeſh-barnea on the ſouth of Canaan, back to Ezion-geber, which is on the north-eaſt of Sinai; and then back to the ſouth border of Canaan. This journey, though of no more than a few hundred miles, took them up about 38 years, and it is like they marched hither and thither, ſo that it is in vain to pretend an accurate account of their ſtations. Nor were they yet admitted to enter the promiſed land, but conducted along the ſouth border of Idumea, by a way exceeding rough and fatiguing. At laſt they marched to the north-eaſt, till they came to the head of the river Arnon, and turned weſtward to the Jordan. While they tarried in theſe quarters, they took poſſeſſion of the two powerful kingdoms of Sihon and Og, on the eaſt of Canaan; and made terrible ſlaughter of the Midianites, for enticing them to uncleanneſs and idolatry. After croſſing the Jordan, miraculouſly divided, under Joſhua, the ſucceſſor of Moſes, as their general, they ſolemnly dedicated themſelves to the Lord, by circumciſion, and eating of the paſſover; and, in a war of ſix years, conquered thirty-one kingdoms. On the 7th, the land was divided, and the tabernacle of God ſet up among them at Shiloh; and not long after, they ſolemnly dedicated themſelves to the Lord. Under the name of each tribe, it will appear how exactly their ſtation in CANAAN, and their reſpective fates, correſponded to the prophetic benedictions of Jacob and Moſes, Numb. xi.—xxxvi. Deut. i.—xxix. Joſh. i.—xxiv. Neh. ix. Pſal. lxxviii. cv. cvi. cxiv. &c. Gen. xlix. Deut. xxxiii.

In their entrance to Canaan, God,

to give the Hebrews an horror of idolatry, ordered them to cut off every idolatrous Canaanite; they, however, through sinful pity or sloth, spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages, the Hebrews scarce enjoyed a blink of outward prosperity, but they relapsed into idolatry, worshipping Baalim and Ashtaroth, &c. Micah, and the Danites, introduced it not long after Joshua's death. About this time, the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin. To punish the tribes for their wickedness, and their neglecting at first to consult the mind of the Lord, they, though more than fourteen to one, were twice routed by the Benjamites, and 40,000 of them slain. In the third, all the Benjamites were slain, except 600. Heartily vexed for the loss of a tribe, the other Hebrews provided wives for these 600, at the expence of slaying most of the inhabitants of Jabesh-gilead, and of eluding their oath, in the affair of the daughters of Shiloh, Judg. i. ii. and xvii.—xxi. Their relapses into idolatry, also brought on them repeated turns of slavery from the Heathen, around them. From A. M. 2591 to 2598, they were terribly oppressed by Cushan-rishathaim; but delivered by Othniel. From A. M. 2661 to 2679, by Eglon king of Moab; from which they were delivered by Ehud. Soon after they were delivered from the ravages of the Philistines by Shamgar. From A. M. 2699 to 2719, they were oppressed by Jabin king of the Canaanites; but delivered by Deborah and Barak. From 2752 to 2759, by the Midianites; but delivered by Gideon, whose son Abimelech was a scourge to Israel. From 2799 to 2817, by the Ammonites on the east, and the Philistines on the west; but Jephthah rescued them from the Ammonites. From A. M. 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined; the ark was taken; and for 110 or 130 years afterwards, it was without a settled abode, Judg. i.—xxi. 1 Sam. ii.—vii. Or the servitude of Cushan-rishathaim began, A. M. 2600; that of the Moabites, A. M. 2648; that of the Canaanites, 2747; that of the Midianites, 2807; that of the Ammonites, A. M. 2854; just after the death of Gideon, and 300 years after the death of Moses, Judg. xi. 26.; that of the Philistines, in A. M. 2872. When the Hebrews had been governed by judges, divinely raised up, for about 340 years after the death of Joshua, they took a fancy to have a king, like the nations around them. Saul was their first sovereign. Under his reign, of about 20 or 40 years, they had almost perpetual struggles with the Ammonites, Moabites, and Philistines; and, at his death, the nation was left on the brink of ruin by the Philistines. After seven years struggling, between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David; David became sole monarch of Israel. Under him, the Hebrews subdued their neighbours the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had almost no war, but employed themselves in build-

ings, ſea-trade, and other things grand and pompous. It is plain, however, that they diſreliſhed the taxes which he laid upon them in the end of his reign. To puniſh his, and their idolatry in the latter part of his reign, Rezin the Syrian, and Hadad the Edomite, haraſſed them a little; and after Solomon's death, ten of the Hebrew tribes formed a kingdom of Iſrael or Ephraim for themſelves, under Jeroboam the ſon of Nebat, in oppoſition to the kingdom of Judah and Benjamin, ruled by the family of David. This diviſion which happened about A. M. 3029, and in the 100th or 120th year of their kingdom, tended not a little to the hurt of both parties, by their mutual conteſts. The kingdom of Iſrael, Ephraim, or the ten tribes, had never ſo much as one pious king; and often the royal families were deſtroyed, and others took their place. Idolatry, particularly of worſhipping the golden calves of Bethel and Dan, was always their eſtabliſhed religion, and brought miſeries unnumbered on their head. The kingdom of Judah had wicked and pious ſovereigns by turns; but their frequent relapſes into idolatry often occaſioned terrible diſtreſs to the country. To puniſh the kingdom of Judah, or the Jews, for their apoſtacy, God delivered them into the hand of SHISHAK king of Egypt, who ravaged the country; but appears to have done no hurt to Jeroboam's kingdom, as perhaps he was in league with him. There was almoſt perpetual war between Jeroboam and Rehoboam, and Abijah his ſon. In one battle Jeroboam had 500,000 of his forces cut off by the army of Abijah, which was but the half of his own. From A. M. 3049 to 3115, the kingdom of Judah, for the moſt part, followed the true God, reformed from their corruptions, and had conſiderable proſperity and ſucceſs againſt their enemies, Ethiopians, Edomites, Moabites, &c. Jehoſhaphat had an army of 1,160,000 men. Meanwhile, the Iſraelites under Nadab, Baaſha, Elah, Omri, Ahab, Ahaziah, and Jehoram, were generally in a moſt wretched condition, eſpecially by Ahab's introduction of the worſhip of Baal; and by various famines, and repeated wars with the Philiſtines and Syrians; and by civil broils between Omri and Tibni, 1 Sam. viii. —xxxi. 2 Sam. i.—xxiv. 1 Kings i. —xxii. 1 Chron. x.—xxix. 2 Chron. i.—xx.

Not only was the kingdom of Iſrael, but alſo the kingdom of Judah, the royal family of which had joined in marriage, and other alliance, with the wicked houſe of Ahab, brought to the brink of ruin, after the death of Jehoſhaphat; nor indeed did his ſucceſſors, Jehoram and Ahaziah, deſerve a better fate. From A. M. 3120 to 3232, Jehu and his poſterity governed the kingdom of Iſrael: the worſhip of Baal was aboliſhed; but the idolatry of the calves was ſtill retained. To puniſh this, the kingdom was terribly ravaged, and the people murdered by the Syrians, during the reign of Jehu, and eſpecially of Jehoahaz his ſon; but Jehoaſh, and Jeroboam his ſon, reduced the Syrians, and rendered the kingdom of the ten tribes more glorious than ever it had been. In the beginning of this period, Athaliah for ſix years tyrannized over Judah. After her death, religion was a while promoted under Joaſh, by means of his uncle Jehoiada, the high-prieſt; but they quickly relapſed into idolatry; and during the reigns of Joaſh, Amaziah, Uzziah, as well as of Jotham, numbers ſacrificed in high places, but to the

Lord their God. Nor did the kingdom of Judah recover its grandeur, till the reign of Uzziah.——Under the reigns of Zachariah, Shallum, Menahem, and Pekahiah, the kingdom of the ten tribes was reduced to a moſt wretched condition, by their inteſtine broils, murder of ſovereigns, and Aſſyrian ravages. Under Pekah, they recovered part of their grandeur; but he being murdered by Hoſhea, a civil war of nine years ſeems to have happened; at the end of which Hoſhea found himſelf maſter of the crown. Under Jotham, the kingdom of Judah was moderately happy; but under Ahaz, they relapſed into idolatry, and were terribly haraſſed by the Philiſtines, Syrians, and by the ten tribes under Pekah. About A. M. 3280, the kings of the Hebrews were better than they had been ever ſince the diviſion. Hezekiah of Judah was an eminent reformer, and Hoſhea was leſs wicked than his predeceſſors; but the abounding wickedneſs of both kingdoms had ripened them for ruin. Ignorance, ſtupidity, idolatry, rebellion againſt God, and apoſtaſy from his way, forgetfulneſs of him, ingratitude for his mercies, deriſion of his threatenings, changing of his ordinances, profane ſwearing, violation of ſacred vows, magical arts, hypocriſy, and obdurate impudence in wickedneſs, violation of the Sabbath, mingling themſelves with the Heathen, ſinful alliances with the Syrians, Aſſyrians, and Egyptians, and dependence on them for help; pride, want of natural affection among relations, or between the kingdoms of Iſrael and Judah; univerſal corruption of princes, judges, prieſts, and prophets; murder, drunkenneſs, luxury, whoredom, covetouſneſs, fraud, oppreſſion, perverting of juſtice, and falſehood, every where prevailed. Provoked with Hoſhea for entering into a league with So, king of Egypt, Shalmaneſer king of Aſſyria invaded the kingdom of the ten tribes, furiouſly beſieged and took their cities, murdered moſt of the people, ripping up the women with child, and daſhing infants to pieces; and carried almoſt all the reſt captive to Hara, Halah, and Habor, by the river GOZAN, and to the cities of the Medes, on the north ſide of the Aſſyrian empire; and brought the Samaritans, and placed them in their ſtead. Thus the kingdom was ruined 254 years after its erection. Sennacherib king of Aſſyria, contrary to treaty, invaded the kingdom of Judah, and brought that hypocritical nation to the brink of ruin. Hezekiah's piety, and Iſaiah's prayers were a means of preventing it: but under his ſon Manaſſeh, the Jews abandoned themſelves to the moſt horrid impieties. To puniſh them, Eſarhaddon king of Aſſyria, about the 22d year of Manaſſeh's reign, invaded Judea, reduced the kingdom, and carried Manaſſeh priſoner to Babylon: he alſo tranſported the remains of the Iſraelites to Media, and the countries adjacent. What has become of them ſince, whether they removed eaſtward with the Tartars, and partly paſſed over into America; or how far they mixed with the Jews, when carried to Babylon, we know not, 2 Kings i.—xxi. 2 Chron. xxi.—xxxiii. Amos ii.—ix. Hoſ. i.—xiii. Mic. i. ii. iii. vi. vii. Iſa. i.—x. xvii. and xxii. and xxiv.—xxxi. xxxiii. and xxxvi. —xxxix. 1 Chron. v. 26.

Manaſſeh repented, and the Lord brought him back to his kingdom, where he promoted the reformation of his ſubjects during the reſt of his reign; but his ſon Amon defaced all, and rendered matters as wicked

as ever. His ſon Joſiah mightily promoted reformation, and brought it to ſuch a pitch, as it had never been ſince the reign of David and Solomon; but the people were moſtly hypocritical in it, and the Lord never forgave the nation the murders, and other wickedneſs of Manaſſeh, as to the external puniſhment thereof. After Joſiah was ſlain by Pharaoh-necho king of Egypt, the kingdom of Judah returned to their idolatry, and other wickedneſs; no kind of the abovementioned ſins did they forbear. God gave them up to ſervitude, firſt to the Egyptians, and then to the Chaldeans. The fate of their kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy; and ſo was the caſe of their ſubjects during the 22 years of their reigns. It is ſhocking to think what famine, peſtilence, and murder by the Chaldeans, happened among them. Provoked by Zedekiah's treachery, Nebuchadnezzar furiouſly invaded the kingdom, ſacked and burnt the cities, murdered ſuch multitudes, that of a kingdom, once conſiſting of about ſix millions of people, under Jehoſhaphat, no more than a few thouſands were left. The few that were left, after the murder of Gedaliah, flying to Egypt, made the Chaldeans ſuſpect them guilty of the murder, and excited their fury againſt the Jewiſh nation. Thus the kingdom of Judah was ruined, A. M. 3416, about 388 years after its diviſion from that of the ten tribes. In the 70th year from the begun captivity, in the 4th year of Jehoiakim, and the 52d from the deſtruction of the city, the Jews, according to the edict of Cyrus king of Perſia, who had overturned the empire of Chaldea, returned to their own country, under the direction of Sheſhbazzer or Zerubbabel, the grandſon of king Jehoiachin, Joſhua the high-prieſt, and others, to the number of 42,360, and 7337 ſervants of an Heathen original; but as the particulars mentioned by Ezra amount but to 29,818, and theſe by Nehemiah to 31,031, it ſeems, the overplus of about twelve thouſand were of the remains of the ten tribes. The liſts of Ezra and Nehemiah are different in many particulars; but the one might be the liſt of ſuch as gave in their names to return, and the other the liſt of them that actually returned. Vaſt numbers of the Jews who had agreeable ſettlements, preferred their own carnal advantage to their religion, and remained in Babylon. After their return, the Jews, under the direction of Zerubbabel, Joſhua, Ezra, and Nehemiah, rebuilt the temple and city of Jeruſalem, put away their ſtrange wives, and ſolemnly renewed their covenant with God; and vaſt numbers were turned to the Lord, though many were ſtill given to contemn the worſhip of God, and to rebel againſt his law, Iſa. xiv. xl. —xlv. xlviii. xlix. Jer. ii.—xliv. lxiii. Mic. iv. Hab. i. iii. Zeph. i. ii. iii. 2 Kings xxii.—xxv. 2 Chron. xxxiii.—xxxvi. Ezra i.—x. Neh. i.—xiii.

The Jews, after their return from Babylon, retained a conſtant averſion to idolatry, which they juſtly believed had been a chief reaſon of their ejection from their land; but many corruptions, as ſelfiſhneſs, marriage of ſtrange wives, contempt of God's worſhip, carnal labour on the Sabbath, partiality and ſcandalous living among their prieſts ſtill took place; the year of jubilee, and perhaps that of releaſe, was ſcarce ever punctually obſerved. Nor were their troubles few. Their temple wanted the ancient ark, cherubims, Shechinah, pot of manna, and bud-

ding-rod. The gift of prophecy ceaſed after the death of Haggai, Zechariah, and Malachi. Tatnai, Shethar-boznai, Rehum, &c. mightily oppoſed the building of the temple. Sanballat, Tobiah, and Gethem, no leſs maliciouſly oppoſed the repairing of the walls of Jeruſalem. About A. M. 3490, or 3546, they eſcaped the ruin deviſed by Haman. About 3653, Darius Ochus king of Perſia, who is by ſome pretended to be the huſband of Eſther, and maſter of Haman, ravaged part of Judea, took Jericho by force, and carried off a great number of priſoners; part of which he ſent into Egypt, and the reſt he tranſported to Hyrcania, on the ſouth of the Caſpian ſea. When Alexander was in Canaan, about A. M. 3670, he was at firſt provoked with their adherence to the Perſians; but if we believe Joſephus, their ſolemn ſubmiſſion, with their high-prieſt at their head, entirely pacified him. He cauſed a great number of victims to be offered for his ſucceſs to the God whom they worſhipped. He confirmed to them all their privileges; and having built Alexandria, he ſettled vaſt numbers of them there, endowed with the ſame privileges as his own Macedonians. About 14 years after, Ptolemy Lagus, the Greek king of Egypt, to revenge their fidelity to Laomedon his rival, furiouſly ravaged Judea, took Jeruſalem, and carried 100,000 Jews priſoners to Egypt; but uſed them ſo kindly, and even aſſigned them places of power and truſt, that many of their countrymen followed them of their own accord. It ſeems, that, about eight years after, he tranſported another multitude of Jews to Egypt, and every where gave them equal privileges as Alexander had done. About the ſame time, Seleucus Nicator having built above 30 new cities in Aſia, 16 of which were called Antioch, 9 Seleucia, 6 Laodicea, ſettled in them as many Jews as he could; they being reckoned moſt faithful to their friendly ſovereigns; and beſtowed on them the ſame privileges as they had at Alexandria: nor did Antiochus Theos, his grandſon, leſs favour them. Ptolemy Philadelphus of Egypt, about 3720, at his own expence, bought the freedom of all the Jewiſh ſlaves in Egypt; and it is ſaid, he, or his ſon, procured a tranſlation of their Bible for the uſe of his famous Alexandrian library. Ptolemy Euergetes offered a vaſt number of victims at Jeruſalem for his victories over the Syro-grecians, and was extremely kind to Joſephus and other Jews. Ptolemy Philopater, having defeated Antiochus the Great, offered a great multitude of victims at Jeruſalem; but provoked with the prieſts, for hindering him to enter their holy of holies, and at the affright he had received in attempting it, he iſſued forth murderous decrees againſt all the Jews in his dominions; but the beaſts prepared to devour them in Egypt, turned on and deſtroyed the Heathens who attended for diverſion. Antiochus the Great ſoon after invaded Judea, and the Jews readily revolted to him. To reward this, he repaired their temple at his own expence, and aſſigned 20,000 pieces of ſilver, 1400 meaſures of wheat, and 375 of ſalt, for its ſervice; and confirmed to them all the privileges which had been ratified to them by Alexander. Such diſperſed Jews as ſettled at Jeruſalem, he for three years exempted from tribute. Such as were ſlaves to his ſubjects, he ordered to be ſet free; but Scopas quickly reduced Judea, and put an Egyptian garriſon in Jeruſalem. Under Philometor Onias, who, about 3850,

built a temple at On, or Heliopolis, in Egypt, after the model of that at Jerusalem, and Dositheus had almost the whole management of the Egyptian state. About A. M. 3828, Heliodorus, by his master Seleucus's orders, attempted to pillage the temple; but an angel affrighted him. Soon after, Antiochus Epiphanes came to the Syrian throne; severely the Jews felt the effects of his fury and madness. Because Onias the high-priest refused to comply with some imitations of the Heathen, he turned him out, and sold the office to Jason his brother for 350 talents of silver. Soon after he took it from him, and sold it to Menelaus, a third brother, for 650 talents of silver. About A. M. 3834, a report being spread that Antiochus was killed in his Egyptian expedition, he attempted to turn out Menelaus, and retake the high priesthood. Enraged hereat, and with the Jews for rejoicing at the news of his death, and for the peculiar form of their worship, Antiochus, in his return from Egypt, forced his way into Jerusalem, murdered 40,000, and sold as many more for slaves to the Heathens around, carried off a great part of the sacred furniture, with about 1800 talents of gold and silver which he found in the treasury; and appointed two of his most savage friends, Philip the Phrygian, and Andronicus, to govern Judea and Samaria as his deputies. About two years after, enraged at the Romans check of his designs against Egypt, he, in his return, ordered his troops to pillage the cities of Judea, murder the men, and sell the women and children for slaves. On a Sabbath-day, Apollonius, his general, craftily entered Jerusalem, killed multitudes, and carried off 10,000 prisoners. Antiochus built a fort adjacent to the temple, from whence his garrison might fall on the people who came to worship in the courts; the temple was soon after dedicated to Jupiter Olympius, an idol of Greece, and his statue was erected on the altar of burnt-offering. For 2300 mornings and evenings, or three years and about two months, the daily sacrifice was stopped, and the temple rendered a scene of murder, of whoredom, and all manner of baseness. Such Jews as refused to eat swines flesh, and comply with idolatry, were exposed to all the horrors of persecution, torture, and death. While Eleazar, and the widow, with her seven sons, and others, bravely suffered martyrdom, and others with ardour taught their brethren the evil of idolatrous compliances, Mattathias the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. After a variety of lesser advantages, Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, repaired and purified it, dedicated it anew, and restored the daily worship of God, and repaired Jerusalem, which was now almost a ruinous heap. After he had for four years more, with a small handful of troops, proved a terrible scourge to the Syrians, and other Heathens around, the Edomites, Arabs, &c. he was slain; and Jonathan his brother succeeded him, as high-priest and general. He and his brother Simon, who succeeded him, wisely and bravely promoted the welfare of their church and state, and were both basely murdered. Hircanus, Simon's son, succeeded him, A. M. 3869; he at first procured a peace with the Syrians, and soon after entirely threw off their yoke. He

ſubdued Idumea, and forced the inhabitants to be circumciſed, and to accept the Jewiſh religion; he reduced the Samaritans, and demoliſhed their temple at Gerizzim, and Samaria their capital, after a ſhort reign of Ariſtobulus and Shechem. His ſon Alexander Janneus ſucceeded him, A. M. 3899. He reduced the Philiſtines, and obliged them to accept circumciſion; he alſo reduced the country of Moab, Ammon, Gilead, and part of Arabia. Under theſe three reigns alone, the Jewiſh nation was independent after the captivity. His widow governed nine years with great wiſdom and prudence. After her death, the nation was almoſt ruined with civil broils, raiſed by the Phariſees, who had hated Alexander for his cruelties, and their oppoſers: and in 3939, Ariſtobulus invited the Romans to aſſiſt him againſt Hircanus, his elder brother. They turning his enemy, quickly reduced the country, took Jeruſalem by force; and Pompey, and a number of his officers, puſhed their way into the ſanctuary, if not the holy of holies, to view the furniture thereof. About nine years after, Craſſus the Roman general, to obtain money for his mad Parthian expedition, pillaged the temple of every thing valuable, to the worth of 8000 talents of gold and ſilver. After Judea had, for more than thirty years, been a ſcene of ravage and blood, and during 24 of which, had been oppreſſed by the Romans, Herod the Great, aſſiſted by Antony the Roman Triumvir, with much ſtruggling and barbarous murder, got himſelf inſtalled in the kingdom. Finding that neither force nor flattery could make his reign eaſy, he, about 20 years before our Saviour's birth, with the Jews conſent, began to rebuild the temple: in three years and a half the principal parts were finiſhed, and the reſt, not till after eight years more, if ever, Mic. v. 3. Ezek. xxi. 27. Dan. ix. 24, 25. Deut. xxviii. 68. Joel iii. 16, 17. Pſal. lxviii. 29, 30. Zech. ix. 8, 13,—16. Dan. viii. 9,—14. and xi. 11, 14, 28,—35. About this time, the Jews every where had hopes of the appearance of their Meſſiah, to free them from their bondage, and bring their nation to the ſummit of temporal glory. The Meſſiah, or Chriſt, and his forerunner John Baptiſt, actually appeared: both were born about A. M. 4001, which is three years before our common account. Inſtigated by fear of loſing his throne, Herod ſought to murder him in his infancy. When he aſſumed his public character, and after his reſurrection, many of the Jews believed on him, and theſe chiefly of the poorer ſort; but the moſt part, offended with the ſpiritual nature of his office, his pure and ſelf-debaſing doctrine, his mean appearance, and ſorry retinue, reproached, perſecuted, and at laſt got him betrayed, and crucified between two thieves, as if he had been a noted malefactor, and wiſhed his blood might be on them and their children. Notwithſtanding the miraculous effuſion of the Holy Ghoſt, and the multitudes of miracles thereby produced, moſt of the Jews every where poured contempt on the goſpel of Chriſt, raged at the converſion of the Gentiles, and every where ſtirred up perſecution againſt the apoſtles, and other Chriſtian preachers, as in Judea, in Piſidia, and at Iconium, Lyſtra, Theſſalonica, Berea, Corinth, &c. The Jews rejection of Chriſt was wiſely ordered of God; it fulfilled the ancient prophecies; it demonſtrated, that the report of Jeſus's Meſſiahſhip was far from being ſupported with carnal influence; and by this means, the Jews came

to be ſtanding monuments of the truth, amidſt almoſt every nation under heaven.

The ſceptre was now wholly departed from Judah. About 27 years before Chriſt's death, Judea was reduced into a province. Nor does it appear, that afterward they had any power of life and death lodged in their hands; for the murder of Stephen appears to have been effected by an outrageous mob: at leaſt, it is plain, that, after the converſion of Cornelius the Gentile to Jeſus, they had not the leaſt veſtige of civil power, but were entirely ſubject to the Romans. After our Saviour's aſcenſion, their miſery gradually increaſed. Some falſe prophets, as Judas and Theudas, had already riſen: now their number exceedingly multiplied: Simon Magus, Doſitheus the Samaritan, and the Egyptian who led 4000 men into the wilderneſs, were of this ſort. Under Felix's government, pretended Meſſiahs were ſo numerous, that ſometimes one was apprehended every day. Caligula had wrecked his rage on the Jews, for refuſing to worſhip his ſtatue, if Herod had not ſoothed him, or death prevented him. At Ceſarea, 20,000 of the Jews were killed by the Syrians in their mutual broils, and the reſt expelled from the city. To revenge which, the Jews murdered a vaſt number of Syrians in Syria and Canaan; and were in no ſmaller numbers murdered in their turn. At Damaſcus, 10,000 unarmed Jews were killed; and at Bethſhan, the Heathen inhabitants cauſed their Jewiſh neighbours to aſſiſt them againſt their brethren, and then murdered 13,000 of theſe aſſiſtants. At Alexandria, the Jews murdered multitudes of the Heathen, and were murdered in their turn, to about 50,000. The Jews of Peræa warred with their Heathen neighbours of Philadelphia, about adjuſting their territory. Both Jews and Galileans warred on the Samaritans, who had murdered ſome Galileans in their way to a ſolemn feaſt at Jeruſalem. War, too, often raged in the empire between the different pretenders to ſovereignty: various earthquakes happened in Italy, Leſſer Aſia, Canaan, and the Mediterranean iſles, a terrible famine had oppreſſed the whole Roman empire. The goſpel had been preached in moſt parts of the Roman empire, and manifold perſecutions raiſed by the Jews, and by Nero, againſt the believers of it. Various ſtrange tokens took place. A ſtar, ſhaped like a ſword, hung over Jeruſalem for a whole year. At the 9th hour of the night, during the feaſt of tabernacles, a light as bright as of noon, ſhone for half an hour on the temple, and places adjacent. About the ſame time, a cow led to be ſacrificed, brought forth a lamb in the court of the temple. The eaſtern gate of the temple, all of ſolid braſs, and which twenty men could ſcarce ſhut, though faſtened with ſtrong bolts, opened of its own accord, and could ſcarce be got ſhut again. Before ſun-ſet, armies were ſeen in the air, as if fighting and beſieging cities. In the night at Pentecoſt, the prieſts in the temple heard a noiſe, and a voice, as of a multitude crying, *Let us go hence.* For about ſeven years and a half, beginning four years before the war broke out, one Jeſus, a country-fellow, eſpecially at their ſolemn feaſts, ran up and down the ſtreets at Jeruſalem, crying in a rueful manner, "A voice from the four winds,—"Wo to Jeruſalem, wo to the city, "and to the people, and to the temple;"—and at laſt, as he added, "Wo to myſelf," was ſtruck dead by a ſtone from a ſling: nor could

the utmoſt ſcourging and torture reſtrain him from his crying.

About A. D. 67, Ceſtius Gallus, the Roman governor of Syria, laid ſiege to Jeruſalem: but moſt unaccountably raiſed it, and was purſued at the heels by ſome of the Jewiſh rebels. The Chriſtians, according as our Saviour had warned them, took this opportunity to leave the city, and the country weſtward of Jordan, and retired to Pella, a place on the eaſt of Jordan. Soon after, the Romans under Veſpaſian, whom God had marvellouſly advanced to the empire, invaded the country from the north-eaſt, furiouſly beſieged and took the cities of Galilee, Chorazim, Bethſaida, Capernaum, &c. where Chriſt had been eſpecially rejected, and ſometimes murdered almoſt all the inhabitants. Almoſt every where the Jews reſiſted even unto madneſs; and ſometimes murdered themſelves, rather than yield even to the moſt compaſſionate generals of Rome. While the Romans deſtroyed them in multitudes, the zealots of the Jewiſh nation, with enraged madneſs, fought with one another. At Jeruſalem, the ſcene was moſt wretched of all. At the paſſover, when there might be two or three millions of people in the city, the Romans ſurrounded it with troops, trenches, and walls, that none might eſcape. The three different factions within murdered one another, and ſometimes united to make a deſperate, but unſucceſsful ſally on the Romans: they even murdered the inhabitants in ſport, to try the ſharpneſs of their ſwords. At laſt Eleazar's party was treacherouſly maſſacred by their brethren. Titus, one of the moſt merciful generals that ever breathed, did all in his power to perſuade them to an advantageous ſurrender; but, mad on their own ruin, they ſcorned every propoſal. The multitudes of unburied carcaſes corrupted the air, and produced a peſtilence. The famine, haſtened on by their deſtruction of one another's magazines, prevailed, till people fed on one another, and even ladies broiled their ſucking infants, and eat them. After a ſiege of ſix months, the city was taken: provoked with their obſtinacy, the Romans murdered almoſt every Jew they met with. Titus was bent to ſave the temple; but a falſe prophet having perſuaded 6000 Jews to take ſhelter in it, all of whom were burnt or murdered therein, a Roman ſoldier ſet it on fire with a brand he caſt; nor could all the authority of Titus make his troops, who highly regarded him, attempt to extinguiſh the flames. The outcries of the Jews, when they ſaw it on fire, were almoſt infernal. The whole city, except three towers, and a ſmall part of the wall, was razed to the ground. Turnus Rufus, a Roman commander, cauſed to be ploughed up the foundations of the temple, and other places of the city; and the ſoldiers digged up the rubbiſh in queſt of money, or precious things, and ripped up ſome Jews to procure the gold they had ſwallowed. Titus wept as he beheld the ruins, and bitterly curſed the obſtinate wretches who had forced him to raze it. Soon after, the forts of Herodion and Macheron were taken, and the garriſon of Maſſada murdered themſelves, rather than ſurrender. At Jeruſalem alone, we hear of 1,100,000 that periſhed by ſword, famine, and peſtilence. Titus too, crucified of them before the walls all around the city, till he had no more wood to erect croſſes. In other places, we hear of 250,000 that were cut off. About 97,000 were taken priſoners, many of whom were ſent into Egypt by ſhips, to labour as ſlaves: part were ſent to Sy-

ria to be expoſed for ſhows, or devoured by wild beaſts, or ſold for ſlaves. All the family of David that could be found, were cut off; and that of Herod was not long after extinguiſhed. Every Jew in the empire was required to pay the yearly half-ſhekel of ſoul-ranſom money, which they had paid to their temple, for the maintenance of the idolatrous capitol at Rome.

Prodigious numbers of Jews ſtill remained in almoſt every part of the Roman empire. About 50 years after, they brought a ſuperadded ruin on their own heads. In Cyrene, Egypt, Cyprus, and Meſopotamia, they murdered about 500,000 of the Roman ſubjects, Heathens, and Chriſtians. With terrible bloodſhed, and no ſmall difficulty, did the conquering Trajan, about A. D. 119, reduce them. About A. D. 130, the emperor Elius Adrian ſent a colony of Romans to rebuild Jeruſalem, and called it Elia, after himſelf; and had prohibited the Jews to circumciſe their children. Barcocaba, one of theſe thieviſh banditti who had infeſted Canaan for about an hundred years, pretended that he was the Meſſiah, raiſed a Jewiſh army of 200,000, and murdered all the Heathens and Chriſtians that came in their way. About A. D. 134, Adrian's forces defeated him in battle, and after a ſiege of three years, took Bitter his capital; after which 50 of his fortifications quickly ſurrendered. In this terrible war, it is ſaid, about 600,000 Jews were ſlain by the ſword, beſides what periſhed by famine and peſtilence. It is ſaid, the rivers were high ſwelled with blood, and the ſea into which they ran, for ſeveral miles, marked therewith. In this war they had about 50 ſtrong caſtles taken, and 985 of their beſt towns demoliſhed. Adrian built a city on mount Calvary, and erected a marble ſtatue of a ſwine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a diſtance, under pain of death. Conſtantine further enlarged this city: his troops repreſſed the Jews attempt to ſeize on it. Multitudes of them had their ears cut off, and being marked in their bodies for rebellion, were diſperſed through the empire as vagabond ſlaves. About A. D. 360, the Jews, encouraged by Julian, Conſtantine's nephew, and now emperor, and bent to give Jeſus the lie, began to rebuild their city and temple. They had ſcarce begun to lay one ſtone upon another in building the temple, when a terrible earthquake, and flames of fire iſſuing from the earth, killed the workmen, and ſcattered the materials. Soon after, Julian dying, the edict of Adrian was revived againſt them; and Romiſh guards prohibited their approach to the city. Nor till the 7th century, durſt they ſo much as creep over the rubbiſh to bewail it, without bribing the Roman guards. However baſely the Jews have complied with the deluſions of the countries whither they are ſcattered, they have been expoſed to the moſt outrageous abuſe. In the end of the ſecond century, Niger the uſurper perſecuted them, becauſe of their adherence to Severus the emperor: and for a while Severus haraſſed them, on the footing of Adrian's edict. In the 3d century, Sapor king of Perſia furiouſly haraſſed and murdered them; and much about the ſame time, Manes, one of them, founded the ſect of the Manichees, who believed there were two Gods, a good and a bad. Diocleſian intended to perſecute them; but by huge ſums of money they appeaſed his fury. In the 4th century, the

council of Elvira in Spain prohibited Christians to eat with them. Constantine the Great prohibited them to retain any Christians for slaves, and obliged them to undergo their share in public services, of the military, &c. It is even said, that he forced multitudes of them to eat swines flesh, or be murdered. Offended with their insult of the Christians in Egypt, and their insurrection in Palestine, Constans, his son, terribly chastised them, revived every harsh edict against them, and condemned to death such as had Christians either for their wives or servants. Encouraged by the emperor Theodosius's prohibition to pull down their synagogues, they became very insolent about the beginning of the 5th century; they crucified the image of Haman, and sometimes a Christian, in derision of our Saviour. In Egypt they insulted the Christians on the Lord's day. Provoked herewith, the Christians in Macedonia, Dacia, Chalcis, Syria, and Egypt, fell upon them, and killed prodigious numbers of them, especially at Alexandria. In the isle of Minorca vast numbers of them were forced to turn Christians, or hide themselves in dens and caves of the earth. About A. D. 432, one Moses of Crete, pretending that he, as their Messiah, would lead them safe through the sea to Canaan, a vast number threw themselves into the deep from a precipice, and were drowned. Just after, many of them, for the sake of the presents given to new converts, were baptized at Constantinople.

In the 6th century, Cavades, and the two Chosroes, kings of Persia, terribly harassed them; but the latter Chosroes was afterward reconciled to them, and gratified their malice with the murder of about 90,000 Christians, at the taking of Jerusalem, A. D. 614. About 530, the emperor Justinian disqualified them to make testaments, or to appear witness against Christians, and prohibited to these in Africa the exercise of their religion. Soon after, one Julian of Canaan set up for Messiah. He and his followers did infinite mischief to the Christians; but in the end, 20,000 of them were slain, and as many taken and sold for slaves. Just after, numbers of Jews were executed for occasioning a revolt at Cesarea. And to revenge their assistance of the Goths at the siege of Naples, the Greek general Belisarius, and his troops, killed as many of them as they could find, men or women. In A. D. 602, they were severely punished for their horrible massacre of the Christians at Antioch. Heraclius the emperor soon after banished them from Jerusalem. Multitudes in Spain and France were forced to become Christians: and the councils of Toledo encouraged their sovereigns to oblige them to do so. About A. D. 700, when Erica king of Spain complained that the Jews of Spain had conspired with these of Africa against him, the council of Toledo ordered that they should be all enslaved, and their children taken from them, and educated in the Christian religion.—In France, a variety of edicts were made against them. Chilperic, Dagobert, and other kings, ordered, that such as refused baptism, should be banished.—In this century, too, numbers of them in the east imagined Mahomet the Messiah; and one of them assisted him in compiling his Alcoran.

In the 8th and 9th centuries, the misery of the Jews still continued. In the east, Caliph Zayd permitted his subjects to abuse them. About 760, Jaafar the Imam ordered, that such as embraced Mahomedism, should be

their parents ſole heirs. About 841, Caliph Wathek perſecuted them, becauſe ſome of their number had embezzled his revenues; and he fined ſuch as refuſed to embrace Mahomediſm. Motawakhel his ſucceſſor, deprived them of all their honour and truſt; and marking them with infamy, cauſed them to wear leathern girdles, and ride without ſtirrups on aſſes and mules. Such marks of contemptuous diſtinction partly ſtill ſubſiſt in the eaſt, and have been imitated by other princes. Sundry of his ſucceſſors perſecuted them in a manner ſtill more ſevere. While the emperor Leo Iſaurus, the image-oppoſer, heartily heated them, the promoters of image-worſhip obliged the Jews to comply, and to curſe themſelves with the curſe of Gehazi, if they did it not from the heart.

In the 10th, 11th, and 12th centuries, their miſeries rather increaſed; partly through their own diviſions, and by the perſecutions which they underwent. About A. D. 1020, Hakem, the founder of the Druſian religion, for a while perſecuted them in Egypt. Beſides the common miſeries which they ſuſtained in the eaſt, by the Turkiſh and ſacred war, it is ſhocking to think what multitudes of them the eight Croiſades, in this or the two following centuries, murdered in Germany, Hungary, and Leſſer Aſia, as they marched to recover Canaan from the Mahometans. The bloody contention between the Moors and Spaniards might have procured them ſome eaſe in Spain, had not their own mutual broils rendered them miſerable. In France, multitudes of them were burnt, others were baniſhed, and others had their goods confiſcated, by order of king Philip; and ſuch as offered to ſell their effects, and remove, could get none to buy them. About A. D. 1020, they were baniſhed from England, but afterward they returned, and had ſome reſpite; but for their attending at the coronation of king Richard I. the mob fell upon, and murdered a great many of them. This popular fury was prohibited by law, but it ſtill raged, A. D. 1189 and 1190, at London and elſewhere. Richard had ſcarce gone off to the ſacred war, when the populace roſe and murdered multitudes of them, intending not to leave one alive in the country. About 1500 of them got into the city of York, and thought to defend themſelves in it. A furious ſiege obliged them to offer to ranſom their lives with money. This being refuſed, they firſt killed their wives and children; and then retiring to the palace, burnt it on themſelves.

In Egypt, Canaan, and Syria, in the 13th and 14th centuries, the Croiſaders ſtill haraſſed and murdered them, till themſelves were expelled from theſe places. The riſe of the Mamelucks turned to their miſery in Egypt. Provoked with their running after pretended Meſſiahs, Califf Naſſer ſcarce left any of them alive in his dominions of Meſopotamia, &c. In Perſia, the Tartars murdered them in multitudes; in Spain, Ferdinand perſecuted them furiouſly. About 1260, the populace of Arragon haraſſed them. Henry III. of Caſtile, and his ſon John, perſecuted them; and in the reign of the laſt, prodigious numbers were murdered. About 1349, the terrible maſſacre of them at Toledo forced many of them to murder themſelves, or change their religion. After much barbarous murder of them, they were, in A. D. 1253, baniſhed from France. In 1275, they were recalled; but in 1300, king Philip baniſhed them. In 1312, they obtained readmiſſion

for a great sum of money; but in 1320, and 1330, the Croisades of the fanatic shepherds, who wasted the south of France, massacred them wherever they could find them;—and besides, 15,000 were murdered on another occasion. In 1358, they were finally banished from France, since which few of them have entered that country.

In the 15th, 16th, and 17th centuries, their misery continued. In Turkey, we know of no persecution which they have suffered, but what the tyranny of the government, and their own frauds, have brought on them: only in Egypt the populace moleft them; nor will the people of Athens and Salonæ in Greece, allow them to settle among them.

In Portugal and Spain, they have been miserably handled. About A. D. 1420, Vincent half converted 200,000 of them to Popery. The infernal inquisition was appointed, to render their conversion sincere and complete. About 1492, six or eight hundred thousand Jews were banished from Spain. Partly by drowning in their passage to Africa, and partly by hard usage, the most of these were cut off, and many of their carcases lay in the fields till the wild beasts devoured them. The African Mahometans shut their gates against the poor remains, and many were obliged to sell to the Moors their children for slaves, to obtain food for the support of their life. About 1412, 16,000 Jews were forced to profess Popery at Naples. About 1474, they were barbarously massacred in the dominions of Venice. In Germany, they have had plenty of hardship. In Saxony and elsewhere they have been loaded with taxes, they have been banished from Bohemia, Bavaria, Cologn, Noremberg, Augsburgh, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Between 1520 and 1560, three false Messiahs appeared in Europe; two of whom Charles V. emperor of Germany, burnt to death, and the other he imprisoned for life. About 1682, Mordecai, a Jew of Germany, professed himself the Messiah, and would have been punished in Italy had he not escaped to Poland, Deut. xxviii. 15,—68. and xxix. 19,—28. and xxxi. 29. and xxxii. 18,—35. Psal. xxi. 8,—12. and lxix. 19,—28. Isa. v. and xxiv. and lix. and lxv. 1,——16. and lxvi. 3,—6, 24. Dan. ix. 26, 27. Zech. xi. Matth. viii. 11, 12. and xxi. 41. and xxiii. and xxiv. and xxii. 1,—7. Luke xxi. and xix. 41,—44. Thus they have continued scattered, contemned, persecuted, and enslaved among almost all nations, not mixed with any in the common manner, but as a body distinct by themselves. While they are standing witnesses of the dreadful guilt of his murder, and of the truth of his divine predictions, they continue obstinate rejecters of Jesus; and, contrary to all means, they improve their ancient ceremonies and covenant-relation to God, as a means of hardening themselves in their unbelief.

The whole history of the Jewish or Hebrew nation, as thus briefly run over, but more particularly that portion of it recorded in the scriptures, is truly remarkable. To no nation under heaven has God conducted himself in a similar manner; and that because he raised up this nation, for the glorious purpose of exhibiting a pattern of the manner in which he shall introduce his true Hebrews into the heavenly kingdom.

As the different parts of their history are taken notice of as they occur alphabetically, it is unnecessary to be more particular.

HEBREWS, Epistle to the. This very remarkable portion of scripture is generally ascribed to Paul; and indeed, in this, as in all his writings, he appears to be a well-instructed scribe. The two first chapters are employed in the establishing divinity of the Son of God, and elucidating many texts in the Old Testament scriptures; from all which he proves that Christ is the great Apostle of the Christian profession; that Prophet of whom Moses said, "and that soul who will not hearken to him shall be cut off," &c. In the third chapter he sets before them the reasons they had to fear letting slip the words of the great Apostle, from the example of the unbelief of Israel, and their coming short of the earthly rest. He then examines the nature of the Old Testament worship, offices, and services, shews them to have been wholly typical; and, therefore, in drawing back from the profession of Christianity which they had made, to Judaism, they were cleaving to the shadow in place of the body; "for the law made nothing perfect; but was the bringer-in of a better hope." From all this he earnestly exhorts them to steadiness in the faith; proving that the faith in Jesus Christ which they had professed, was that faith in which all the Old Testament saints lived and died.

HEBRON; called Arba, or Kirjath-arba, not because *four*, viz. Abraham, Sarah, Isaac, and Rebekah, were buried in it; but because *Arba* the noted giant was king of it. It was built on a hill, it seems, not long after the flood, and seven years before Zoan in Egypt, Numb. xiii. 22.: and stood about 22 miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and it seems called it *Hebron* after one of his sons, Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests, Judg. xxi. 13. To its elders David sent part of the spoil which he took from the Amalekites; and here he reigned seven years over Judah, and was crowned to be sole monarch of Israel, 2 Sam. ii. 11. and v. 3. Here Absalom first set up for king, 2 Sam. xv. Rehoboam repaired and probably fortified this place. During the captivity, the Edomites seized it, and made it their capital: but the Jews afterward recovered it; and probably Zacharias and Elizabeth were inhabitants of it, Luke i. 39. For many ages after Christ, both Jews and Christians had a great veneration for Hebron, but it is now little else than a heap of ruin.

HEDGE, for protecting fields, gardens, &c. 1 Chron. iv. 13. God's protecting providence, magistrates, government, or whatever defends from hurt and danger, is called a *hedge*, Job i. 10. Isa. v. 2. Ezek. xiii. 6. Troubles and hindrances are called *hedges*, as they stop our way, and prevent our doing and obtaining what we please, Lam. iii. 7. Job xix. 8. Hos. ii. 6. The way of the slothful is *an hedge of thorns*; he always apprehends great difficulties in the way of doing any good, and oft he entangles himself in inextricable difficulties, Prov. xv. 19.

HEEL: as heels are the lowest part of the body, Christ's *heel* bruised by Satan, is his humbled manhood, and his people, who are subject to him, Gen. iii. 15. As heels are used in walking, the first motions of work, or the whole conversation, are called *heels*, Job xiii. 27. Psal. xlix. 5. See FEET. To have *heels bare*, denotes shame, contempt, captivity, or distress, Jer. xiii. 22.

To lift up the *heel*, or kick, is to render evil for good; so Judas acted in betraying our Lord, Psal. xli. 9. John xiii. 18. Men are taken by the *heels* in a snare, when they fall into some calamity, Job xviii. 19.

HEINOUS; very wicked, Job xxxi. 11.

HEIR; one that succeeds to the inheritance of another after his death; and even enemies succeeding a people, driven out of their own land, are called their *heirs*, Jer. xlix. 2. Mic. i. 15. Christ is *heir of all things*; as God's Son, he hath an equal right to all things with his Father; and all things are given into his hand, Matth. xxi. 38. Heb. i. 2. Saints are *heirs* of the promise; *heirs* of salvation; *heirs* of the grace of life; *heirs* of the kingdom; *heirs* of the world; *heirs* of God, and *joint-heirs* with Christ, Heb. vi. 17. and xi. 7. and i. 14. 1 Pet. iii. 7. Jam. ii. 5. Rom. iv. 13. and viii. 17. To INHERIT, is, (1.) To possess by right of heirship, Judg. xxi. 16. (2.) To take possession of and enjoy, Numb. xxxii. 19. Christ causes to *inherit* the desolate places, when he raiseth up a seed to himself in the Gentile world, Isa. xlix. 8. His church's seed *inherit* the Gentiles, when, under the gospel, multitudes of Gentiles are, by the labours of the apostles, and others, converted to Christ, Isa. liv. 3. The saints *inherit* the earth, *inherit* promises, and all things, whatever in time or eternity can tend to their real advantage, Matth. v. 5. Heb. vi. 12. Rev. xxi. 7. INHERITANCE, or HERITAGE; what one possesses by heirship or other right; and when it is hastily gotten by unlawful means, it is attended with the curse of God on it, that often makes it quickly waste away, Prov. xx. 21. The Jews, the land of Canaan, and the saints in general, are God's *inheritance*, because of his special claim to, care about, and presence with them, Psal. lxxviii. 62. and lxxix. 1. and xciv. 14. 1 Pet. v. 3. God himself, and his everlasting salvation, are the *inheritance* of his people, to which they have a free and honourable claim, and on which they live, and in which they delight and glory, Psal. xvi. 5. Jer. iii. 19. 1 Pet. i. 4. Christ's glorious character of Mediator, and the Heathen, or Gentiles, are *his inheritance*; he hath an honourable claim to his renown and happiness, as God-man; and the Gentiles are given into his hand, to be called and converted by him, Heb. i. 4. Psal. ii. 8. The *inheritance* of the congregation of Jacob, is either the Israelites, who were God's *inheritance*, or the law, which God gave them as a valuable possession, Deut. xxxiii. 4. God was the Levites *inheritance*; they lived on his offerings, Deut. x. 9. God's testimonies are his people's *inheritance*, are of great value, and they delight in, and live on them, Psal. cxix. 111. Children are God's *heritage* and *rewards*; he freely gives them to parents, and cheerfully ought they to devote them to God, Psal. cxxvii. 3.

HELBON; the same as Chalybon, in Syria. It was famed for its excellent wine, Ezek. xxvii. 18. From hence the luxurious kings of Persia brought what was used at their table. It was probably the same with Aleppo, which the Arabs call Alep or Halab, and which is now the most opulent city of all Syria, nay, of all the Turkish dominions, Constantinople and Grand Cairo excepted. In this city, and especially in its suburbs, you may find all the different parties of eastern Christians; of the Greeks about

15 or 16,000; of Armenians, about 12,000; of Jacobites or Neſtorians, 10,000; of Maronites, 1200. Beſides, the Romiſh Jeſuits, Capuchins, and Carmelites, have each of them a church.

HELL. The word *Sheol*, or *Hades*, ſometimes ſignifies the ſtate of the dead, or the grave: ſo David prays that his enemies might quickly go down to *hell*, Pſal. lv. 15. Jonah, reckoning himſelf as good as dead and buried, calls the whale's belly *Sheol*, or *hell*, Jon. ii. 2. ſee Gen. xxxvii. 35. and xlii. 38. *Hell* ordinarily expreſſes the place or ſtate of miſery, in which wicked men are tormented with the devil and his angels, 2 Pet. ii. 4. Rev. i. 18. and vi. 8. Though this ſtate and place be unſeen to us in our preſent life, yet it is obvious enough to God, Job xi. 8. Prov. xv. 11. To repreſent its dreadful nature, it is held out to us as a *priſon*, a *pit*, a *lake of fire* and brimſtone, as *darkneſs*, &c. No ſtronger word is uſed to expreſs the duration of the heavenly felicity, than to repreſent the duration of the torments of hell, Matth. xxv. 46. At the laſt day, *death and hell give up their dead*; the grave the dead bodies, and hell the damned ſouls that were in them, in order that both may be judged in an united ſtate, Rev. xx. 13.; and are caſt into the lake of fire and brimſtone, when all miſery is connected and carried to the utmoſt degree, Rev. xx. 14.

HELM. See RUDDER.

HELMET; a kind of metal-cap for protecting the head of a warrior, 1 Sam. xvii. 5. The ſalvation of his people is God's *helmet*; the deliverance he intends, and works for them, will appear conſpicuous, as if on his head, and he will have the glory of it, Iſa. lix. 17.

HELP; to aſſiſt, ſupport, deliver, Exod. ii. 17. 1 Sam. xvii. 12. God is the *help* and *helper* of his people; he aſſiſts them in every duty, ſupports them under every burden, and keeps them from every danger, Pſal. xlvi. 1. and liv. 4. The *help* of the believers is laid on Chriſt the mighty One; the purchaſe and diſpenſation of their whole ſalvation are committed to his care, Pſal. lxxxix. 19. Miniſters are *helpers* of the truth, as they publiſh it, and in their holy walk exemplify it unto others, 3 John 8.; they are *helpers* of the ſaints, they inſtruct and encourage them in their work of faith and love, 2 Cor. i. 24. Acts xviii. 27. Deacons are *helps* or *helpers*; they aſſiſt other church-officers in taking care of the poor, and in ſerving of tables, 1 Cor. xii. 28. Wives are called a *help-meet* for men; they aſſiſt and comfort them in the buſineſs of the family, Gen. ii. 18.

HEMAN; he, Zimri, Ethan, Calcol, and Darda, or Dara, were the ſons of Zerah, the ſon of Judah, and were the ſons of Mahol. They were famous for wiſdom, 1 Chron. ii. 6. 1 Kings iv. 31. (2.) Heman the ſon of Joel had 14 ſons, Bukkiah, Mattaniah, Uzziel, Shebuel, or Shubael, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romantiezer, Jothbekaſhah, Mallothi, Hothir, and Mahazioth: their families conſtituted 14 claſſes of the ſacred muſicians, 1 Chron. vi. 33. and xv. 17. and xxv.

HEN. Chriſt reſembles one gathering her chickens. How earneſtly and tenderly he invites ſinners to himſelf! how readily he receives them! and how fully he protects, provides for, and comforts them! Matth. xxiii. 37.

HEMLOCK; a poiſonous herb, of which there are two kinds. Judgment *grows up as hemlock*, and is *turned into hemlock*; when the execu-

tion thereof is perverted to the hurt and deſtruction of men, Hoſ. x. 4. Amos vi. 12.

HEPHZIBAH, was the name of Hezekiah's queen; and given to the church, to ſignify, that the Lord delighted in her, Iſa. lxii. 4.

HERALD; one that publiſhes the order of a king, Dan. iii. 4.

HERB; a vegetable, ſuch as coleworts, cabbage, and an infinity of others. Many herbs are uſeful in human food; others are food for cattle: others are good for medicine; and others poiſonous, Rom. xiv. 2. Gen. i. 29. Men are likened to *herbs*, to denote their flouriſhing proſperity, or their ſudden diſtreſs and ruin, 2 Kings xix. 26. Iſa. lxvi. 14. Pſal. xxxvii. 2.

HERD. See FLOCK.

HERESY. This word ſignifies a ſect, or choice; but it is generally uſed to ſignify ſome fundamental error adhered to with obſtinacy. Thus we ſay the hereſy of the Arians, Pelagians, &c. *Hereſies* are works of the fleſh, that exclude from the kingdom of God, Gal. v. 20. Men bring in *damnable hereſies*, when they deny the Lord that bought them, 2 Pet. ii. 1.

HERETIC, is one that holds ſome fundamental error: he is to be rejected, and caſt out of the church, if he remain obſtinate, after a firſt and ſecond admonition; and he is ſelf-condemned, as he publiſhes what is plainly wicked and contrary to his own profeſſion, Tit. iii. 10. Heretics are the falſe prophets and teachers which Chriſt and his apoſtles foretold ſhould come; forſake the faith themſelves, and ſeduce others into error, 2. Pet. i. 1. and iii. 5. Matth. xv. 24.

HERITAGE. See HEIR.

HERMON; a mountain on the north-eaſt of the promiſed land, beyond Jordan, a little ſouthward of Lebanon; the Sidonians called it Sirion, and the Amorites Shenir, Deut. iii. 9, 10. Shihon was one of the tops of it, Deut. iv. 48.; and which ſeems to have been alſo called Zion, Pſal. cxxxiii. 3. Mount Hermon was the north border of the kingdom of Og, as Arnon was the ſouth border of the kingdom of Sihon, Deut. ii. 36. and iv. 48.

HEROD the Great, the ſon of Antipater and Cypros, and brother of Phaſael, Joſeph, and Pheroras, and of a ſiſter called Salome. Herod was born about 70 years before our Saviour. When he was 15, or perhaps 25 years of age, his father, with Hyrcanus the high-prieſt's conſent, gave him the government of Galilee. In A. M. 3963, when Mark Antony was at Daphne, near Antioch in Syria, an hundred principal men of the Jews brought accuſations againſt Herod and his brother Phaſael; but Hyrcanus the high-prieſt, who had promiſed Herod Mariamne his grandchild in marriage, being aſked his mind, repreſented the two brothers as better qualified to govern the Jewiſh ſtate than their oppoſers. Hereupon Antony made Herod and his brother tetrarchs: and had killed 15 of their principal adverſaries, had not Herod petitioned for their life. Not long after, Antigonus, the ſon of Ariſtobulus, invited the Parthians to his aſſiſtance, and obliged Herod to flee the country. He had not been long at Rome, when Antony and Auguſtus got the ſynod to declare him king of Judea, and Antigonus an enemy to the Romans. Returning to Judea, and aſſiſted by Soſius the Roman deputy in Syria, he, after about three years war, took Jeruſalem and acted as king. He was qualified to hold the double office of high-prieſt and king as the Maccabees had for ſome ages done: he therefore made Ananel

prieſt; but quickly turned him out to make way for Ariſtobulus the brother of his wife Mariamne, to whom the high prieſthood more rightly belonged; but the Jews loving him too well, Herod, about a year after, cauſed him to be drowned in a bath. After the ruin of Anthony, Herod was obliged to implore the clemency of Auguſtus. He met the emperor at Rhodes, and frankly told him he had done all that he could for Antony his benefactor, and was now ready to do the ſame to him, if he allowed him his favour, and permitted him to retain his kingdom. Charmed with his open frankneſs, Auguſtus granted him his deſire. His kingdom was now pretty quiet, but he was plagued with family diſorders. He paſſionately loved Mariamne; and ſhe, diſguſted with the murder of her brother, as heartily hated him. His mother and ſiſter perſuaded him in his fury to murder Mariamne. He had ſcarce done it, when he was almoſt killed with grief. Recovering, he ordered Mariamne's mother to be killed. To divert his tormented mind, he applied himſelf to building, and inſtituting public ſports. To ingratiate himſelf with the Jews, he rebuilt their temple. He ſent his two ſons by Mariamne, Ariſtobulus and Alexander, to be educated at Rome. Soon after their return, he married them, Ariſtobulus to Bernice, the daughter of Salome his ſiſter, and Alexander to Glaphyra, the daughter of Archelaus king of Cappadocia. Herod's preference of Antipater, whoſe mother was but of mean birth, exaſperated both his ſons againſt him. By means of Auguſtus, and afterward of Archelaus of Cappadocia, a reconciliation was twice effected between him and them; but Salome and Antipater never reſted till they got him to murder them. Having got rid of his brothers, Antipater next reſolved to rid himſelf of his father. To hide his hand in the conſpiracy, he retired to Rome; but the plot being diſcovered, he was impriſoned upon his return, and Auguſtus informed of his treachery. Herod was in a languiſhing way when the wiſe men informed him that the Meſſiah was born: he was exceedingly troubled, and the principal Jews along with him. He, finding out the place of his birth, reſolved to murder him, while but an infant; and, under pretence of a deſign to worſhip him, deſired the wiſe men to bring him word where and how he might know him. An angel ordered the wiſe men to go home, without returning to Herod. Provoked with this diſappointment, he ordered his ſoldiers to murder every child about Bethlehem, under two years old, that he might make ſure of murdering the Meſſiah among them. Some young men, hearing that Herod was dead, pulled down the golden eagle which he, in honour of the Romans, had erected over the principal portal of the temple; for this he ordered 40 to be burnt alive. His diſtemper ſtill increaſed; his whole body was afflicted with an intolerable itch. To prevent the Jews rejoicing at his death, he convened all the great men of the kingdom, and ſhut them up in the circus at Jericho, where he then was; and with tears conſtrained his ſiſter Salome, and Alexas, to ſee them put to death that moment he ſhould expire: they no doubt promiſed, but did not execute this horrid device. In his agony, Herod attempted to plunge a knife into his own belly; but Achiab his couſin prevented him. The outcry on this occaſion made the family believe he was dead. In his priſon, Antipater heard of it,

and begged his keepers to allow him to escape. They informed his father, who ordered him to be immediately killed, about A. M. 4002 or 4012. In five days after Herod died, having lived about 70, and reigned about 37 years. He had eight or ten wives, and 15 children. He left his kingdom to Archelaus the worst; Gaulonitis, Trachonitis, and Batanea to Philip; Galilee and Perea to Herod Antipas, Matth. ii. Luke iii. 1.

2. Herod Antipas had the kingdom of Judea left him in his father's first will, but he altered it, and only gave him the tetrarchy of Galilee and Perea. He drew upon himself an unfortunate war with the Arabs, by divorcing the daughter of Aretas their king, that he might espouse Herodias, the wife of Philip his brother, who still lived. For this incestuous marriage, John Baptist reproved him. On that account he imprisoned the Baptist, and would have killed him, had he not feared an insurrection of the people in his favour. One day, as Herod and his lords observed the festival of his birth, Salome, the daughter of Herodias, so pleased Herod with her dancing, that he swore he would give her any thing she asked. Instructed by her mother, she asked the head of John Baptist. Herod, with great reluctance, ordered John to be beheaded in the prison, and his head delivered to Salome in a charger.—Pilate having sent our Saviour to Herod, he ridiculed him, dressed him up as a mock-king, and returned him to Pilate. About A. D. 39, Herodias growing jealous of her brother Agrippa, who was now deputy-king of Judea, instigated her husband to solicit that dignity at Rome. Informed hereof, Herod Agrippa accused Herod of Galilee to the emperor, as an accomplice in Sejanus's conspiracy against Tiberius, and of correspondence with the Parthians, and, as evidence, alleged that Herod had in his arsenal arms for 70,000 men. Herod could not refuse the number of arms, and so was instantly banished to Lyons in France, where he and Herodias died in exile, miserable enough; and it is said, the pretty dancer Salome, falling through the ice, had her head chopt off, Matth. xiv. Mark vi. Luke xxiii. 4.

3. Herod Agrippa, the son of Aristobulus, grandson of Herod the Great, and brother of Herodias. His grandfather sent him early to Rome to make his court to Tiberius. Herod quickly won the affection of the famed Drusus, at whose death he was obliged to leave Rome, quite plunged in debt. When he returned, Tiberius ordered him to pay his debt, and be gone. Antonia the empress lent him money to clear his creditors; and after that he recovered the favour of Tiberius. Soon after, Tiberius hearing that Herod wished him dead, that Caligula might reign, threw him into gaol. When ever Caligula came to be emperor, he liberated Herod, gave him a chain of gold and a royal diadem, appointing him king of Batanea and Trachonitis, and afterwards of Abilene. When Caligula attempted to erect his own statue for adoration in the Jewish temple, and the Jews refused to admit it, Herod was in no small danger betwixt the two, but by a long letter he prevailed on the emperor to desist. Herod being at Rome when Claudius was made emperor by the army, contributed not a little to establish his dignity. To reward his services, Claudius made him deputy-king of all Judea and Chalcis. Returning home, he governed his dominions much to the satisfaction of his people. About A.

D. 44, or perhaps 49, he caused to be murdered JAMES the son of Zebedee. Observing the Jews pleased with this, he apprehended Peter, intending to murder him also for their farther gratification; but Providence defeated his designs. After the passover-feast, he repaired to Cesarea, to celebrate some games in honour of Claudius. Thither the inhabitants of Tyre and Sidon who had offended him, after making Blastus his chamberlain their friend, sent their deputies to beg his favour. As he gave audience to the deputies, he appeared dressed in a robe tissued with silver, to which the rising sun shining on it, gave a marvellous lustre. As he spoke to the Phœnician deputies, some of his parasites cried out, It is the voice of a god, not of a man. He received the impious flattery with pleasure. To punish him, an angel smote him directly with a most tormenting disease in his bowels, and he was eaten up of vermine, after he had reigned seven or ten years, and been the father of Agrippa, Bernice, Drusilla, and Mariamne, Acts xii.

HERODIANS. See SECT.

HERONS, are of the same general kind with the crane, bittern, stork, &c. Herons are tall, and very passionate; and though some of them be tamed in Egypt, it is said they are quite enraged, if one call them servants or sluggards. They were unclean under the law; and perhaps figured out men soon angry, and high-minded, Lev. xi. 19. Deut. xiv. 18.

HESHBON; the capital city of the kingdom of Sihon, and about 20 miles eastward of Jordan. From thence his conquering troops, like fire, entered the territories of Moab. After the overthrow of Sihon, it was first given to the Reubenites; and it, or another of the same name, was given to the Gadites, and was one of the cities of the Levites, Numb. xxi. 26, 27. and xxxii. 37. Josh. xiii. 17. and xxi. 37.

HEW; to cut wood or stone. Such as hewed wood and drew water for the sanctuary, had a mean office; but it was connected with the happiness of easy attendance on the public worship of God; Josh. ix. 21, 27. Mens' natural birth or descent is likened to *hewing* them out of a rock, and *digging* them out of a pit: both represent to us our hardness and pollution, Isa. li. 1.

HEZEKIAH, was born to his father Ahaz when about eleven years of age, and so was 25 at his father's death, in the 36th year of his age. He succeeded him, A. M. 3278. His idolatrous father having left the nation plunged into a kind of Heathenism, Hezekiah, with great vigour, applied himself to reform it. Encouraging himself in the Lord, Hezekiah shook off the Assyrian yoke which his father had wickedly taken on himself, and refused to pay them the accustomed tribute; he invaded the country of the Philistines, who had lately ravaged Judea, and reduced them under his yoke: he fortified Jerusalem; and filled his magazines with armour. In the 4th year of his reign, Sennacherib king of Assyria invaded his kingdom, and took most of his fenced cities. Hezekiah, after fortifying Jerusalem, and bringing the south stream of Gihon into the city, finding that the king of Ethiopia and Egypt did not assist him, begged conditions of peace from the Assyrian. He demanded 300 talents of silver and 30 of gold, in all about 351,000l. sterling, as the condition of his leaving the country. To raise this sum, Hezekiah was obliged to exhaust his treasures, and pull off the golden plates which he had just before put on the doors of

the temple. No sooner had Sennacherib received the money, the loss of which, he saw, disqualified Hezekiah for war, than he sent three of his principal officers from Lachish to demand Hezekiah's immediate surrender of his capital. Hezekiah sent Eliakim, Shebna, and Joab, to converse with them without the city. Rabshakeh, the principal Assyrian messenger, magnified the power of his master, as if neither God nor man could deliver out of his hand: he cried to the Hebrews on the wall, that if they would not surrender themselves, he would quickly force them to live on their excrements in the terrible siege: and that if they surrendered themselves quickly, he would place them in a fine country as agreeable as their own. Shocked with these blasphemies, Hezekiah's messengers gave no reply, but rent their clothes, and reported the whole to their master. He begged Isaiah the prophet to intercede with God in behalf of the city; and was assured, that the Assyrian army should quickly be ruined, and their king flee home and there perish with the sword. When Sennacherib departed from Lachish, to give battle to Tirhakah king of Ethiopia, who came to assist Hezekiah, he sent Hezekiah a most blasphemous letter. This Hezekiah spread before the Lord, and begged he would deliver him from this insolent enemy. The Lord, by Isaiah, assured him, that he had heard and would answer his prayer; that Sennacherib should never besiege Jerusalem. That very night, the whole Assyrian army was almost ruined by an angel. While Sennacherib was ravaging his kingdom, Hezekiah fell dangerously bad of an ulcer. God, by the prophet Isaiah, ordered him to lay his account with death, and put his affairs into order. Hezekiah, observing that he had no child to be the Messiah's progenitor, or govern the broken state of his kingdom, and perhaps being in no proper frame for dying, wept sore, and begged the Lord would not cut him off in the midst of his days. God, by Isaiah, assured him, that his prayers were heard; that, in three days, he should be able to walk to the temple, and should live fifteen years more; and meanwhile ordered him to apply a lump of dry figs to the boil, in order to his miraculous recovery; and told him, the city should not be delivered into the hand of the Assyrians. For a sign of the certainty of these events, the sun, at Hezekiah's choice, went back ten degrees on the sun-dial of king Ahaz. After Hezekiah's recovery, he composed an hymn of thanksgiving, and narrative of his temper of mind in his trouble. He, however, grew proud of the miracles wrought in his favours, and was not duly thankful to God. His pride brought wrath from the Lord on himself and his subjects. God, by Isaiah, assured him, that his wealth should be carried to Babylon, and his offspring serve there as eunuchs in the palace. Hezekiah confessed the threatening was just, but wished that peace and truth might continue all his time. Some of his servants copied out some of Solomon's proverbs and joined them to the rest. After he had lived 54 years, and reigned 29, he died, and was succeeded by Manasseh, a boy of twelve, 2 Chron. xxix,—xxxii. 2 Kings xviii.—xx. Isa. xxxvi,—xxxix Prov. xxv. 1.

HIDDEKEL, called *Tigris* from its swift motion, or the multitudes of tigers on its banks, and by the Arabs, *Diglat*, a noted river that rises in the mountains of Armenia, runs southward between Assyria or

Curdistan on the east, and Mesopotamia on the west; and afterward meeting with the Euphrates, runs along with it a considerable way, after which they divided into the two streams of Gihon and Pison. On the banks of this river the famed cities of Nineveh, Ctesiphon, and Seleucia stood; and on the ruins of the latter now stands Bagdat. On the banks of Hiddekel Daniel had one of his visions, Dan. x. 4.

HIDE; (1.) To cover; to keep secret; so God *hides* his commandments when he shews not their meaning, Psal. cxix. 19.; and to *hide* his righteousness in our heart, is sinfully to neglect the due publishing and declaring of it, Psal. xl. 10. (2.) To lay up: so saints *hide* God's word in their heart, when they lay it up in their memory, judgment, conscience, and affections, that it may influence and regulate their whole exercise in heart and life, Psal. cxix. 11. (3.) To protect. God *hides* his people in his pavilion, in the secret of his presence, and under the shadow of his wings; and is their *hiding-place*, when, in the exercise of his perfections, he gives them the most safe and refreshful protection from danger and hurt, Psal. xxvii. 5. and xxxii. 7. Jesus Christ is a *hiding-place*: under the covert of his righteousness are we secured from the vengeance of God; and by his providence, power, and love, are we secured from the danger of sin, Satan, and the world, Isa. xxxii. 2. God *hides* himself; *hides* his face, when he forbears kindly to shew his glory and favour in his word, ordinances, and providence, Psal. lxxxix. 46.: but his *hiding* his face from our sin, imports his complete forgiveness of it, Psal. li. 9. He *hides* pride from men, when he disappoints them, and bereaves them of what they are disposed to boast of, Job xxxiii. 17. God *hides* mens' affliction *in his heart*, when, amidst multiplied favours, he hath a secret and fixed purpose to afflict them, Job x. 13. Mens' understanding is *hid*; when they need to use it, it cannot be found, Isa. xxix. 14.—Whatever is secret, hard to be known or found, is called *hid* or *hidden*: saints are God's *hidden* ones; their state and happy privileges are unknown to the world, and they are protected of God, Psal. lxxxiii. 3. The gospel and Christ are a *hidden* treasure, and *hidden* wisdom, unknown to natural men, Matth. xiii. 44. 1 Cor. ii. 7.

HIERAPOLIS; a place near Coloffe, and near to which was a large opening of the earth, whence issued a deadly steam. Christianity was planted here very early, Col. iv. 13.; but, not long after, the city was swallowed up by an earthquake.

HIGGAION signifies *meditation*, and imports, that what is said deserves to be carefully and frequently thought upon, Psal. ix. 16.

HIGH, relates to stature, station, conceit, or carriage. God is *high*; his nature is infinitely excellent: he has an unlimited dominion over all, and in the *high* heavens he manifests his peculiar presence, Psal. xcvii. 9. Men are *high* in stature, 1 Chron. xi. 23.; *high* in station, when they are nobly descended, and are placed in high offices of power and authority, Job xxi. 22. Psal. lxii. 9.: Things above our station and capacity of knowing are called *high*, Psal. cxxxi. and cxxxix. 6. Israel went out of Egypt with a *high hand*, in a most public and solemn, and under the special protection of God, Exod. xiv. 8. *High*, when referred to day or time, signifies full, Rom. xiii. 11. The heavens are called *heights*, Psal. cxlviii. 1. Mountains are called the *heights*, or highest part of the dust, Jer. xlix. 16. Prov. viii. 26.

Among the Heathen they oft worshipped their idols in *high* places, or

tops of rising grounds, that they might be as near heaven as they could. God commanded the Hebrews to destroy all the *high places* of the Canaanites, Numb. xxxiii. 52. But during the separation of the ark and tabernacle, in the days of Samuel, Saul, and David, he tolerated the worship of himself in *high places*, 2 Chron. ii. 3. 1 Sam. ix. 19. The erection of the temple excluded all sacrificing elsewhere, except on very extraordinary occasions. Solomon began to restore idolatry in *high places*; Jeroboam mightily promoted it, 1 Kings xi. 7. and xii. 30, 32.; nor were they ever abolished in Israel. The wicked kings of Judah encouraged them; nor did any of the godly ones, except Hezekiah and Josiah, sufficiently discountenance them. It seems, in Ezekiel's time, there was scarce a street without a *high place*, Ezek. xvi. 24. The men of Judah, however, sometimes worshipped only the true God in their *high places*. It is probable the proseuchæ, or places for prayer, built in the form of the court of the temple, and surrounded with a grove, were much of the same kind as the high places anciently used in sacrifice.

HIN; a liquid measure for oil, or wine, &c. It was the 6th part of an ephah, or about 291 solid inches, which wants but a little of our three pints, Exod. xxix. 40.

HIND. See DEER.

HINNOM. See TOPHET.

HIRAH. See JUDAH.

HIRAM, or HURAM; (1.) A king of Tyre, son of Abibal. When David came to the Hebrew throne Hiram sent messengers to congratulate him; and sent him cedars and artificers to build him a palace, 2 Sam. v. 11, 12. He, or his son of the same name, congratulated Solomon on his accession to the crown. He furnished him with timber, stone, and artificers, for his famed structures, *viz.* the temple, his own palace, &c.; and lent him 120 talents of gold, or 1,657,000l. sterling. He assisted him in establishing his trade to Ophir. He was displeased with the 20 cities of Galilee which Solomon gave him, 1 Kings v. and ix. 2 Chron. viii. 18. Dius and Menander, two Heathen historians, say, that Hiram and Solomon corresponded by letters, and tried to puzzle one another with hard questions. (2.) A famed artificer: his father is called a Tyrian, perhaps merely because he dwelt for some time at Tyre: but he might be of the tribe of Naphtali; and his mother was a widow of Naphtali, and a daughter of Dan, a native of the city of Dan, or descended of the tribe of Dan. He is represented as the *father* of king Hiram and Solomon; either because he was their director in their curious works; or perhaps *Abi* or *Ab*, which signifies *father*, was his surname. He was a most skilful artificer, in designing and executing the most curious workmanship of brass, copper, or other metal. He made the brazen pillars, sea, layers, and basons, &c. of the temple, 1 Kings vii. 13, &c. 2 Chron. ii. 13, 14.

HIRE; to procure service for wages, Isa. xlvi. 6. The Israelites *hired* among the nations; gave presents to the Assyrians to let them alone, and not cut them off, Hos. viii. 10. See SERVANT.

HISS. To *hiss* one out of his place, is to drive him away with a shout of contempt and insult, Job xxvii. 23. Babylon and Jerusalem were an *hissing*, when made the object of the most contemptuous sneers in the midst of their distress and ruin, Jer. li. 37. and xiv. 8. God's *hissing*, or whistling for the Assyrians and Egyptians, imports his

calling and bringing them together to invade the nations, as eaſily as men in ſome places gather bees with the ſound of a whiſtle, Iſa. v. 26. and vii. 18. His *hiſſing* for the ſcattered Jews, imports his eaſy and powerful bringing them back in companies from their Chaldean captivity, and preſent diſperſion, Zech. x. 8.

HITHER; to this place, Gen. xxiv. 6. HITHERTO: (1.) Until this time, Exod. vii. 16. (2.) To this degree of honour and happineſs, 1 Chron. xvii. 16. (3.) To this point of boundary; thus far, Job xxxviii. 11.

HITTITES; the offspring of Heth the ſecond ſon of Canaan. They dwelt in the ſouth part of the promiſed land, near Hebron; and from Ephron, one of them, Abraham bought his cave of Machpelah, Gen. xxiii. In the days of Joſhua, it ſeems, part of them fled ſouthward, and dwelt in the country where the Canaanite of Beth-el built Luz, Judg. i. 26. Two of David's mighties were Hittites, viz. Uriah, and Ahimelech, 2 Sam. xi. 6. 1 Sam. xxvi. 6. Such of the Hittites as remained, Solomon laid under tribute; but he afterward married ſome of their idolatrous women, 2 Kings viii. 7. 1 Kings xi. 1. It ſeems, that about A. M. 3100, the Hittites, either in Arabia or Canaan, had kings of their own, 2 Kings vii. 6.

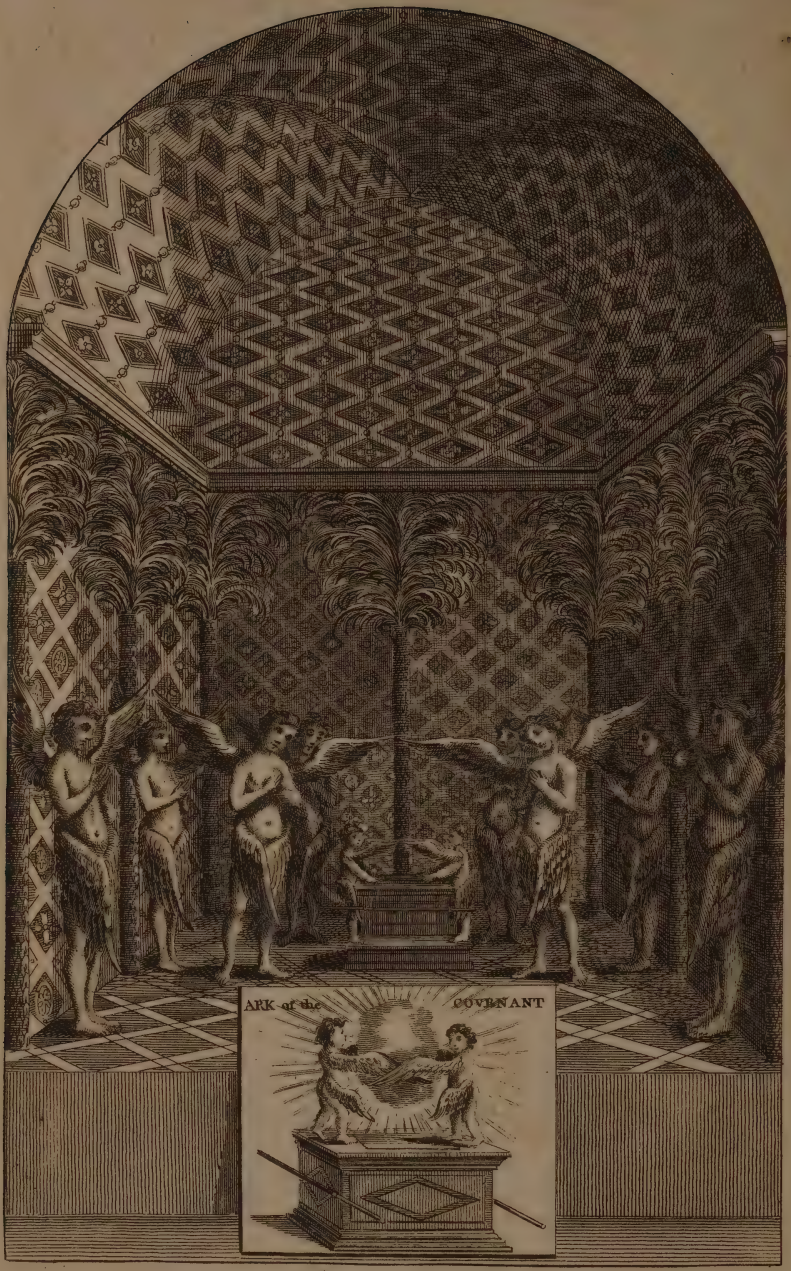
HIVITES: a tribe of the Canaanites, and who ſeem to have been the ſame with the Avims, whom the Philiſtines expelled. Driven from the ſouth-weſt of Canaan, part of them appear to have ſettled about Avim, Gibeon, and Shechem, whoſe inhabitants are called *Hivites*, Joſh. ix. 11, 19. and xviii. 23. Gen. xxxiv. 2. Another part of them ſettled near mount Hermon, Joſh. xi. 3. It is probable, that a colony of theſe under Kedem or Kadmus, and his wife Hermione, about the time of David, removed northward to Beotia; and the name *Hivim*, ſignifying ſerpents, gave riſe to the fable of his companions being turned into ſerpents, or the people being produced from ſerpents teeth.

HOARY; whitiſh, as the head of an old man, Job xxxviii. 29. and xli. 32. Lev. xix. 32.

HOBAB, the ſon of Jethro, and brother-in-law to Moſes. As the Hebrews were on the point of leaving mount Sinai, Hobab came to viſit Moſes, and, at his entreaty, went along with Iſrael, Numb. x. 29. Some think that the Kenites were his deſcendants.

HOLD. See FORT. To HOLD; (1.) To keep faſt, Gen. xxi. 18. (2.) To reſtrain, Pſal. xxxii. 9. Rev. vii. 1. God's not *holding* men guiltleſs, is to account them, and deal with them, as guilty, Exod. xx. 7. He *holds* his people by their right hand; keeps, ſtrengthens, and comforts them under their weakneſs, Pſal. lxxiii. 23. To *take hold* of God and his covenant, is to embrace him as given in the goſpel; and by faith to plead his promiſes and relations, Iſa. lxiv. 7. and lvi. 4. Chriſtians *hold* forth the word of life; they, by practiſing it in their lives, give light and inſtruction to others, Phil. ii. 16. Their not *holding* of Chriſt the head, is their neglecting to draw gracious influence from him, and to yield due ſubjection to him; and their admitting ſaints and angels as mediators in his ſtead, Col. ii. 19.

HOLY; (1.) What is free from, and oppoſite to ſin. God is *the holy one of Iſrael*; he is infinitely free from, and oppoſite to every thing ſinful. He only *is holy*; he alone is infinitely and independently *holy*, and is the Author of all holineſs that is to be found among angels and men.



THE HOLY OF HOLIES.

Lev. xix. 2. Isa. i. 4. 1 Sam. ii. 2. Christ is God's *holy One, holy Child*; infinitely holy as God, perfectly pure as man, Psal. xvi. 10. and lxxxix. 19.; but, in the last text, some think Samuel is meant, to whom God revealed his intention of setting up David. Good angels and saints are *holy*; they are like God in their nature, haters of sin, and set apart by God and themselves to his service, Rev. xviii. 20. The third person of the Godhead is called *holy*, because he is holy in nature, and gives holiness to men, Acts x. 38. Preserve my soul, for I am *holy*; *i. e.* innocent of what is laid to my charge; favoured of God, and benevolent to men, Psal. lxxxvi. 2. (2.) What is set apart to the service of God: so the Hebrews, the Levites, priests, tabernacle, temple, Jerusalem, Zion, sacrifices, oil, days, &c. are called *holy*, Numb. xv. 40. and xviii. 17. Jer. xi. 15. The inmost apartment of the tabernacle, or temple, was called the *holy of holies*, or the *holy* place, or most *holy* place; and some parts of the offering are called *most holy*, as they were not to be eaten but by the priests in the *holy* place, Exod. xxviii. 39. Lev. x. 18. Heaven is a *holy* place; separated to be the peculiar residence of God, and of his holy angels and saints; and into it enters nothing that defileth, Isa. lvii. 15. Heb. ix. 12. Israel was *holiness to the Lord*; they were separated to his service, and made a fair shew of holiness and purity at their coming out of Egypt, Jer. ii. 3.

HOMER; the same measure as the COR, Isa. v. 10.

HONEY much abounded in Canaan; and so it is represented as a land flowing with milk and *honey*. There bees deposited their honey in rocks, Deut. xxxii. 13.; or on trees, 1 Sam. xiv. 26. John Baptist lived in the desert on locusts and wild honey, Matth. iii. 4.; and butter and honey were common fare, Isa. vii. 15. To restrain the Hebrews from imitating the Heathens, who used the honey in their sacrifices, and to represent the impropriety of carnal pleasure in God's worship, they were prohibited to use honey in their sacrifices. Lev. ii. 11. Whatever is sweet, delightful, and medicinal, is likened to *honey*; as the word of God, Psal. xix. 10. and cxix. 103.; the prayers, praises, and edifying talk of the saints, Song iv. 11.; Christ's gospel-truths, and his people's graces, Song v. 1.; and the knowledge of wisdom, Prov. xxiv. 10. The lips of harlots drop as an *honey comb*, and their mouth is smoother than oil: their speech is soft, flattering, and enticing, Prov. v. 3. The full soul loatheth the *honey-comb*; but to the hungry even bitter things are pleasant: persons full of goodness in their own conceit, or full of worldly cares, loathe the sweetest promises and blessings of God; but such as are sensible of their wants and unworthiness, are glad to obtain the very least of God's mercies, Prov. xxvii. 7.

HONEST; seemly; grave; upright; just, 1 Tim. ii. 3.

HONOUR; to put marks of respect upon one, in thought, word, and deed. To *honour* God, is to believe in, love, worship, and serve him, as our chief good, and great Sovereign, 1 Tim. i. 17.; or outwardly to profess to do it, Matth. xv. 8. God *honours* men, in rendering them respected and happy, 1 Sam. ii. 30. Men *honour* one another, in esteeming, reverencing, and doing acts of kindness and respect, 1 Pet. ii. 17. The *double honour*, to which such as rule well in the church are entitled, comprehend esteem, regard, subjection,

and proper maintenance, 1 Tim. v. 17. HONOURABLE; respected, and regarded, Isa. v. 13.; or worthy of respect and regard, Heb. xiii. 4.

HOODS, among the Jews, were probably like the turbans of the Turks and Persians, consisting of many folds and wreathes, and sometimes raised up to a great height in the middle, Isa. iii. 23.

HOOF; the horny part of the feet of horses, bullocks, &c. The parting, or division of the *hoof* in clean beasts, might represent good mens' readiness to render to God his due love and obedience, and to men what is their due, Lev. xi. 3. Deut. xiv. 6, 7, 8.

HOOK; an instrument to hang things on, Exod. xxxviii. 19, 28.; to prune trees with, Isa. ii. 4.; and to catch fish with, Matth. xvii. 27. God's restraining power, and providential hindrances and judgments, are called *fish-hooks*, as thereby he can oblige men to act or move as he pleaseth, Isa. xxxvii. 29. Ezek. xxxviii. 4.

HOPE; EXPECTATION; (1.) A confident persuasion of obtaining some future good, Job xi. 18. Luke iii. 15. The saints *hope*, is a firm expectation of all good things in time and eternity, founded on the promises, relations, and perfections of God; and on the office, righteousness, and intercession of Christ: it has an infinitely precious object, an infallible ground, and a heart-purifying influence, 1 John iii. 2, 3.: and it is called the *hope of the gospel*, as it is begotten by means of the gospel, and is founded on the declarations and promises of the gospel, Col. i. 23. The *hope of salvation*, as deliverance from sin and misery, and enjoyment of holiness and happiness, is the thing hoped for, 1 Thess. v. 8.: and it is a lively *hope*, proceeds from spiritual life, and renders one active and lively in good works, 1 Pet. i. 3.; and a good *hope*, as it has a good foundation, object and effects, 2 Thess. ii. 16. (2.) What is hoped for, Jer. xxix. † 11.; so Christ, in respect of his incarnation, was the *hope of Israel*, Acts xxviii. 20. Eternal life is called a blessed *hope*, a *hope of righteousness*, founded in the righteousness of Christ, and which produces good works, Gal. v. 5.; and a *hope laid up* in heaven, Col. i. 5.: and *hope*, that is the thing hoped for, *deferred*, makes the heart sick with longing for it, Prov. xiii. 12. (3.) The ground of hope: so Ethiopia was the *hope* or expectation of the Jews; they expected help from them against the Assyrians, Isa. xx. 5. God and Christ are the *hope* of his people; they are the ground of their hope; and the full enjoyment of God in Christ is the sum of all the good hoped for, 1 Tim. i. 1. Jer. l. 7. and xvii. 13.; but, in this last, the word might be read, the *washing-pool*; compare Zech. xiii. 1. People are the *hope*, *joy*, and *crown* of ministers, when they expect to have them for a pleasure and honour in the day of judgment, 1 Thess. ii. 19. Abraham against *hope* believed in *hope*; hoped for a son, notwithstanding providence long appeared to deny him one, Rom. iv. 18.

HOPHNI. See ELI.

HOR; the name of two mountains, the one on the south of Canaan, in the south of Idumea, where Aaron died, and near to which perhaps was Horhagidgad, or Gudgodah, where the Hebrews encamped; and another on the north of Canaan, and seems to have been a top of mount Lebanon, Numb. xx. 25. and xxxiv. 7, 8.

HOREB. See SINAI.

HORITES, or HORIMS; an ancient people that dwelt about mount

Seir. They were perhaps sprung of one Hori; at least one of that name was a chief man among them. They were anciently governed by dukes, viz. Seir, Lotan, Shobal, Zibeon, Anab, Dishon, Ezer, and Dishan. Chedorlaomer ravaged their country. Some think they had also eight kings in succession before they were expelled by, or coalesced with the Edomites, Gen. xiv. and xxxvi. 1 Chron. i. Horim oft signifies *nobles*, 1 Kings xxi. 8, 11. Perhaps the Greek *Heros*, or hero, comes from Horim, as well as *Anax*, king, from Anak.

HORMAH, or ZEPHAATH, and perhaps also Arad. When the Hebrews approached, for the second time, to the south borders of the promised land, Arad, king of this place, attacked them: they vowed to the Lord utterly to extirpate his kingdom if he should deliver it into their hand. They obtained their desire, and fulfilled their vow; but whether in the days of Moses or of Joshua, we know not: and on this account it was called *Hormah*, i. e. *destruction*. Here the rebellious Hebrews were defeated, in the second year after their coming out of Egypt. It was given to the Simeonites; and to the elders of it David sent part of his Amalekitish spoil, Numb. xiv. 45. and xxi. 1, 2, 3. Josh. xix. 4. Judg. i. 16, 17. 1 Sam. xxx. 30.

HORN; as with their horns cattle push their enemies, and defend themselves, horns are the symbol of power and authority. Joseph's *horn* resembled the horn of the unicorn; the power and dominion of his posterity, in the tribes of Manasseh and Ephraim, were vastly great, Deut. xxxiii. 17. Wicked men *lift up the horn*, when they boast of their power and authority, and threaten to destroy others: and their *horns are cut off*, when their power and authority are taken from them, Psal. lxxv. 4, 10. Jer. xlviii. 25. Hannah's *horn* was exalted, when God highly honoured her, and gave her a child to be ruler of Israel, 1 Sam. ii. 1. David's *horn* was exalted as the horn of the unicorn, when his kingdom was exalted to an high pitch, and his authority was established;—and when his soul was eminently advanced in grace and comfort, Psal. xcii. 10. David's being anointed with an *horn* full of oil, when Saul was anointed with a *vial* of oil, might mark the abundance of gifts, and the stability of government in the one above the other, 1 Sam. x. 1. and xvi. 1. God is the *horn* of his people's *salvation*; by his power and authority he protects and saves them, and pushes at and destroys their enemies. The *horns* of the altar represented Jesus's authority, and ability to save sinners from every end of the earth; and in allusion hereto, he is called an *horn of salvation*, 1 Kings ii. 28. Luke i. 69.

Horns also signify kings and kingdoms; the *two horns* of Daniel's visionary arm, are the united kingdoms of Media and Persia; the *notable horn* of his he-goat between his eyes, is Alexander, the first king of all Greece, amid his sagacious generals: the *four horns* coming after it, are the four kingdoms into which the Grecian empire was divided after his death, viz. Egypt, Syria, Thrace, and Greece; the *little horn* that sprung out of one of them, is Antiochus Epiphanes, who, from the contemptible rise of a base person, and Roman hostage, rose to so much power, and did so much mischief in Egypt and Judea; or Antichrist, Dan. viii. The *ten crowned horns* of the Romish empire, and of Antichrist, are the *ten toes*,

or kingdoms, into which the Romish empire was at last divided, and over which the Pope extends his influence. In Bishop Chandler's list, these ten stand thus: the Ostrogoths, in Mæsia; the Visigoths, in Pannonia, or Hungary; the Suevi or Alans, in Gascoigne and Spain; the Vandals, in Africa; the Franks, in France; the Burgundi, in Burgundy; the Heruli and Thuringi, in Italy; the Saxons and Angles, in Britain; the Huns, in Hungary; and the Lombards, on the banks of the Danube, and afterwards in Italy. Mede says, they stood thus: in A. D. 456, the Britons, the Saxons, both in Britain: the Franks, the Burgundians, the Visigoths, the Suevi and Alans, the Vandals, the Alemans, in Germany: the Ostrogoths, and their successors the Longobards; and the Greeks in the eastern part of the empire. Bishop Lloyd ranks them according to the time of their settlement into states, thus: the Huns, about A. D. 356; Ostrogoths, 377; Visigoths, 378; the Franks, 407; the Vandals, 407; the Burgundians, 407; the Heruli and Rugians, 476; the Longobards in Hungary, 526. Sir Isaac Newton ranks them thus: the kingdoms of the Vandals and Alans, in Africa and Spain; of the Suevians, in Spain; of the Visigoths, of the Alans, in Gaul, or France; of the Burgundians, of the Franks, of the Britons, of the Huns, of the Lombards; and, finally, the exarchate of Ravenna. According to Bishop Newton, they stood thus in the eighth century: the senate of Rome; the Greek state of Ravenna; the Lombards; the Huns; the Alemans; the Franks; the Burgundians; the Goths; the Britons; the Saxons. The frequent convulsions of these states, occasions their being differently reckoned; and it is observable, that almost ever since there have been ten principal states; and though they had not been alway ten, they might be called ten from their original form. At present, we may reckon them thus: the states of Italy; the two Sicilies; Portugal; France; Spain; Britain; Holland; Germany; Switzerland; Hungary; for Poland, Russia, Sweden, and Denmark, did not pertain to the ancient Roman empire. Antichrist's *two horns* as a lamb, may denote his civil and ecclesiastic power, or his power of binding and loosing church-censures. The *four horns* that scattered Judah, were their enemies from every airth, particularly the Ammonites, Arabs, Samaritans, Philistines, and Syro-grecians, Zech. i. 21.

HORNETS; a kind of bees, with a black breast, and double black spots; they are very troublesome and mischievous; their stings are attended with great pain and inflammation, and even danger of death. It seems that great swarms of them plagued the Canaanites in the days of Joshua, Deut. vii. 20. Josh. xxiv. 12. Elian tells us, that the Phaselites, who dwelt about the mountains of Solyma, were driven out of their native country by wasps. As these Phaselites were Phenicians, or Canaanites, it is probable this event is the same as took place in the days of Joshua.

HORRIBLE; dreadfully hateful and affrighting: so great and aggravated wickedness is *horrible*, Jer. v. 30. Hos. vi. 10. Fearful affliction or punishment is *horrible*, Psal. xl. 2. and xi. 6. HORROR, is such excessive fear and terror, as almost makes one's hair to stand on end, Psal. lv. 5. and cxix. 53.

HORSE; one of the noblest animals of the brute kind, noted for comeliness, swiftness, pride, wanton-

neſs, natural fierceneſs, tameableneſs, ſtrength, and fitneſs for burden, draught, or war, Job xxxix. 19,—25. God prohibited the Hebrews to multiply horſes. Deut. xvii. 16. Joſh. xi. 6. Solomon having married the daughter of Pharaoh, procured a fine breed of horſes from Egypt, ſome of them at the rate of 600 ſhekels of ſilver, which, according to Prideaux, is 90l. ſterling; and according to Arbuthnot, whom we follow, 68l. 9s 1 Kings x. 26. He, firſt of the Hebrews, began to multiply horſes, and had 4000 ſtables, 40,000 ſtalls, and 12,000 horſe-men, 1 Kings iv. 26. 2 Chron ix. 25. Horſes are ſometimes put for warriors on horſeback, Ezek xxxix. 12.

God's inſtruments of diſplaying his greatneſs and might, are repreſented as his *horſes* or *chariots*, Zech. x. 5. and xii. 4. Jer. li. 21. Angels appeared under the form of *horſes and chariots* of fire, to hint, that God by them powerfully executes his purpoſes, ſubdues his enemies, protects his people, and conveys them to heaven, 2 Kings ii. 11. and vi. 17. Saints are likened to a *company of horſes* in Pharaoh's chariots: how precious and coſtly to Chriſt! how carefully nouriſhed, cleanſed, ſtationed, and cared for, by him! how delightfully yoked under his law! and what a glorious means of diſplaying his power, honour, and greatneſs! Song i. 9. The Saracens and Antichriſtian clergy are likened to *horſes*, for their courage and activity in promoting their projects; and multitudes of the former rode on horſes in their warlike ravages.

HOSANNA; *i. e. Save now;* or *ſave, I beſeech*; a word much uſed by the Jews in their prayers and exclamations, eſpecially at the feaſt of tabernacles; and the boughs bound together on that occaſion were ſometimes called *hoſanna*. The multitudes crying Hoſanna to Chriſt as the Son of David, imported their wiſhing him all happineſs and ſucceſs; and begging that, as Meſſiah, he might quickly ſave them, and advance the glory of their nation to the higheſt degree, Matth. xxi. 9, 15.

HOSEA, the ſon of Beeri, a prophet of the Lord. In the courſe of his work, he, by the direction of God, either parabolically repreſented the ſtory of, or rather married one Gomer, the daughter of Diblaim, that had once been a whore, and had become penitent; or rather, that had an irreproachable character when married, but afterwards played the whore, but in the end became penitent and faithful to his bed; and had by her, or received with her, two ſons, Jezreel and Loammi, and a daughter, called Loruhammah; by whoſe names was ſignified, that God would quickly avenge on Jehu's family the blood which he had ſhed in *Jezreel*, and would caſt off the ten tribes from being his *people*, and no *more have mercy* on them for many generations. After this, he predicted, that they ſhould be Ammi, *his people*; and Ruhamah, *obtainers of mercy*. After the death of Gomer, he bought another woman that had been a whore, perhaps redeemed Gomer herſelf yet living, for little more than 34 ſhillings, and almoſt two buſhels of barley; by which he figured out the marriage-relation between God and the ten tribes, and that they were become very contemptible in his view, and would ſhortly be caſt off, never to be received back till the Millennium. He charges the Hebrews with their murders, idolatries, uncleanneſs, oppreſſion, perverſion of judgment, reliance on the Aſſyrians, &c. He intermingles a variety of calls to re-

pentance and reformation. His ſtile to us, who know ſo little of ancient cuſtoms, is pretty obſcure, Hoſ. i. &c.

HOSHEA, the ſon of Elah. After murdering Pekah his maſter, and a ſtruggle of eight or nine years civil war, he became king of Iſrael, and was leſs wicked than any of his predeceſſors, allowing ſuch of his ſubjects as pleaſed to worſhip the Lord at Jeruſalem. He was ſcarce ſettled on his throne, when he concerted meaſures with So king of Egypt to throw off the Aſſyrian yoke, under which his kingdom had long groaned. Informed hereof, Shalmanezer king of Aſſyria invaded the country of the ten tribes; and, after three or four years, took all their fenced cities, reduced Samaria and others to ruin, killed Hoſhea, ripped up women with child, daſhed infants to pieces, and carried the moſt of the ſurvivors to the territories of his eaſtern empire, 2 Kings xv. 30. and xvii. Hoſ. i,—xiii. Amos ii,—ix.

HOSPITALITY; a kind diſpoſition to entertain and lodge STRANGERS, 1 Tim. iii. 2. Heb. xiii.

HOST; (1.) An entertainer of ſtrangers, lodgers, or gueſts, Rom. xvi. 23. Miniſters are the *hoſt*, to whoſe care Jeſus commits the charge of wounded ſouls, Luke x. 35. (2.) An ARMY; ſo the Levites and prieſts are called the *Lord's hoſt*, who attended him, and protected the order and purity of his worſhip, 1 Chron. ix. 19.; and the ſaints, on account of their number, are called the *hoſts of nations*, or well-ordered multitudes, Jer. iii. 19.

HOSTAGE; a perſon delivered into the hand of another, as a ſecurity for the performance of ſome engagement. Conquered kings or nations often give hoſtages for the payment of their tribute, or continuance of ſubjection, 2 Kings xiv. 14.

HOT. God's *hot* wrath, diſpleaſure, or *heat* of his anger, is his diſpleaſure againſt ſin, diſplayed in the moſt fearful and tormenting judgments, Exod. xxii. 24. Deut. ix. 19. Judg. ii. 19. Such as are lively, zealous, and active in religion, are *hot*, Rev. iii. 15. One's heart is *hot*, when filled with tormenting trouble and impatience, Pſal. xxxix. 3.; and ſo Ezekiel went to propheſy in the *heat of his ſpirit*, with great reluctance and fretting, Ezek. iii. 14.

HOUR. The Hebrews appear to have known nothing of *hours* till the Chaldean captivity. The firſt mention thereof is by Daniel, chap. v. 5. They divided their day into morning, from ſun-riſing to about 9 o'clock; high day, or noon, which ended at mid-day; the firſt evening, which reached from mid-day to about our 3 o'clock afternoon; and the ſecond evening, which reached to ſun-ſet, Exod. xii. † 6. The night, they divided into night, midnight, and morning-watch. Becoming tributary to the Romans, they divided their night into four watches, ſo called, becauſe the watching centinels were relieved every three hours, Matth. xiv. 25.; and it is ſaid, that, in the temple-ſervice, the day was divided into four watches or great hours; the third of which ended about three o'clock afternoon, Mark xv. 25. In the New Teſtament, the day is plainly divided into 12 hours, which perhaps lengthened and ſhortened as the day did; the third was about our 9 o'clock, the ſixth at 12, the ninth about 3 afternoon, and the 11th a little before ſun-ſet, Mat. xx. 1,—6. John xi. 9. and xix. 14. *Hour* alſo ſignifies any fixed ſeaſon or opportunity, and eſpecially what is ſhort:

hence we read of the *hour* of temptation, of judgment, of Christ's death or second coming, of the power of Satan and his agents against Christ, Rev. iii. 3, 10. and xiv. 7. John viii. 20. Luke xxii. 53. Perhaps *an hour* may signify the 24th part of a year, or 15 days, Rev. ix. 15. The *half hour* of silence in heaven, is the 15 years of considerable peace in the Christian church, from A. D. 323 to 338, Rev. viii. 1. In *one hour*, is much about the same time, Rev. xvii. 12.; or suddenly, all at once, Rev. xviii. 10.

HOUSE; (1.) A house to dwell in, Gen. xix. 3.; and so the grave is a house to the dead, and the body to the soul, Job xxx. 23. and iv. 19. 2 Cor. v. 1. (2.) The household, family, or nation who dwell together, Acts x. 2. and so the families, tribes, and nation of Israel, are called a *house*, Numb. i. 18,—45. 1 Chron. xxiv. 4. Isa. xlviii. 1. Hos. v. 1. Mic. iii. 1, 9. (3.) Kindred, lineage, Luke i. 27. (4.) The substance and wealth pertaining to a family. In this sense the Pharisees devoured widows houses, Mark xii. 40. (5.) The affairs belonging to a family; this Hezekiah was to *set in order* before his death, Isa. xxxviii. 1. Heaven, the church, the tabernacle, temple, and ordinances, are represented as God's *house*, or a *spiritual house*; as God planned, formed, furnished, or owned them, so he did, or does dwell in them, and display his glory, power, and grace in a peculiar manner, John xiv. 1. Heb. iii. 2. Song i. 17. Judg. xviii. 31. 2 Chron. v. 14. Psal. lxxxiv. 10. The saints are a spiritual house, and HOUSEHOLD of faith; being formed by the Holy Ghost, and furnished with spiritual graces; God dwells in them, and among them, as their master, parent, and *householder*; and ministers attend them as their servants, 1 Pet. ii. 5. Gal. vi. 10. Matth. xiii. 27. and xxi. 33. The *house of God*, at which dangerous judgment begins, is either the ruined Jewish temple, or the persecuted Christian church, 1 Pet. iv. 17. The *house of David, and inhabitants of Jerusalem*, are all ranks, both great and small, Zech. xiii. 1. To *join house to house*, and field to field, till there be no place, is to join several farms or occupations together, in order to make hastily rich; and by which a great many, especially of the poor, are deprived of livings and subsistence, Isa. v. 8. God made *houses* to the Hebrews, or to the midwives; he prospered and increased their families, Exod. i. 22. Such as build their hopes on Christ in his word, are *houses founded on a rock*; their hopes cannot be overturned by any temptation, affliction, death, or judgment to come; but such as found their hopes on any thing else, are like *houses built on sand*, which, amidst temptation and trouble, are easily overthrown or ruined, Matth. vii. 24, 25.

HOWL; to cry out with bitter grief, Isa. xiii. 6.

HUGE; very great, numerous, 2 Chron. xvi. 8.

HULL, or CHUL, the son of Aram, and grandson of Shem. Josephus says, he peopled Armenia; and here were ancient vestiges of his name. Colbothene, or Colbeth, signifies the *dwelling* of Hul or Chol. Here also we find Cholana, Colimna, Colsa, Colane, Colnatha. What if his posterity, at least part of them, rather took up their residence in the desert of Syria, near Tadmor, where we find the city of Cholle once stood? Gen. x. 23.

HULDAH. See JOSIAH.

HUMBLE; lowly in mind before God, and esteeming others better

than ourſelves, Job xxii. 29. James iv. 6. *Humbleneſs* or *humility*, conſiſts in having low thoughts, and a deep ſenſe of our unworthineſs and weakneſs, and our walking accordingly. This temper is pleaſing to God, and prepares us for receiving fellowſhip with him, and bleſſings from him, Prov. xv. 33. and xxii. 4. In this we copy after God, who, though high, humbleth himſelf, *i. e.* condeſcends to obſerve and care for his creatures in heaven and earth, Pſal. cxiii. 6.; and imitate Chriſt, who is meek and lowly, and who, for our ſakes, condeſcended to the meaneſt abaſement, Phil. ii. 8. Men *humble themſelves*, when they conſider their ſins, repent of them, and readily ſubmit to God's diſpoſal, 2 Chron. xxxiv. 27. They are *humbled*, when afflicted and brought low in their circumſtances, Deut. viii. 2. Iſa. x. 33.; and ſo a woman is ſaid to be *humbled*, when ſhe loſes her honour of virginity or chaſtity, Deut. xxi. 14. Ezek. xxii. 10, 11. Chriſt's *humiliation*, is his low ſtate, in his debaſed birth, life, death, and interment, Acts viii. 33.

HUNGER; (1.) Earneſt deſire of food, Matth. iv. 1.; (2.) Want of food, which cauſeth this longing appetite: ſo men are killed by *hunger*, Jer. xviii. 9. Rev. vi. 8. Earneſt deſire after Jeſus and his righteouſneſs, is called *hunger*; how it pains men, till the bleſſings deſired be obtained! Mat. v. 6. Luke i. 53. Such as feed on Chriſt *need never hunger nor thirſt*; finding enough in him, they deſire nothing elſe, as the chief portion of their ſoul, John vi. 35.

HUNT; to chaſe wild beaſts in order to kill them. Whatever purſues one to ruin him, is repreſented as a *hunter*. Job complains that God *hunted* his ſoul as a fierce lion, i. e. purſued him with his judgments, Job x. 16. Evil *hunts* the wicked man; one miſchief comes upon him after another, notwithſtanding all the ſhifts he can make to eſcape them, Pſal. cxl. 11. Saul *hunted* for David's life to take it away, 1 Sam. xxiv. 11. Adultereſſes, falſe prophets, and malicious men, *hunt* men, tempt them to evil, and promote their ruin, Prov. vi. 26. Ezek. xiii. 18, 20. Mic. vii. 2. The Chaldeans *hunted* the Jews, chaſed and murdered them in every corner of their land, Jer. xvi. 16. Nimrod was *a mighty hunter before the Lord*; either much given to the chace of wild beaſts, by ridding the country of which, he engaged his neighbours to make him their king; or under a pretence of hunting, he gathered a band of ſoldiers, who aſſiſted him to erect his tyrannical monarchy, Gen. x. 9.

HUR, the ſon of Caleb, and grandſon of Hezron; perhaps the huſband of Miriam, and grandfather of Bezaleel. He and Aaron held up Moſes's hands at Rephidim, during the engagement with the Amalekites; and they governed the people when he was on mount Sinai, Exod. xvii. 10. and xxiv. 14. 1 Chron. ii. 19, 20.

HURL; to drive quickly and furiouſly, Job xxvii. 21.

HUSBAND. See MARRIAGE.

HUSBANDMAN; a dreſſer of the ground, Gen. ix. 20. God is likened to an *huſbandman*; he ſows, plants, cultivates, and expects fruit from his church, John xv. 1.; and the church is his *huſbandry*, the great object of his care and work, 1 Cor. iii. 9. The Jewiſh prieſts, rulers, and others, were the *huſbandmen* to whom God let out his vineyard, church, or ordinances; and who abuſed his prophets, and Son, and in the end were miſerably deſtroyed, Matth. xxi. 33.—41.

HUSHAI, the Archite, David's trusty friend; who, hearing of his flight before Absalom, met him with dust upon his head, and his clothes rent. At David's advice he returned, and pretended to comply with Absalom, at least uttered words that were taken to import friendship. By an humourous and flattering advice he prevailed on Absalom, and his party, to defer their pursuit of David for some days; and so, contrary to the advice of Ahithophel, their cause was ruined. He, too, communicated proper information to David. 2 Sam. xv. and xvi. Probably Baanah, Solomon's deputy-governor in the tribe of Asher, was his son, 1 Kings iv. 19.

HUZZAB, the queen of, or perhaps some strong fort in Nineveh, or even Nineveh itself, so called from the firm-like establishment of it. Huzzab was led captive by the Medes and Chaldeans, Nah. ii. 7.

HYMENEUS, was probably a native of Ephesus; for a while he professed the Christian faith, and seemed a real believer; but he fell into grievous errors. On this account, Paul excommunicated him from the church, delivering him and Alexander to Satan. Several years after, we find him and Philetus denying that there was any other resurrection than that from sin to grace, by faith and baptism, 1 Tim. i. 20. 2 Tim. ii. 17.

HYMN. See SING.

HYPOCRISY comes from the Greek *hypocrisis*: It is a counterfeiting religion and virtue; an affectation of the name, joined with a disaffection to the thing; or, *the having a form of godliness with denying the power of it*. Thus he is a *hypocrite* who feigns to be what he is not. Our Saviour frequently accused the Pharisees of *hypocrisy*, Matth. xxiii. 13, 14, &c. Their character is drawn out in that chapter; as, (1.) They say and do not, verse 3.; their practice was not agreeable to their doctrine, and therefore their example was not to be imitated: for they imposed many strict injunctions over and above what the law required, and severely exacted obedience thereto from others, but did not observe the least part thereof themselves, verse 4. (2.) What good things they did was only for ostentation, to be seen of men, verse 5. (3.) They ambitiously affected titles, vain applause, and the precedency at entertainments, verse 6,——12. (4.) They hid their sins under the appearances of virtue, and pretended to holiness, that they might sin with less suspicion, verse 14. These our Saviour compares to *whited sepulchres*, that within contain sordid dust and rottenness, verses 27, 28. (5.) They were exact in light matters, they tithed mint and cummin, but neglected substantial duties: They were zealous in the outward parts of religious worship, and neglected righteousness and mercy, thinking to compensate their defects in the duties of one table, by strictly observing the duties of the other, verses 23, 24. (6.) They studied rather an external purity, than the inward purity of the heart, verse 25. (7.) These hypocritical scribes and Pharisees pretended great respect to the ancient prophets, and to disallow what their fathers did to them, and yet were ready to practise the like themselves to Christ and his apostles, verses 29, 30, 31. (8.) *Hypocrites* pray to God only in time of sickness and danger, when by their afflictions they are driven to it, but shew no love to prayer or delight in God in time of prosperity, Job xxvii. 8, 9, 10. (9.) They judged and censured others severely

for ſmaller faults, being in the mean time themſelves guilty of greater crimes, Matth. vii. 5. (10) They were more for outward ceremonies and human traditions, than for true and ſpiritual worſhip, Matth. xii. 1, 2, 7. and xv. 2, 7, 8, 9. (11.) In worldly affairs they were quick-ſighted, not ſo in ſpiritual and heavenly things, Mark iii. 4.

HYSSOP is an herb very generally known, and in Hebrew called *eſob*. It was commonly made uſe of in purification inſtead of a ſprinkler: Thus God commanded the Hebrews, when they came out of Egypt, to take a bunch of *hyſſop*, to dip it in the blood of the Paſchal-Lamb, and ſprinkle the lintel and two ſide-poſts with it, Exod. xii. 22. Sometimes they added a little wool to it, of a ſcarlet colour. So, in the purification of lepers, they dipped a bunch compoſed of *hyſſop*, the branches of cedar, and red wool in water, mingled with the blood of a bird, and with it ſprinkled the leper, Lev. xiv. 4, &c.

David alludes to theſe ceremonial purifications, Pſal. li. 7. "Purge me with hyſſop, and I ſhall be clean:" that is, as lepers and other unclean perſons are by thy appointment purified by the uſe of *hyſſop* and other things, ſo do thou cleanſe me, a moſt leprous and polluted creature, by the grace, and by the virtue of the blood of Chriſt, which is repreſented and ſignified by thoſe ceremonial uſages. *Hyſſop* is a ſhrub which ſhoots out abundance of ſuckers from one root only: it is as hard as any large wood, and grows about a foot and an half high. It is very probable that *hyſſop* grows to a very great height in Judea, ſince it is ſaid in the goſpel, that the ſoldiers having filled a ſponge with vinegar, they put it upon a ſtick of *hyſſop*, and preſented it to our Saviour's mouth, who was then upon the croſs, John xix. 29.

END OF THE FIRST VOLUME.